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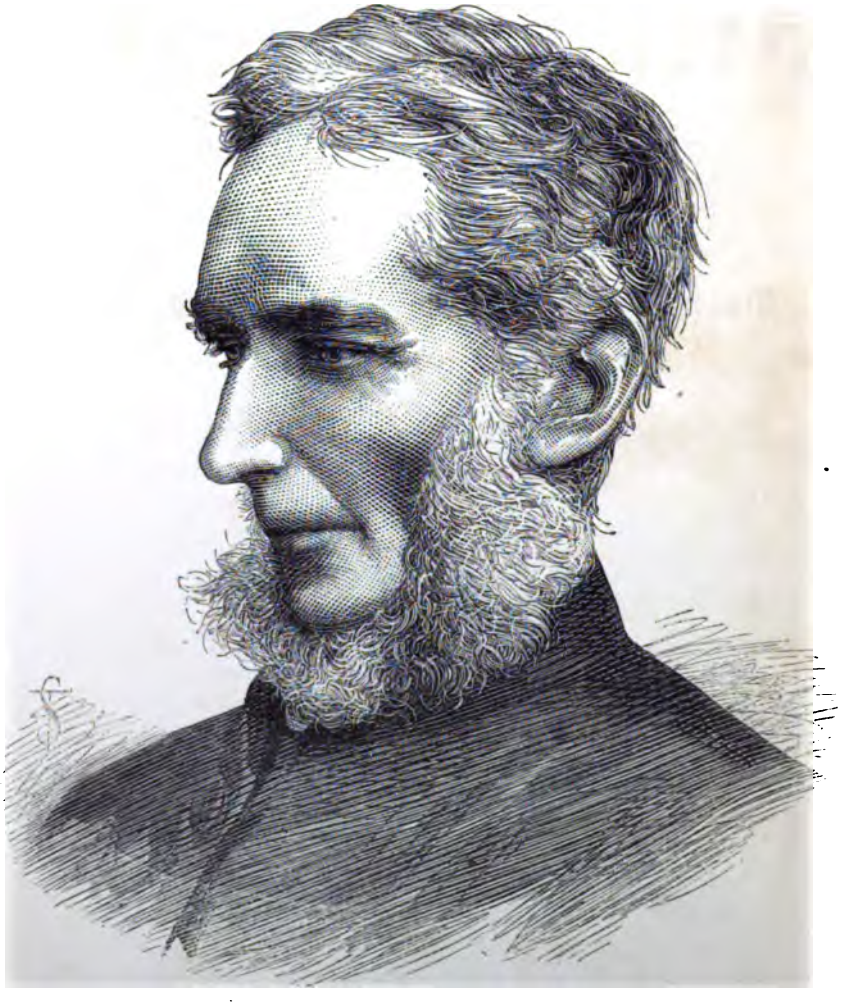

THE RIGHT REV. T. VALPY FRENCH, D.D.,

First Bishop of Lahore.

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OR,

Home and Foreign Church Work.

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MISSION LIFE.

BOMBAY.

By Lady Stuart Hogg.

IN our occasional sketches of the progress of the work attempted by the Ladies' Association of the S.P.G. in India, it has been stated more than once that in order to realise fully the conditions under which this or any other Mission work has to be carried on, there must be taken into consideration certain difficulties and antagonistic influences peculiar to each place; hindrances arising from questions of race or caste, or belonging to the nature and calibre of the Missions themselves. In one place, it may be, it is the direct and steadfast opposition of a fanatical section of the religionists of the district; in another, the mixed and lawless character of the population, only possessing civilisation in its rudest form, and incapable, at first, of apprehending, even faintly, the Christian's belief in a God of love and mercy, or the teaching of duty and truth as principles of daily life; in another, the hindrance may come from want of union and definite persevering effort in the pursuance of the work, or, as in Madras, the sadly felt want of funds available from this country to enable more workers to go forth to fields sown by ourselves and ripe for the sickle, but where it is to be feared others will step in and reap what should have been ere this our own carefully garnered harvest.

In connection with Bombay, the capital of the Western Presidency of India, the place this paper is intended to relate to principally, it is impossible, after perusing with some care the records of its history past and present, not to be struck with one fact that stands out with singular clearness, and has been commented on, though not altogether accounted for, by more than one writer on Indian Missions. It is

this, that compared with other parts of India, and with other portions of the Indian empire where European civilisation and influence were introduced far later, all Missionary and religious work in Bombay has suffered from delay in its inception, and even when once established, has seemed at times to languish so persistently, or at the best to make such almost imperceptible progress, as to cause equal regret and surprise. Bombay in this respect has progressed in a manner quite incompatible both with the length of time it has been under British rule and with the immense strides it has made during this century in civilisation, in commerce, and general material prosperity. Even the most superficial observer can hardly fail to be struck on his arrival in this great centre of the Western Presidency by the numerous public buildings, institutions, and schools, which so evidently betoken how strong is the spirit of improvement and of enterprise around him. Nor would he be less impressed by the undoubted signs of busy commerce and intercourse with other lands displayed in the forest of masts and shipping that crowd the splendid harbour of this queenly city. Even in 1825, Bishop Heber, comparing Bombay with other places then comprised within the only Indian diocese existing, mentions in his journal that: "Nowhere in India had he seen so many evidences of civilisation, such wide and even roads, neat buildings, and well-kept gardens."* With all this it is singular to note that it was while living in Bombay he expressed the belief, no doubt forced upon his mind, that few if any traces would be left by the English in India of the Christianity they professed should they be forced to quit the country on the morrow. Bombay, it is well known, was ceded to the English Crown as early as 1662 by the Portuguese, and from 1685, owing to its natural advantages in a naval and commercial point of view, was looked upon by the East India Company as a small but highly important position. Yet though English factories were built, and English merchants came and went to and from these surf-beaten isles of the West, and lived and died in their Eastern home, it was not till the days of Queen Anne that the smallest provision seems to have been made for the spiritual needs of the European community. It was only then, *i.e.*, early in the first decade of the eighteenth century, that a chaplain was sent out from England, who, on his arrival, zealously exerted himself to obtain funds wherewith to build a church. He lived to see not only the commencement, but the completion of this, the first Protestant

* Bishop Heber, on the other hand, remarked that the houses in Bombay belonging to the English and richer natives were not then to be compared, as regards architecture and style, to the same class of residences in Calcutta.

church in India, which rather more than a century later became the cathedral of India's Western metropolis.

It was not till 1811 that any definite Missionary work was begun at Bombay, and that work was not, we regret to think, inaugurated by any English organisation, but by the fervent zeal of two American Missionaries, who, on being banished from Calcutta by the antagonism of the Government of that day to Missionary effort, resolved to make another effort to plant the Master's banner in the Indian peninsula. They selected as the most suitable field for their labours the town and neighbourhood of Bombay. Even there they were not allowed to remain at first, though after some difficulties permission was procured for their continuance, and the Mission then began its work, and is working still vigorously in the present day. The first Mission to Bombay sent out by our own Church, in 1820, claims for its parent the Church Missionary Society. Bishop Heber in 1827 formed a committee in connection with the Society for the Propagation of the Gospel, but the Society established no Mission in Bombay till as late as 1859. It seems matter of legitimate surprise that while in Bengal at the beginning of this century Missionary work had, amid much opposition, established a footing, and was slowly spreading around; though the Bible had been translated into more than one vernacular tongue, and Christian tracts and publications were being printed and disseminated; though in Madras numerous converts to Christianity had been made, and though other countries were preparing to send out more workers in the cause, yet the existence of so much Christian effort and example in these places should not have inspired any one in Bombay with the thought that some similar work might well be established in their own midst. One reason probably for this apparent want of solidarity in the feeling then prevailing between different parts of India was the slowness of communication, the difficulty of travelling, or of despatching news or letters, which then isolated each place one from the other as if they were not even geographically situated on the same continent. In 1805 we find a well-known place like Poona, within 100 miles of Bombay, spoken of as a far distant town, and similarly other places in the Presidency, such as Nassick, Cambay, and Cutch, are referred to as almost barely discovered regions, remote and almost inaccessible. Sir Bartle Frere, in his most instructive paper on "Indian Missions," gives another instance of this when he mentions the case of an officer who was sent in 1808 to command an *outpost* at Tannah—twenty miles only from Bombay.

Though in Bengal, Carey, Marshman, and Ward had been working for some years, and in Madras the Danish, American, and other

Missionaries had obtained a footing, one cannot perceive in memoirs relating to Bombay any mention of or allusion to a movement which one would think must inevitably have attracted the notice of many observant Englishmen. In Sir James Mackintosh's journals and letters—the record, it may be here mentioned, of a noble and refined mind and character—there is barely a trace of any thought having occurred to him of the possible future conversion of the natives to the Christian faith. Yet he was essentially a man of a deeply reflective mind, who noted down with some detail his impressions of his Indian life. There is not, indeed, much allusion to the existence of Christian worship or work at all in the book. One incident is, however, mentioned, which affords some clue to the character of the English Church of that day as represented in Bombay. On the occasion of Lord Cornwallis's death, Sir James Mackintosh, then Chief Justice of Bombay, was requested to write the funeral sermon, which he did, and it was afterwards published in the name of the senior chaplain! This gentleman, it is to be supposed, felt himself unequal to the task. That Sir James Mackintosh, unlike his successors, did not feel that Bombay was united by many ties to the rest of the Indian Empire under British rule, is easily seen from the tone of his memoir during his sojourn there. He speaks of it as an obscure and remote settlement, to which Botany Bay would be preferable; it was for him an intellectual desert, only redeemed by the presence of "a woman of grace and genius," as he chivalrously describes his wife. Again and again mention is made of the complete dearth of news from Europe. On one occasion eight months had elapsed without the arrival of an English mail.

In considering the present conditions of Bombay, its increasing size, its immense population, and their spiritual needs, it has been necessary to take a somewhat comprehensive view of the whole question of Missionary effort, and of the reasons of its tardy inauguration in this great capital. It need scarcely be added that, while up to 1840 Missions of all kinds in Bombay were but ill supported, and not on the whole, according to a competent authority, very successful, even the most zealous and the most sanguine did not see any opening or make any special effort for the education and enlightenment of the women and young girls. It was not till 1850 that any distinct movement was set on foot in this part of India for promoting native female education; and though from that date Government gave its aid and other societies devoted their attention to this branch of Mission work, the Ladies' Association did not actually commence its operations till twenty years later, viz., in 1871. As in other places, so here, very

humble were the first steps taken, and discouraging was at times the rate of progress felt to be by those who unfalteringly laboured during the burden and heat of the day in this yet unbroken ground of the Vineyard. No house even was at first available for the girls' school with which the work began. It had to be held in a verandah. This, any one who has been in India knows, is a place usually hot, shadeless, and liable to constant disturbance from shrill human voices outside, and from the incessant noise of bird and insect in closer proximity, neither resting save only in the brief noonday hour, when even Nature herself seems stilled by the sun's fierce heat. Ere long, however, a suitable room was rented; pupils began to flock in in increasing numbers; a system of Zenana visiting was begun; most signs of opposition, which chiefly arose from the Parsees, began to die away, and the work in a short time developed so rapidly as to require the services of more than one lady to ensure efficiency in the school and for the visits to the Zenanas. Five years later, after sundry discouragements and fluctuations of varying success, the aspect of the work was more hopeful than was ever anticipated. From the two or three houses where the ladies were at first admitted, the numbers had now increased to about thirty with about fifty-two pupils in all, "As much," writes one of the ladies, "as our one horse can easily take us round to in the course of the week." The Hindoo school also worked well and the number of the pupils was between fifty and sixty. At this time or soon after a normal school was started for the training of native teachers, a work, it need scarcely be said, of the very greatest importance in the furtherance of female education in India, and without which, or at least some institution of a similar kind, no European agency, however zealous and active, will achieve any permanent results. Another excellent school was at the same time, and under the same auspices, begun in Bombay, a native Christian orphanage, and though this does not come strictly within the sphere of the work of our Association, it is mentioned to show how a small beginning of good work was gradually developing into widening schemes of usefulness and excellence in the brief space of a few years.

From the latest reports we learn that in the Normal School, held in the Zenana Mission-house, there are over 72 pupils; in the Hindoo School over 100 children; and of those visited in the Zenanas from 30 to 50. It will be seen that, compared with other places in India, the schools are better attended, whilst fewer Zenana pupils receive instruction at Bombay than elsewhere. One reason for this is, that in Bombay, except in the strictest Mahommedan houses, the seclusion of the women in their own homes and apartments is not so rigorously

observed as elsewhere. Hence young girls of the better class are not so absolutely prevented from attending school as at other places. It must also be borne in mind that the Association has not occupied this ground for any great length of time, and that other societies are fully and actively engaged here as well. If it should be thought by some, eager for more rapid results, that the above figures do not appear very hopeful after more than ten years' work, the following may set before them something of the difference of feeling created on the subject amongst the natives themselves within the period we have just mentioned. "Then"—that is, at first—wrote one eagerly engaged in this labour of love, "we deeply felt the indifference and contempt of some of the natives, and especially of the Parsees, to our visiting their wives and daughters. The only thing they cared for was that we should teach 'fancy work and accomplishments,' and they instantly seemed to take alarm and would forbid the visits at the mention of Christianity, or aught savouring of religious discussion. Now, after a few years, though there is still much to depress and discourage in this as well as in other Christian Missionary efforts, yet very gradually those barriers of prejudice and alarm are breaking down. We read the cheering assurance "of kind welcomes received at many Hindoo and Parsee houses" after the temporary absence of one of the English ladies; "of the anxiety displayed for the coming visit"; of the footing of friendship and sympathy established between the teacher and the taught, the lonely Indian lady and her English sister longing to bring her to a knowledge of the truth, and to raise her mental and social condition. This measure of success is also, I cannot but think, the more encouraging, as Bombay, unlike some other places, is not dependent solely on Missionary establishments for the education of women and young girls. There are other schools and institutions encouraged and subsidised by Government where excellent secular instruction is available, and these are largely attended. All these agencies are tending to diffuse moral enlightenment and actual knowledge, and they have indirectly an undeniably good influence; but with these it tells well also for actual Mission work that it should have held its own in the midst of so many contending influences. In Mission schemes more valuable work is often effected than appears outwardly, or than can be measured by immediate results. The moral effect of the hard-working, self-denying lives led by Christian women of culture and refinement, working in a land distant from their own, is undoubted, while the impression they seek to convey to the ladies in the Zenanas of what Christian family life can be, in the highest acceptance of the word, the very friendliness of their inter-

course with the native ladies, all tends to bridge over the mighty gulf that still exists between race and race, and which will, if ever, be diminished only by the gradual influence of the Indian women themselves.

"We do not," wrote one of the most excellent and thoughtful Missionaries of our own Church, since deceased, "want for this especial work among the Zenana women governesses, so much as good, holy, earnest, practical women, who will be ready to teach in a friendly way and influence daily, by a day-by-day intercourse, the wayward and ignorant." A truer word was never spoken. This "day-by-day" intercourse is what is really so much needed. It may seem trivial, it may seem useless, and it must be often tedious and monotonous, but the whole aspect of the work is surely altered when those who thus go forth are doing it in faith and love, in order to gain access to homes which they hope some day to brighten and make better and happier, and to restore the wife and mother to her true place of trust and companionship.

There *is* still opposition and dislike in the minds of the natives to education for the women. But, trying as this is, its very existence is doubtless owing to their knowledge that their own system is full of weakness. When Christian Missions are working in their fullest vigour, then it is that those who oppose its teachings most strenuously begin to defend their own traditions and superstitions. This was the case in Bombay in 1839, when some Parsees were converted, and alarmed the sect to such an extent that they petitioned Government to protect them against the preaching of the Missionaries! A recently published book of travel, relating to a less known land, mentions what has before been felt, if not expressed, by many in non-Christian countries, namely, how totally different a thing it is to read in Europe of Missionary work, and to see it carried out in practice among millions of unbelievers. May some who consider what we have here stated be stirred up to help this cause of female education in the East, by enabling us to send forth more workers, and by rendering generous aid of all kinds to those who are already toiling in the vast field of our great Indian Empire.

A TEA-PARTY IN SOUTHWARK.

By H. A. Forde.

[Papers for Mothers' Meetings.]

XXXV.

THERE is a part of London called Southwark, which few people would care to visit unless they had business there. It lies on the south side of the river Thames, and consists of many unremarkable but busy streets crowded with inhabitants. In its early days Southwark did not belong to London, but was a village of itself—not a very quiet or innocent village, though, I suspect; country places near large towns seldom are, and indeed Southwark at that time was apt to be troubled with very unpleasant visitors; all the rogues and vagabonds, thieves and murderers used to come flying out of London to this place, which was so near, and yet beyond the rule of the great city, so that the officers of justice had no power in it. It was of no avail for the real inhabitants of the village to be honest and respectable if these malefactors were constantly to take up their abode amongst them. So to remedy the evil the King of that day joined Southwark to the city, and put it under the same rule as London. Ever since Southwark has been looked upon as part of London itself, and in many respects it closely resembles its neighbour.

Still this arrangement did not seem to do Southwark much good. The rogues would have it for their own, and hold that it was beyond the reach of the law, and the constables rather approved of their doing so, for then they knew where to look for the law-breaker. However, the law often got the worst of it in those rough times, the constables having constantly to fight their way into the alleys; and once a coroner's officer coming to look for a murdered baby in Southwark was thrown into the "Black Ditch" of liquid mud, and not suffered to come out till he had sworn "on a brick" (their mockery of the Book) not to come there any more. So great grew the nuisance of all this outlawry, that something like 150 years ago there was a general clearance ordered of this nest of wickedness. It was a curious sight—a looker-on compared it to the Jewish tribes going out of Egypt—this motley people pouring out of the place in their caravans

and carts, some on mules, some on donkeys, many on foot, all in haste and apprehension of being followed and taken up by the constables.

Southwark was also a head-quarters of highwaymen, and was on that account dreaded by all decent citizens. The men who rode blood horses, and fired pistols in unwary travellers' faces, with the cry of "Your money or your life!" stabled those steeds in Southwark, and made its dark and dirty streets terrible to the merchants and other unlucky folk who passed that way. Jack Sheppard himself lived in this neighbourhood, and Jonathan Wild, another highway robber. We will not stop, however, to chronicle the names of ruffians who had better be forgotten, but go on to something more edifying. It is well none the less to know something of the dark past history of the place we are now about to visit.

Things are much changed at present in Southwark. There are no highwaymen; law and order have found their way outwardly even into the narrowest streets; nowhere dare Crime say, as it used to do, "Here I have a right to be." Yet, alas! whether it be the force of old habit or the sad necessity of crowded streets, and the herding together of so many very poor and ignorant people, the devil has got still, in this year 1881, a very firm grip of his once dear old stronghold across the water.

How do I know this? I who do not live in Southwark, and who have no business to call me there? Well, that is a fair question, and it shall be answered by saying that I had business which called me into a very poor and crowded part of the district where I heard a great deal, and saw something more of the inner life of a Southwark byway. The beginning of it all on my part was an invitation to a tea-party. There are some very large factories in Southwark, and there are big houses, where people of means still linger, who can give teas, aye, and dinners as well; but, to tell the truth, I did not go to one of those houses; my invitation was from a house in the very middle of the poorest district—from 127, Union Street, in fact.

"Why, that's a pawnbroker's shop!" some one might call out, some one who knew Union Street a few years back. Very true, it *was* a pawnbroker's shop then, but now it has changed hands, and when I and my companion knocked at the door at six o'clock one Sunday evening—yes, the tea-party was on a Sunday—we were half dazzled by the blaze of gas which burst upon us from within. It was such a contrast from the half-lighted streets we had stumbled along for the last ten minutes! But we needed the light, I can tell you, for the corkscrew staircase was a perfect puzzle to ascend, and very glad we were to find ourselves in the pawnbroker's strong room, the iron door all there, but the only treasure it now guards is a tidy

little sitting-room with books and pictures. Its owner was the lady of the tea-party.

And now, as I never could keep up a mystery, I think I had better tell you at once that I was a visitor at the All Hallows' Mission House, that the lady of the tea-party was the Sister in charge of it, and that the tea-party is a penny tea got up every Sunday for factory girls. Don't let your faces fall at my announcement; don't say to yourselves, "Oh, we know all about it; a children's tea—buns and hymns, and that sort of thing; we have one every year in our parish." I tell you, you know nothing at all of the sort of tea I was invited to, nothing at all of the sort of people who live in this part of London, not a bit more than you do of the people who sit down to tea in cottages in Siberia, or Italy, or South America. And I tell you further that you will be deeply interested and shocked and sorry at what I have to say. First of all, understand that the tea is not a *children's* tea; little children are not particularly wanted in the Mission House on Sunday evenings. It is a girls' tea-party, got up for the big girls working in the many factories of the neighbourhood.

I can fancy a decent country mother shaking her head at this announcement. Tea out every Sunday evening! She doesn't like the idea of that. Can't the big girl be content with tea at home, quiet-like, with her little brothers and sisters? Instead of running about the streets even to a Mission House. You are quite right, cottage mother, and yet you are quite wrong. Your Janie and your Mary ought indeed to be content with their quiet, if poor, home; a tea-party once a year is quite enough for them. But when you know that some of the poor girls who collect here to-night have literally no homes, or perhaps if they have they consist of one room, inhabited by a drunken father or mother, and a horde of noisy, riotous children, can you wonder that the bigger girls, if they have the least desire for the pleasures or the decencies of life, fly from their wretched quarters into the streets, the music-halls, the public-houses, or, better refuge far, the Mission House.

It is these girls whose pitiful story, only half told to me as yet, has brought me here to-night, and about whom I anxiously question the kind Sister in charge. She is quite ready to tell me everything she knows. The Mission has been five years at work in the parish, caring for the sick, the aged, the little children, but until a year ago it failed to get hold of these many hundreds of factory girls. They walked about the streets, arm-in-arm, after work hours, a strange sight to unaccustomed eyes, with their bare heads, hair cut into deep fringes, or tightly waxed curl, large apron and gay-coloured shawl.

Some with hats perched on the very top of a high comb in a very odd fashion. ("You will notice that by-and-by, when you see them at tea," says the Sister, and I *did* notice it.) These girls work in large shops, at factories, at various trades, but the most popular is the fur-pulling. What is that? Well, the pulling of the long useless hairs out of the commonest sorts of fur, dog, cat, and rat, those furs used for the trimming of cheap mantles. The work is not pleasant; firstly, it is not clean work, and secondly, it fills the air with fine hairs which half suffocate an unaccustomed person, and make the workers very thirsty. And if people are thirsty they do not drink water, I am afraid, in Southwark. And the other trades? Oh, there are the bandbox makers, and the paper sorters, and the paper-bag makers, the girls who rule the very blue lined paper on which this account is written, the pickling girls, and, perhaps the lowest sort, the wood-choppers. These work sometimes twelve hours a day, sometimes fourteen. But it is not their work which demands attention, it is their play, their recreation, their home, or want of home life.

There is not an open space, a green spot, in all this part of Southwark. The girls must tramp a whole half hour to reach Kennington Park and see a flower or a blade of grass, and this, tired with their work, they seldom care to do, so they have nothing but the streets in which to amuse themselves. What do they do there? Ah! I was going to say God knows, and so He does, but the evil one also knows, and gloats over his possible possessions. Is he to have these girls, or are they to be counted among the "every creature" to whom the Gospel is to be preached? You can't preach it to them in a church, with nicely arranged services, from the lips of a wise and eloquent preacher. They will not go there; they would not listen or understand if they did. The messenger of the Gospel or good tidings must "go" to them, and the first bit of good tidings taken is that there is a Mission House in Union Street, where they are welcome, a decent place with lights and fires, and kind faces about both. The girls hear about it from one or another who has been there, and finding that there are no strict rules about dress, and no school regulations, they venture on a first visit. Having been once they feel with good old Dr. Watts, "I have been there, and still would go." The girls so collected have been rallied into a little band called, "The Guild of the Good Shepherd." The Guild has but few rules, and those very simple ones, not even printed yet, but written out in a fair hand for each member. It is not even necessary that a girl shall have been baptized to join the Guild. One rule is that a morning and evening prayer shall be said. Another that the member shall come to the

Sunday tea and the service that follows. "Rarely," says the Sister, "will a Good Shepherd girl be found absent from her Sunday meeting, and there is so much affection and gratitude in them all, with a certain code of honour and honesty of their own, that one hardly knows whether to be more sad or thankful. Some of them have homes from which it is hardly possible that they can come out anything but utterly bad, and some have no homes at all."

And now let me tell you that I thought I knew a good deal about poor people, by which I mean not decent poor people trying to make the best of their homes and their children on very small means, but another sort of poor—families such as some I knew living in tumble-down, rat-infested cottages in great northern cities, families left by a drunken father to scramble on how they can, and to grow up in want and misery. The girls out of these homes I had known in the Sunday-school, and in their own homes, and so I felt quite prepared to meet these London girls (of much the same sort, I thought) as acquaintances. Never was I more mistaken. Down the corkscrew staircase we carefully descended to give a gasp of amazement as the Sister, with pleased face, introduced us to "some of our girls." Could it be possible? Were these really civilised creatures? The cheerful room was nearly full of girls from twelve to eighteen, and for a moment one seemed falling into the terrible mistake of supposing that God looks at the clothes rather than the heart, for I caught myself thinking, Can these girls really belong to the Guild of the Good Shepherd? Strings of pearls round the neck, glittering ear-rings, the fringes and curls, the battered wizened feathers which adorned these poor things, all were so far removed from anything I had ever seen before. And the hats! You will not understand them unless I tell you that the only idea they gave me was that of a sparrow-trap. Perched at the very back of the head, the hinder part resting on the very tall comb which all girls, in some of the factories, pride themselves on wearing, a great open gap of nothingness was left between hair and hat, and the feeling was that any minute the prop might fail and the hat descend with a snap on the head of the wearer, just like a bird-trap. And the faces? Well, of course they differed—one gentle and respectable, the next bold-eyed and apparently defiant, others were simply empty of all expression.

But now the tables were being set for tea. I was asked to take the command of one table, and my companion of another. I tell you frankly, Christian mothers, that I, who had a younger table, was almost under the impression that every one of my charges was out of her mind. There was no shyness, no self-restraint, they screamed and

shouted and threw themselves back in their chairs, to the danger of the passers-by and the tablecloth with all that was on it. As for getting a question answered, it was impossible; the chattering, and snatching, and scolding, and slapping reminded one of the noises in the monkey-house at the Zoological Gardens more than of anything else. When the tea came things were a little better, and one was better able to sort out in one's mind the manageable from the unmanageable. As it happened, a certain Janie and a certain Susie, the wildest of the party, were on either side of me, and either behind or in front of me were continually making dashes at each other when they happened to differ in opinion. It was not that these girls were so passionate or so bad, as that they were so utterly without restraint. A hard slap did not seem to awaken the least resentment on the part of the receiver. She simply returned it in kind and had done with it. The elder girls were just a shade less wild, but even they pulled and pushed, and snatched and shouted, as the tea and bread and jam went round. It was a common thing to see one snatch a piece of bread and jam off the plate, bite a piece out of it, and then return it to the heap and choose another piece which better pleased the taste. I do not doubt that we visitors were less able to control them than the Sisters, for when these approached the tables the tumult would certainly subside, and the wildest would calm down at a gentle rebuke.

After tea picture-books were brought out, and that did seem to humanise the wild things, though even then Janie and Susie came to blows over the picture of a kitten, to which, unfortunately, the artist had given a puppyish expression about the face. "It 's a dog, I tell you!" "It ain't! it 's a cat." "It ain't a cat." "It ain't a dog, then." "It is. Will you have done!" Slap—slap—slap. Return slaps. This was the sort of thing that went on. At last the cat upholder ran and fetched "Sister" to decide, and with all gravity the Sister examined the unhappy picture and pronounced it a kitten, whose whiskers had been forgotten.

Meantime a curtain had been drawn at one end of the room, behind which were the big girls enjoying the reading of a story. They did enjoy it, notwithstanding that every now and then a war-whoop from their corner startled one. It was only their way of expressing their feelings. It seemed as if at intervals they must let off steam in odd cries and shouts. All at once a new look came over the vacant countenances of my children, and the voices took a soft, purring tone, books were thrown down, and all faces turned one way.

"Oh, the beauties! Ain't they lovely! Ain't they darlings! Oh, Sister, mayn't I kiss 'em?"

My monkey-house had ceased chattering, the hard eyes were melting; three tiny toddling fair-haired children were making their way round the tables. The poor little babes belonged to a drunken mother, and had been placed by the father for a time with the Sisters. These have a nursery in the week for children whose mothers must work away from home. Only these poor little babes:—Yet the sight was humanising, and the small things were half kissed away by their admirers.

But you will think I am telling you too much about the young girls, while it is their elders who are most on my mind. Well, to come to them. Tea over, the tables are cleared and benches arranged across the room for a short Service of hymns, prayer, and an address. The rough gathering behave very tolerably during this, only now and then the temptation to cry out or give an unmeaning yell seems to seize one or another of them. Of course the simplest hymns excite the most enthusiasm; each poor thing is rapturously loud in declaring that:—

"The Lord came down to save me
Because He loved me so."

What rang, however, in one's ears as the most pitiful cadence was the line of the Advent Litany next sung:—

"We are dying day by day."

The poor neglected earthly faces seemed to make it such a sad thought. One could not but hope that the prayer in the next verse might be realised:—

"Ere we hear the Angels call,
And the shadows round us fall,
Be our Saviour, be our all."

When the blessing had been said and the girls had trooped out, we came to the Sisters for further information. The girl with that very odd hat, and the satisfied face of a cheerful young white savage? "Oh, Alice!" There is a pause. Then the Sisters tell their great want, their great anxiety. Alice is a homeless, relationless creature. Sister Louise found her sleeping in a passage. She had done so for weeks at a time, not having the means to pay for a bed, and Alice is eighteen! Of course the first thing was to find her a home, however humble. A decent widow, a communicant, quite one of the superior people of the district, consented to receive her, and all went well. By-and-by, however, a certain anxiety crept into the Sisters' minds regarding Alice. The widow had a great boy of seventeen at home; how

were affairs managed? They interviewed the widow and questioned her. Nothing could be more decent or respectable, she assured the Sisters. There was the big bed, they could see it; she slept in the middle, Alice on one side of her, the lad on the other! There was no excuse made, no shame in the avowal. It really was a decent arrangement for the neighbourhood, and no doubt the widow thought the Sisters very ridiculous and fussy in that they were not content.

Then we asked after Margaret—a girl with a good face—surely she came of a better stock than the rest. But the Sisters only shake their heads. This is Margaret's story. She has a father and mother, brothers and sisters, rough noisy people, all crowded into one wretched small room, with a single broken-down bed in it. The mother takes in work—fur-pulling—and the little room is choked with the repulsive fluff of dog and cat and rat refuse. Whether Margaret's soul revolted from the dirt and misery she hardly knew, but she disappeared with two flashy bigger girls one day not so long since. She was missing for three weeks, but turned up the other day, having quarrelled with her friends. They had clubbed together, she said, and taken a room of their own to sleep in, working all day in the paper-mill. The Sisters think her story is true, and that it was perhaps a craving after something better than her wretched home which made Margaret run away.

These are only two incidents out of many they come across which have led them earnestly to desire to set up a humble lodging-house for these poor factory girls, who do not want to be bad, but who simply must go wrong if left to themselves.

On summer nights the policeman says he sometimes has to step over their bodies lying about on the pavement, and possibly those who do find lodgings are even worse off, for the commonest decency is disregarded in the wretched houses which would take them in. What is to be done? Well, the Sisters were determined to make a beginning, so a few kind friends having sent a little money for the purpose, a room has just been taken which will hold a few beds, and Alice and Margaret and a few others are actually promised admission on the morrow. They are to pay six shillings a week if they are in work, and for that everything will be found them, bed and board; if out of work, well, they must stay on all the same, and pay when they can. A person in whom the Sisters place reliance will live with them and act as their mother, cooking for them and generally doing what may be necessary for them.

Hardly any rules are made for these girls to observe; they would not come if the lodging-house were to be at all like a school, as I have

told you. They are as untamed as wild animals, and can only be reached by love, not law. They do love the Sisters and trust them. Margaret, for instance, only last Saturday night brought her one good dress to Sister Louise, begging her to keep it for her, as father was drinking and would otherwise pawn it. Another girl would like to come to the Sisters' lodging-house, for her father drinks, and she had to crawl over roofs and up ladders to get to bed the other night, as mother had barricaded herself in to keep the bailiffs out. They can't live a decent life, these poor things, unless some one will help them.

And so the Sisters ask for help, especially of the mothers and sisters of happier homes, who know what decency and peace and comfort really mean. The lodging-house is only just set on foot, and needs support sorely. Will some one who reads this send something to help it on—six stamps would do something—shillings and pounds more—but let no one stay a helping hand because there can be so little in it. A letter to—

"The Sister in Charge,
"127, Union Street,
"Borough, S.E.,"

will not fail to find her, and I am sure the money given for this object will be well spent. Think of Alice sleeping six weeks in a passage, now snug in one of their humble beds, and help to save another girl from the pavement and the horrible lodging-house.

EN ROUTE.

By Violet Sillitoe.

Part III.

WE left Osozoos on Wednesday, 22nd September, after a stay there of five days. We could complain of no privations. We had fared sumptuously on the best of meat, which is here the most abundant article of food. We made frequent excursions on the lake, which we crossed to visit some English settlers, one of whom, the son of an English clergyman, is earning 600 dollars per annum as a labourer. Soon after starting on our journey it commenced to rain heavily, and this continued the whole day. We did not arrive at our place for camping till 5.30 P.M. When we had done so, and a fire had

been made to allow us to dry our drenched garments, it had become too dark for the Indians to collect brushwood for our beds. So we had to lie on the cold hard ground. My limbs ached so much that I could get little rest.

The following day, Thursday, 23rd, after passing large herds of cattle and horses, and making our way through bogs, creeks, and mud-ponds, which my horse required considerable persuasion to face, we reached Pentiston like drowned rats. Stiff and cold, I could scarcely hobble from the gate to the door; yet such is the climate that one is none the worse for these hardships, indeed we are both in perfect health. Our hostess, Mrs. E., is a pleasant Irish lady, whose husband is absent taking a herd of cattle to Hope. They have four very charming children.

On Sunday, September 26th, we had Service at Pentiston at 11 A.M., for the family and farm labourers. At the evening Service two more whites, just arrived from Kamloops, formed an accession to the congregation. The following morning, 27th, the Bishop and I went out in search of game, but saw none. Snakes, however, were numerous. Rattlesnakes, especially, abound in the neighbourhood of Pentiston; some of them are two yards long, and as thick as your arm, but the Indians say the smaller ones are the more venomous.

The boat by which we had hoped to proceed with our journey was found to have no sails, so we had to continue our route on horseback, taking one pack-horse and an Indian. On the Tuesday night following we had a delightful camp upon a point of land jutting out into the lake (Ohanagan), and we fared sumptuously on the good things Mrs. E. had packed for us. Butter, marmalade, milk, and apples were luxuries we had never dreamt of having whilst camping out. From here we had rain, with a stony trail and a scorching sun. We arrived at Mrs. A.'s on the Wednesday afternoon, and found her then alone with her four youngest children—she has eight in all—and a half-breed girl. Her nearest neighbour on the same side of the lake lives about forty miles away. She has a neighbour on the other side of the lake, which is five miles across, but she cannot manage a boat. We were in some perplexity how to get on from this place, and as we were due at Mr. Vernon's the following Sunday, we thought it best, at 4 P.M., to row ourselves across the lake, and make search for the settlement, which Mrs. A. told us we should easily find. After rowing about for an hour or more without success, and it growing dark, we decided on returning and trying again next day.

The following morning the Bishop baptized Mrs. A.'s four children. They had scarcely ever before seen any white strangers, and they

behaved well. After this we had to drag our own baggage a quarter of a mile to the boat, and I sincerely hope we may never have to do so again! Though our pack is only about half what people usually travel with, it is very heavy. My bag was by no means the heaviest, yet I was quite done up, and could only get on by resting every few yards. Mrs. A. had assured us that we should easily find the settlement, as we should see the Mission church. On the faith of her assurance we started. After sailing and rowing all day, we finally saw a fence, at which we landed, without apparently being any better off than on the water, as there were no signs of any habitation. However, after sundry wanderings, lasting for some time, we came on a trail which in half an hour of rapid walking brought us to the house of a half-breed, who showed us the way to the place we were in search of. We could not otherwise have found it, as it had grown too dark to follow the trail.

Eli le Queue, the surname here is never used, is a farmer who keeps a store and an inn. His wife is an extremely nice Frenchwoman. She received us with the sweetest voice and manner, and with the greatest hospitality. Our luggage was soon fetched from the boat, and supper provided. These settlers are Roman Catholics, but that made no difference whatever in their reception of us. There is a lady living with the Elis, who teaches in the Government school. We stayed here all the next day, and the Bishop married a couple, as the man, not being a Romanist, objected to be married by the priest. Père Richard himself was charmed to see us. He showed us his church and garden, and so frequently did he implore us to stay just another "five minutes," that we almost despaired of getting away at all, and finally had to carry off a bunch of flowers, and some apples tied up in a handkerchief. Next morning, Saturday, we left soon after 8 o'clock in a buggy lent us by the Elis, who, although keeping an inn, would not accept a cent from us for our entertainment.

The drive was most pleasant. The road was well made, and skirted the lake. It was just sufficiently dangerous in certain places, where it went round mountains and bluffs, to lend an additional zest to the journey. The horses were good, but shied frequently at the numerous carcases of cattle along the road. At about four miles from Mr. V.'s house we met the gentleman himself, and transferred our baggage from the one buggy to the other. Again we were not allowed to pay a cent for the use of Eli's horses and carriage, though the distance is thirty-eight miles. Mr. V. is a pleasant, gentlemanly man, of good Irish family, whose wife is at present in Victoria. On Sunday forenoon (3rd October) we had Service in the

barn, the congregation numbering about twenty, of whom some had come from a long distance. During the afternoon Service I noticed and greatly admired the chipmouks running about the barn. It is a graceful little animal, in size between a mouse and a rat, with long bushy tail. Whilst the Service was going on a hen, having laid an egg, was so clamorous in announcing the fact, that the Bishop could not get on with his sermon till she was removed. This recalls to me the story, heard a few days since, of the latest American invention in the science of poultry keeping. A perforated box is provided for the hen to lay in. She duly deposits her egg, and as duly announces the fact; but on leaving the nest the eloquent admiration hitherto expressed for the performance which has taken place suddenly collapsed. The egg is missed, and under the belief that she must have made an unpardonable mistake, the hen forthwith proceeds to lay another!

We left on Monday morning. En route we called on several settlers, but having been less careful in the matter of provisions, we were quite ready for our evening meal when we reached Mr. Fortune's at Spilimacheen. A fire was here a much-appreciated comfort. We were forced to leave quite early the following morning, as the steamer could not wait. I had taken hardly any breakfast. When 1 o'clock came I began to inquire about dinner. Much to my dismay, I found that no provision was made for passengers! We were comforted by being told that we should reach a settlement the following morning. So I turned in early, hungry and supperless. Next day we were very glad when we reached a settler's house and were invited to breakfast. I was half famished from having had scarcely anything the day before.

We arrived at Kamloops at 4.30 P.M. on 7th October. This is a township, and we have been entertained by the sight of a steam-vessel in process of construction, several flour and saw mills, &c., &c. A gentleman, living about twenty-five miles distant, but now staying at Kamloops with his wife, drove us the day after our arrival to Grand Prairie, a settlement about forty miles distant. The morning was cold and raw, and the prospect not inviting; but we were well provided with wraps and blankets. After stopping midway at the house of a settler, and taking up a lady with her baby, we reached the house of our host. He had been an English village schoolmaster. Was induced to come over by an advertisement, but not finding his expectations realised, he took to farming. His family consists of himself, his son and daughter, and her husband and child. There are two other families who all came to Grand Prairie for an evening Service, one of the most hearty we have had. The following morning broke

frosty, bright, and clear, and after staying for lunch half-way, as we had done the day before, we reached Kamloops in the evening, very tired and half frozen. After dinner we had a choir practice. On Sunday, October 10th, we had two very nice Services in the Court-house, which everybody, whatever his creed, attended. To-day (Monday) we have been all day making calls and looking at buildings suitable for a school, and at sites for a church, which the people are most anxious to have; and to-night there is to be a meeting to consider ways and means.

Our purpose was to have left Kamloops on Monday (11th October), expecting to find at Savona's Ferry a small steamer which would take us across the river, but just before starting we found the steamer was at Kamloops and bound up the river. It was an awkward predicament, for though we might swim our horses across, there was no means whatever of getting carriage and ourselves over. The captain of the steamer saw our difficulty, and consented to take carriage, horses, and ourselves the following day down stream to the ferry and land us on the other side. On Wednesday, the 13th, we left our comfortable quarters at the Savona Ferry inn to drive to Ashcroft, the residence of two brothers, who with their wives retain, as much as possible, the ways and habits of English gentlemen. They keep a pack of English hounds, with which they hunt coyatees, instead of foxes. The road was rough, but by no means unpleasant. We met several parties of Indians returning from hunting or fishing excursions. In every case the "klootchman" (woman) rode ahead on a small pony, with camp-beds, blankets, and tents; then followed another horse carrying one or two children, and finally the man himself appeared, taking good care that his horse should have nothing to carry but himself.

These Indians, when they have neither fishing nor hunting to occupy them, can always earn one and a-half to two dollars, and occasionally as many as ten to twelve a day by gold-washing. The man sits at his ease, whilst the woman digs, and fetches to him the sand, or clay, which he then, without much trouble, examines, and proceeds to wash.

Whilst we were sitting in the drawing-room one evening during our stay at Ashcroft, an extraordinary noise was heard. Some supposed it to be an earthquake, but we finally came to the conclusion that it was nothing more than the moving of some chairs or tables overhead. The next morning, however, we heard that the sound had been caused by a tremendous landslip, three miles distant from where we were, and which had dammed up the river for a distance of half a mile,

and had forced the rocks in the river-bed on to the opposite shore. Our driver told us it would not be possible to cross the river until it should have forced its way through this immense dam. However, in company with our hosts, we drove to the river to judge for ourselves. We found that the dam was half a mile long and eighty feet high! The river above had already risen forty feet over its usual level, and was almost dry below. As it had still forty feet to rise before it could break through, and as it would then almost certainly carry away the only bridge by which we could cross, we decided on continuing our journey to Cook's Ferry, where we were able to cross safely, our driver constantly looking behind him in great alarm. It was painful to see the salmon, some floundering in shallow pools, others lying dead in the dry bed of the river. The inn at Cook's Ferry standing near the river, we could not venture to unpack anything, or to undress that night, though we were of the very few who went to bed. Our carriage stood ready at the door, that we might, if necessary, at a moment's notice, drive up the hill close by. As we had still ten miles of low country to traverse, we made a very early start on Saturday morning (16th October), and the driver did not spare his horses till we were again on high ground.

We pushed on to Lytton, where we arrived the same evening. We have since heard that the water broke through the dam on Saturday night, but I don't know more. Probably, as we have not heard of great damage, it may have got away more gradually than was anticipated. People thought us very mad to risk our lives for the sake of keeping engagements, but the Bishop judged that there was no real danger, as the distant noise of the water would have given us sufficient warning, and besides this it was really of importance that we should reach Lytton for the Sunday Services. Our Services on Sunday, 17th October, were, Matins and Celebration at 8.30 for whites, Matins and Celebration at 11.30 for Indians, and Evensong and Sermon for whites at the end of the day. St. Luke's Day was kept as a great Indian festival, and the Bishop held an early Celebration for them, as well as other Services later on. The Indian Services were crowded, and and the congregation most attentive. There were some baptisms, and three couples married.

Leaving Lytton on Tuesday (19th), and driving along a grand and beautiful road by Boston Bar, we reached Yale the same evening, thus completing our hard but most pleasant journey. Whatever the hardships may have at the time appeared to us, and however they may read, we have greatly enjoyed our trip, and have returned in much stronger health than when we started.

The Bishop of New Westminster, referring to this journey, writes as follows:—

"We returned yesterday from our journey through the interior of the diocese; we travelled a distance of over 700 miles through a country very rarely travelled by ladies, and into a portion of which no Church of England clergyman had ever before penetrated. I don't say this to exalt our performance, for in truth the 'hardships' we underwent were rather of a pleasant and exciting character than otherwise; but I want you in England to feel that we do not call upon you for earnestness which we do not ourselves endeavour to feel and practise. We do not intend to 'sit at home at ease' and send you lively reports of wants derived secondhand from the complaints of others, but to go and see for ourselves, and force no demands on your faith and charity beyond what we can make ourselves personally responsible for."

THE AMERICAN MISSION FIELD.

By the American Bishops.

Part II.

THE Bishop of Montana was followed by—

The Bishop of Oregon.

Dr. Morris said: "A Missionary field as large as all of the New England and Middle States together.

"You know what this field is; you know somewhat of its distance, and that it has taken me ten days and ten nights by as fast travelling as steam cars and steamboats could make to reach you here. When I went there, twelve years ago, it had a population of about 120,000. There were in it nine clergymen and eleven churches. It has to-day a population of 250,000. It has twenty-one clergymen, and twenty-five churches and thirteen parsonages, one of which was erected when I went there, and one was in process of construction.

"It is a marvel to me that it is so difficult for us to obtain clergymen to enter into this work. You have heard something from the Bishop of Nebraska in regard to this. Let me say that I have visited nearly every theological seminary in our Church here. I have told them, according to the best of my ability, what our field was and what we wanted. I have written articles over and over again for the papers. I have sent my statements annually to the Board of Missions, and, as

I have had opportunity, in various congregations throughout the land, and never yet did one young man come forward and say unconditionally, 'I am ready to go to your field; here I am, send me.' I have a great many letters from young men; they have made a great many inquiries about the climate, the condition of the work, the society, and all that sort of thing; but never yet one said, 'Here I am without terms or conditions of any sort; take me.' It has not been so in regard to the elder men. I have had many such come forward and volunteer—men who knew something of life, men who knew something of the ministry, men who had the cares and responsibilities of a family. *They* were ready to come—men before whom I would have taken off my hat; but I dared not take them; it would have been unkind; it would have been dishonest; it would have been cruel. I do not believe that this is my experience only; I know it is not. I wrote to one of my neighbouring Missionary Bishops a few months ago asking him to help me. I said to him: 'You are nearer the East; you know more about the brethren than I do; you are a younger man than I am: can you not help me to some men?' Said he: 'I will tell you a story. I have called twenty-three men within the last year to one of my places, and twenty-one of them said, 'No, I thank you, sir'; one other would have come, and was about to come, but his congregation interfered, and finally, by dint of perseverance, I got the twenty-third man. Where, brethren, is the spirit that we thought would animate the young men who are preparing themselves for the ministry of the Church? I leave others to answer.

"Now, brethren, in regard to the future of this work, you think we have exaggerated ideas. I tell you that the truth has not been told to you; I tell you that what you regard as Western talk is not up to the truth, and it is being revealed now to the business men of this country. I tell you that the most sanguine men who undertook those great railroad operations, the Northern Pacific men, did not exaggerate anything. All their pictures were below the reality. Look at the wonderful things that are coming to you, the revelations of the business of the railroads out West, and I say that if the Church is as wise as these men are we shall not lack at all. Who sees this thing in its true light? The rich men, the moneyed men, the capitalists, not only here, but abroad. In Germany, in England, in Scotland they are sending over their money here to build railroads and to develop our country, and they are going to reap a golden harvest; and all we ask is for the Church to be as wise as they.

"In the year 1812, when the presiding Bishop of our Church was a well-grown youth of sixteen, the United States Government recalled

her forces from the little place called Chicago as too far out in the wilderness, too far away among the Indians to be worth taking care of, and there to-day is a city of half a million of people, one of the most marvellous cities in all the world! This sort of thing is going on westward rapidly. You may have heard it so often as not to believe, because it is trite, that 'westward the star of empire takes its way'; but it is just as true as it is trite, and unless we take our place and do our duty in this regard, I tell you we are giving over this land, with all its promise and all its glorious future, to the powers of Rome and infidelity. They do not need this urgency. Let me tell you that in my jurisdiction, or what is substantially equal to it, the Roman Catholics have four bishops—an archbishop and three bishops. The Church of England has just sent out two additional bishops to British Columbia, north of me. I have told you that we have one little modest hospital in Portland; the Roman Catholics have got five in my jurisdiction. I want two women; they have got from 100 to 150 engaged in their work. They have got fifteen schools where we have three; and they are taking the land, unless the Church comes up to a realisation of her duty and a determination to carry it forward.

"I know very well that you may say, 'This is only a part of the work of the Church.' So it is. I do not present my work here as of greater importance than that of my other brethren—by no means. I only present it as a part of the great work that you have set your hands to. I have exaggerated nothing in regard to the future, to its capabilities. He that shall stand here at the end of the next twelve years to tell you the story of that jurisdiction will tell you a marvellous story indeed of its material growth and progress, and I pray that he may be able to say as much of the growth and progress of the Church; and that this may be so, I appeal to you, the authorities of this Church; I appeal to you men of vigour and enterprise who bear her holy commission; I appeal to you young men who are strong and have just girded yourselves for the work of the ministry; I appeal to you, my lay brethren, whom God has so abundantly blessed with worldly wealth, not to be slack, to go full-handed and full-furnished to take possession of this great land which the Lord God of your fathers has given you."

The next speaker was—

The Bishop of Nevada.

"The State of Nevada," said the Bishop, "presents a Missionary field different in almost all its aspects from any other Missionary field of the Church. It is not an agricultural region; it will never have a

very large population. It is a mining State; a State five hundred miles north and south by four hundred east and west; a State not dotted over here and there with rivers and manufactories and farms; but a State in which the people are gathered in little towns—little cities by themselves—one hundred miles, perhaps, from any neighbour; a State presenting many difficulties for carrying on Missionary work, arising from the peculiar employments of its people. The same difficulties which encounter the business man in determining where he shall make an investment, in what direction he shall expend his capital or his energies, beset the Missionary of the Church as he comes there, to plant the standard of the cross.

"When I accepted the Missionary episcopate of Nevada there was there one clergyman besides myself. There were three churches, two rectories, one hundred communicants, thirty Sunday-school teachers, and 320 children receiving instruction in the Sunday-schools. There are now ten churches; there are eight rectories; there are ninety-three Sunday-school teachers, and nearly 1,300 Sunday-school scholars. There are six clergymen associated with me in the work. And this work has been carried on with all the disadvantages just referred to, of difficulty in selection, of constant shifting of the population, of constant variations in the standard of values—difficulties which no one not familiar with a mining region can adequately understand. Fifteen years ago, when I first went, immediately after my ordination, to Nevada as a Missionary, I found but fifteen or twenty thousand people. In 1870 there were 42,000. In 1880 the census gives 63,000; not a great, but a steady gain, and a gain that is distributed unequally, constantly varying, as the wind that blows across our deserts blows the sand, making an elevation in one place to-day, where next week you may find a depression and perhaps the rushing of a mountain stream. With these hindrances there are manifold encouragements. Difficult as the work has been, there has never been a time when we might not well thank God and take courage for the future. It is a generous people among whom my lot has been cast.

"The value of Church property in the State of Nevada is to-day 125,000 dols. Ninety-five thousand dollars of this is invested in churches and rectories. Of that 95,000 dols., 76,000 dols. has been given by the people of the congregations. Upon this 76,000 dols. of property there is only 2,000 dols. of debt. For every dollar that has been given for church building in Nevada the people attached to the Church have given four dollars themselves.

"And there is another consideration which commends this work to us. Although the population be smaller than that of most of the Mis-

sionary jurisdictions, it is a work that in a large sense is entrusted to this Church. There are several places in which ours is the only Protestant service. There are Presbyterian and Congregationalist ministers and parishes, and Methodist and Baptist ministers and parishes in Nevada, *but we have under instruction in our Sunday-schools more children than in all these four denominations combined.* The Episcopal Church is respected in Nevada, its ministers have the confidence of the people, and, as has been said by one of my brother Missionary Bishops here, it is true that the Missionary Bishop going into the field can do that with the people which he could not do if he were not a Bishop; not that the title goes for anything among us; the man is judged by what the people estimate him to be as a man; his office as a Bishop is counted as nothing with them; but the very fact that he stands in the front, that he can ask for others and is not obliged to ask for himself, gives him an advantage with the people, and there are many ways in which he can reach them and further the work committed to his charge which he could not do but for his official position.

"Down underneath Virginia City, in which I live, at the depth of half a mile, there are now two thousand men at work, contending with floods of hot water at a temperature of 170 degrees, working in drifts and tunnels at a temperature of 130 degrees, bringing to bear upon the difficulties which they there encounter every appliance of modern machinery, using the most skilful engineers and mechanics to accomplish their purpose; a work that they are carrying on at enormous expense, and in some cases with very inadequate returns. But while men of capital are willing to furnish the means for such exploration, while men of the highest mechanical and engineering skill are willing to take their lives in their hands and descend thus into the depths in the hope of bringing out the riches of this world, shall the Church fold its hands and sit idly by? Shall the clergy stand aloof because more desirable or more pleasing situations are offered them? Shall the wealth of the Church be denied for sustaining Missionaries and schools among such a people? Shall we, brethren, miss the opportunity that is offered us of testifying to the greater worth of the spiritual interests which the great Head of the Church has committed to us? God forbid!"

(To be continued.)

THE AHMEDNUGGUR MISSION.

By the Rev. Canon Churton.*

THE clerical staff of the Ahmednuggur Mission consists at present of the Rev. T. Williams, Mr. Ellis, and Mr. King. Mr. Lateward having been transferred to another sphere in August, Mr. Lord joined the Mission in the middle of September, and it is hoped that his stay will be permanent.

In April Mr. Williams continued his itinerating work, visiting different places in the Rahuri, Wamori, and Sargor fields. Experience has shown the necessity for a systematic visiting of the congregations and native agents. In the schools there are few children who are advanced beyond the first Government Book. "Our Christians being for the most part very poor, their children cannot generally be kept in school long enough, or with sufficient regularity, to make much progress. Besides this, the mental inertia resulting from poverty and the caste system acts unfavourably. In the Wamori field there is a marked improvement in the schools, owing to the activity of the Catechist. But it is difficult to induce the people to do their part in sending their children, and in providing school buildings and masters' houses. We provide wood from the Mission funds, but we expect the people to find labour, earth, and stones. Our schools are consequently only rudely constructed, most of them consisting of a few upright sticks bearing up a little rough thatch."

Raghoonath, the Wamori Catechist, has been exhibiting a small print of the sort of church built by the ancestors of the Saheb-tok when they became Christian, and laying stress upon the way in which they provided themselves with churches and teachers without external help. He followed this up with an appeal for contributions. He succeeded in obtaining help from some Kumbees and others of higher caste, and in persuading them to send their children to a Christian master, even when they knew that both he and his Christian pupils were Mahars. This giving way of caste prejudice is an encouraging feature in the work of the Mission. On all sides the upper castes show an unexpected tolerance and readiness to listen to the Missionaries.

* From the Reports and Letters of the Rev. T. Williams, S.P.G. Missionary.

In May Mr. Williams visited the Sungumnair field, where Balajee is Catechist. Here Mr. Williams was prostrated for a time by fever, which was allayed by some strong remedies administered by the Government apothecary. A house had been secured for Balajee in the middle of the town, convenient for teaching purposes. When the Mohammedans overran the country, they set at nought caste prejudices, and lived where they chose, and drank of water they chose. Having broken through the tradition, they continue to use houses and wells without restriction. But a Christian, whether Saheb or Mahar of low caste, cannot gain the same liberty. If a firmer course had been pursued, the opposition would probably have given way, as in the case of the Mussulmans. Balajee has met with more tolerance than he expected ; but it is no easy matter to stand up in the thoroughfares of Sungumnair and preach the Gospel. Mr. Williams himself met with rough usage here at one time. But Balajee maintains his ground regularly at certain times in the week, and is allowed to tell his tale without interruption. Some young Brahmins visit him regularly, and scruple not to sit down with him and his family. He was also invited to attend a discussion which is held every Sunday by the most intelligent of the Brahmins of the town. He had also aroused a real interest in Christianity amongst the people of some of the neighbouring villages.

The *Prakashak*, or occasional paper of the Mission, has been of great use to him, especially in his discussions with the Brahmins. He submits every month to be examined in this paper, and the result is always highly creditable to him.

The agent Dugodaba at *Akole*, a place nearer the Ghauts, had not been so successful ; but he was able to report a few instances in which his work had told.

During the monsoon in June and July Mr. Williams' itinerating work was suspended. He visited the rock caves of *Karbee* and *Nasik*, and gained knowledge which he hopes to turn to good account in the pages of *Prakashak*. From the middle of July to the end of September, as it was not the season for itinerating work, Mr. Williams and Mr. Ellis remained at Nagar, making visits occasionally to villages in the neighbourhood. Mr. Ellis was introduced for the first time to the work of Mission preaching to the heathen, and copies of the Creed and Ten Commandments were left wherever there were readers. In August certain charges against the native agent Shantwan were considered and reported upon. The Committee considered that the charges were not established, but decided that it was advisable that the connexion of Shantwan with the Mission should cease, and that

Mr. Lateward should also be transferred to another sphere. Mr. Williams feels strongly about the injudicious way in which native agents have been treated by some of the younger, inexperienced Missionaries, who have never realised the circumstances by which the native agents are surrounded, which makes their position such a peculiarly trying one.

The Mission periodical, the *Prakashak*, has grown in usefulness. It was commenced for three purposes: to be a means of general instruction, to disabuse the people of wrong ideas about the British raj, and to be a record of passing events. It has hitherto been chiefly an instructor, and not a newspaper. In future the last page is to be devoted to news. The paper has already contained articles on "Church History," "Old Testament," "New Testament," "Liturgy," "Catechism," "Hinduism," "Islam," "Buddhism," "Brahminism," "Hindu Antiquities and Shastras," "Roman Catholicism," &c. The Colaba Association has maintained the paper for nine months. It is hoped that the Committee will recognise it as a permanent agency, and include it in the monthly expenditure of the Mission.

Mr. Williams speaks in the next place on the training of native agents. Unhappily his confidence in the system of training now in operation at Poona has been seriously shaken, and he has protested against the way in which the Poona staff has dealt with certain cases which have come before them. He has, therefore, commenced a "Station-school for training native agents," whilst at the same time he admits that the work could be done more cheaply and effectively in some central place, and has commended this to the notice both of the Diocesan and Home Committee of the S.P.G.

Mr. Williams expresses deep regret at the reduction of twenty per cent. in the expenditure of the Mission which has been recently resolved on. The consequence has been that about one-third of the Mission agents have been dismissed since the beginning of July, thus leaving about twenty congregations disbanded. The blow is too recent for all its ill effects to have come under notice; and during the monsoon it has been impossible for the Missionaries to visit the congregations and encourage them to persevere. But some disastrous results are already apparent in three congregations in the Nagar field being virtually lost to the Mission. Other losses are apprehended below the Ghauts. Some of the Gosava agents who were baptized too hastily, have, on dismissal, taken up their old trade. Mr. Williams recently met one of them at the gates of Nagar with the usual Gosava string of beads round his neck. On being remonstrated with, the reply was, "What can I do, Saheb? I must live." The Mission staff have tried

to minimise the evil by dismissing the least competent agents where the congregations so disbanded were the least satisfactory.

Mr. Williams speaks of the importance of possessing a piece of ground in Nagar itself, where the Missionaries might stand and preach and none dare molest them. In urging this he pleaded that Shantwan and other native agents had already preached there, and that he apprehended no opposition from the American Missionaries. They have never demanded that the S.P.G. Mission should abstain from work there. Mr. Williams deprecates any fresh agreement or compact with the American Missionaries, such as that of January, 1879, which, he says, was not accepted by the S.P.G. at home.

A difficulty has arisen with respect to the work in Sungumnair, which the Bombay Secretary of the C.M.S. has characterised as an encroachment of the S.P.G. upon the field occupied by the other Society. The C.M.S. has not, it seems, occupied Sungumnair, but it has stations at Nasik and Junneer, the latter being commenced in 1846. It is urged on their part that Junneer is a convenient centre for carrying on Evangelistic work in the Sungumnair district, and that when Junneer was occupied, it was with the full intention of planting a sufficient staff there to work both districts systematically. They also plead that when Mr. Williams first proposed to include Sungumnair in his district, Mr. Schwarz, then in charge of Junneer, protested against it as an intrusion; also that, as the only route from Nasik to Junneer lies through Sungumnair, the C.M.S. Missionaries would naturally extend their work to this locality. To these arguments Mr. Williams has replied at considerable length. First he pleads that there is room for both societies in Sungumnair and its vicinity. The town is large, and strongly Brahminical, and would afford full scope for the united energies of the agents of C.M.S. and S.P.G. Secondly, that in the whole Sungumnair district there is not a single C.M.S. Christian to be found. Their nearest converts on the north are at Sinnur, which is 20 miles from Sungumnair, and the nearest on the south is at Junneer itself, which is 35 miles from Sungumnair. The C.M.S. has therefore as yet done no systematic work in the district. Their operations have been confined to the casual visit of a stray Missionary, seldom made, and without result. Such operations form no sufficient ground for ousting the S.P.G., which within a space of seven years, with varying fortunes, has yet succeeded in planting a Catechist in the town itself, and has agents in some stations in the talooka, and counts its baptized Christians both in the town and in the villages within a radius of six miles. Then the C.M.S. scheme is an impracticable one; for how can a Mission at Junneer be

worked from Nasik, which is ninety miles distant from it? It is also separated from Nasik by five mountain ridges, one of them including *Khalsa Bai*, the highest of the Ghâts. The direct route is impracticable, and the route by Sungumnair involves a deep detour to the east, and even thus it fails to avoid the five mountain ridges mentioned above, each of them wild, rough, and thinly populated; Junneer would be more easily worked from Bombay as base than from Nasik. From Bombay or Poona it can be reached in less than a day; from Nasik the journey occupies three days. On the other hand, Sungumnair is connected with the Nagar Mission field by the natural highway of a valley and a chain of Christian villages. Yet the S.P.G. Missionaries would not therefore object to the C.M.S. agents preaching or teaching anywhere in the Sungumnair talooka. When the S.P.G. agent Belajee was asked how often any C.M.S. agent had passed through Sungumnair since he was stationed there, he replied that during sixteen months he recollected only two such occasions; once an agent passed on his way from Junneer to Nasik, and once an agent passed on his way to Junneer. The connexion between the two stations seems to be too slender to be affected by the S.P.G. operations in Sungumnair. It is by no means evident that when a European is stationed at Junneer, this will strengthen the connexion. Junneer will become all the more independent. The plea of the C.M.S. which has carried most weight with the Bishop is "that the geographical position of Sungumnair is in favour of its being worked better by the C.M.S. than by the S.P.G." This is fortified by the action of the Government in detaching the Nasik collectorate from that of Ahmednuggur. Yet the Government, having regard to the physical features of the district, has not included the Sungumnair talooka in this transfer, but has retained it as part of the Nagar collectorate, separating it from Nasik on one side and from Junneer on the other. Mr. Williams in 1873, for similar reasons, naturally found his way from Nagar to Sungumnair. Had mountain ridges intervened he would not have gone there. Mr. Williams, and after him Mr. Taylor, occupied it as an outpost. It had never been so occupied before. It is a populous valley, watered by a river, and opening its bosom broadly towards Ahmednuggur. Bare, stony, and sparely-peopled mountains bar approach from the sides of Nasik or Junneer.

In 1873 Mr. Williams' journeyings led him on naturally from village to village up the Pravara valley up to Sungumnair. The further he went the more novel to the people did his preaching seem. In the town itself it was as if the Evangelist's voice had never been heard. He was astonished to hear that no Mission agent had been

stationed there, or for miles round. It was evident that whatever objections might have been made to planting a S.P.G. Mission in Ahmednuggur, in the very centre of the labours of the American Missions, would not apply to such a field as Sungumnair.

Mr. Williams' former reply to the objections of Mr. Schwarz was reviewed in the *Mission Field*, as indicating a plan for friendly co-operation between the two Societies. It was also approved by the Home Committee of the S.P.G. When Mr. Barker yielded to the representations of the C.M.S., and withdrew the S.P.G. agent from Sungumnair, no agent was sent in his place; and hence Mr. Taylor, when he came in Mr. Barker's place, at once re-occupied the station. For two years no further steps were taken by the C.M.S. Mr. Williams thinks that it is time that a vigorous protest should be made against the exclusive claims made by different Societies to work particular districts. Between Poona and Malligaum there is an extent of 100 miles of Mahratta country, within which the C.M.S. only occupies one station, that of Junneer; is its claim therefore to be allowed to work the whole district? Such a monopoly in the preaching of the Gospel seems at variance with the spirit of Christianity, and must lead to endless difficulties and embarrassments.

In a letter dated Sept. 30th, Mr. Williams says:—

"As our negotiations for the purchase of the site at first proposed for the Mission church have failed, we have determined to secure ground near the bungalow premises adjoining them, and to begin our church at once. The old Brahman who owns the particular piece we want is prepared to sell, and the little slip belonging to Government lying between the Brahman's ground and the Mission premises we have applied for, and shall doubtless get. We hope to build the church and boys' and girls' schools behind it at a fitting distance. Miss Dyer's work amongst the girls has already had a marked effect. Before her arrival there was only a poorly educated native Christian woman who had the sole charge of them, both of their teaching and other matters. Then they were untidy, now they are neat; then of dirty habits, now of cleanly; then wild, now subdued; then wholly stupid, now bright; then slow at learning, now much quicker; then uninviting in appearance, now attractive; and all this Miss Dyer has effected in less than three months, not a word of Marathi having been previously known to her. This part of our last six months' work is the most cheering."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

NEW WESTMINSTER.

The Bishop and his Work: First Report: Urgent Needs: Salmon "Canning": Scenery of the Diocese: The Thompson Indians: The Indian Character: Peculiarities of Speech: Grievous Wrongs: The only Remedy: The Chinese Difficulty: A 700-miles' Journey.

The Bishop of New Westminster arrived in his Diocese on June 18th, 1880, and his first Report of work is dated August 31st, 1880. The new Diocese is not connected financially or ecclesiastically with the old Diocese of Columbia, of which it originally formed a part, and it is to be worked on a different method, with a separate Mission Fund to be raised in England to meet local efforts, and such grants as the S.P.G. is able to assign to it out of its General Fund. Bishop Sillitoe says: "We shall eventually be associated with the mother Diocese as a Member of the Province, which will include the Dioceses of Caledonia and New Westminster together with that of Columbia; but this will not be till we have organised our own Synod, for which the Church in this Diocese is not ready, by reason of the paucity of male communicants."

"The Church population is not large, but their contributions to Church purposes have not hitherto been such as we might have expected of them. This is partly due to years of failure and depression, and partly to the want of training in the duty of 'giving cheerfully' as a principle of religious worship. They have been spoiled by endowments, and the want of a systematic plan for applying help from without to stimulate local contributions." The Bishop urges that such helps should be only given where they are met by local efforts, and that they should be gradually withdrawn as settlements increase.

The Church of the Holy Trinity, New Westminster, is to be the Cathedral of the Diocese. A sum of £2,000 is wanted for its completion; but the Bishop thinks that an organ is the most urgent need at the present time. He is also anxious to establish boarding-schools for boys and girls, including a Cathedral choir school. To this there should be added in course of time a Theological College for Candidates for Holy Orders. For the boys' school there is a very fine site

at Hope, "one of the most beautiful spots in all this beautiful country. Quiet and salubrious, and close to the line of railway which will traverse the whole length of the Diocese, convenient in every respect, unless the distance from New Westminster be excepted, which would preclude its being combined with a Cathedral choir school." The girls' school, for which a house has been rented near to the Rectory at New Westminster, was to be commenced at the end of October.

In his first Report, Bishop Sillitoe gives a description of Trenant, a settlement on the Fraser River, about twelve miles below New Westminster. Here the "canning of salmon" is carried on to a large extent. The cans are made by Chinamen; it is done by hand-machines, and the division of labour is very remarkable, each can passing through a dozen pairs of hands in process of manufacture. At this cannery alone they were making 192,000 cans, which they expected to fill in the August run of fish. The salmon are caught by Indians, with nets. On being brought to the cannery they are cleaned, and then chopped by a sort of guillotine of many blades into pieces the length of a can. The cans are then filled, and piled on a trolly, which is run into a huge boiler, and the door being shut, steam is applied through coils of iron tubing; this cooking process continues nearly three hours. About six weeks is the time occupied by the whole business, including the manufacture of the cans. From Trenant to the Rocky Mountains there is some sixty miles' extent of prairie, Mount Baker, 15,000 feet in height, being very conspicuous, and the whole horizon being mountain. The Bishop held Service at the public school in Trenant, and a Committee was formed to raise funds towards a church, parsonage, and the stipend of a clergyman. Besides the few settlers for whom provision should be made, there is a well-disposed Indian tribe in the neighbourhood.

The Bishop appeals for aid in establishing schools for the spiritual, mental, and industrial education of the already Christianised Indian tribes on the Thompson River. "We have hitherto only taught them as much as was necessary for their preparation for baptism. They greatly need industrial training, without which they will be like fish out of water, unfitted for the life most natural to them, with no fresh occupations to follow in their Christian state. Mr. Whiteway has been familiarising himself with various useful trades, and Mr. Sheldon is prepared to act as a Medical Missionary, and to establish a hospital for the relief of their sick. But everything has yet to be provided—a dwelling-house for the Missionaries, as well as schools and workshops for the Indians. This will involve a large outlay, even though the

people themselves will readily give their labour. It is, however, an important part of Mission work to provide the Indians with implements and to teach them how to use them, and thus to help themselves and one another. Their willingness to do this has already been proved at Yale. The Indians at Yale are now subscribing for the repairs and decoration of their church, and contributed nearly £2 at one offertory while I was there; and their brethren at Chittiwhack came to me, of their own accord, and offered to build a church for themselves if I would give them the ground."

"These Indians are no savages, but intelligent and industrious men, gentle in their manners, and as docile and tractable as children. I have a Yale Indian at this moment in my service, whom for straightforward honesty and conscientiousness I would not exchange for any white man I ever knew. I can commend him as St. Paul commended Timothy, his own son in the faith, having baptized him when I was last in Yale. He acts as my interpreter in the instruction and examination of Catechumens. He understands English remarkably well, though he is only just beginning, under Mrs. Sillitoe's tuition, to read and write, whilst we are gaining some knowledge of his language by conversing with him."

"The Indian organs of speech must be constructed on a different model from ours. 'Do you believe in God?' This, in the Indian tongue, becomes 'Lé tchuk airl Cheechelchshyam?' 'Have you been baptized?' becomes 'Lé tchwoolchly tsairooch?' The Indians are perhaps slow in grasping new ideas. They are at present like children. When they have become men intellectually as well as physically, we shall have a race of people in no way our inferiors. If they had not been as children they would not have suffered the white man to wrong them with impunity in ways in which he would suffer no man to wrong himself. A white settler, after living with an Indian woman for a time, has been known to drive her out with her children, when a wife of his own race was to be had. The children of these unions have grown up into the most dangerous class in the community, endued with the white man's higher intelligence, which is applied to all the lower instincts of the Indian. The only remedy for this is the establishment of Industrial Homes for these cast-off children, where they can be tamed, and fitted for a useful and honourable life. A lady has offered herself as head of such an institution. It might be opened immediately if we had means for erecting a suitable building. But it would work better under a sisterhood; for these children require experienced hands to deal with them successfully. Firmness, with loving tenderness, cleverness in dissecting

character, and aptness in developing spiritual strength, would effect much with this difficult class."

The Rev. J. B. Good is in charge of the Indian Mission on the Thompson River, and a native catechist is employed under him. Mr. Sheldon has undertaken the Medical Mission. Mr. Sheldon has had a marked influence on the young men in the Yale railway offices and new stores. At the invitation of the railway contractors he has taken charge of a hospital recently opened for the benefit of their workmen near Lytton. While thus applying his medical experience to the relief of the body, he has also volunteered for the work of ministering to diseased souls. He assists Mr. Good in the Services of the Church, and addresses the men in the lodging-houses. The Bishop proposes to license him as a lay-reader. Mr. Good was to remain at Yale for work amongst the whites until Mr. Blanchard was in Priest's Orders. After this, his whole time will be given to Indian work in the Lytton district.

The labourers on the railway include about 1,200 Chinese, and this number is expected to be increased next spring. The Bishop feels a heavy responsibility with regard to them, but finds himself powerless. Their knowledge of English is far too limited for religious instruction, and none of the Bishop's staff know a word of Chinese. Perhaps some one destined ultimately for China might very profitably spend a year or two in the Diocese of New Westminster, to study the Chinese character, and make himself familiar with the language, and then pass on to the field intended for him. The matter is urgent, as the Chinese labourers are only in the country for a limited time. The Bishop adds, "Of the disposition of the Chinese to receive Christian Truth I have lately had a remarkable example in a family recently arrived from Hong Kong, and who brought with them strict injunctions from the 'Chief Pastor' of a German Mission there to ally themselves with no Christian body but the Church of England; an injunction they have faithfully observed by putting themselves under our charge immediately on their arrival. They know no English, but by means of German I hope to be able to hold communication with them."

In September and October the Bishop took a long tour through the interior of his Diocese, travelling a distance of more than 700 miles, reaching districts into which no clergyman of our Church had ever before penetrated. The "hardships," however, are described as being of a rather pleasant and exciting character than otherwise.*

After six days' travelling in an Eastern direction from Hope, the

* See "En Route," by Mrs. Sillitoe, in this and previous numbers.

Bishop arrived at the Osozoos Lake, which is just on the 49th parallel of latitude, the boundary between Columbia and the United States. Here the Bishop spent five days, including a Sunday, when a congregation was gathered from both sides of the line, consisting chiefly of men.

COLOMBO.

The Bishop amongst the Singhalese: Reception at Baddegama: A Buddhist Audience: The Village "Leper": An Adventurous Journey: Buddhism and Christianity: A Contrast: Buddhist Cruelties: On the River Gindura: Singhalese Pariahs: A Buddhist Discourse: The "Theosophists": A Grave Prospect.

The *Ceylon Diocesan Gazette* gives an interesting account of the tour of the Bishop of Colombo in the Baddegama district between October 9th and 19th. The native Christians at Baddegama gave him a cordial welcome, and put up an ornamental arch at the entrance of the Mission compound, whilst the road from the Mission-house to the church was ornamented by an artificial fence made of bamboos, and decorated with young cocoanut leaves, fruits, flowers, variegated leaves, and the flowers of the sugar-cane. The walls of the church were decorated with texts in Singhalese and English: "I have opened my mouth unto the Lord, I cannot go back"; "And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands upon him"; "So stand fast in the Lord." At 5 P.M. there was Evening Service in Singhalese, which commenced by the school children singing the anthem, "How beautiful upon the mountains." The Bishop preached in Singhalese, expressing gratitude for the prayers which had been offered on his behalf. On Sunday, the 10th, there were three full Services in Baddegama Church. At 8 A.M., Holy Communion in English; at 11 A.M., full Morning Service in Singhalese with Confirmation Service and address; twenty-seven candidates were presented, twenty-five of whom were adult converts from heathenism, their ages ranging from sixteen to sixty. At the Evening Service there were four candidates for baptism—two from the boys' school, and two from the girls' school. One of them was from the goldsmiths' caste, who, as a rule, are naturally turbulent, and hard opponents of the Gospel. They are of low caste, because when making images they have to hammer the heads of the gods. From Baddegama the Bishop went by boat to Telikada and Ukewatta, two large villages on the banks of the Gindurah River, ten miles to the south. The people are mostly Buddhists, but their children attend the Mission schools. At the Telikada School three girls announced their intention

to become Christians. There was a meeting of converts and inquirers for prayer and reading the Scriptures, and afterwards preaching to the heathen. At Ukewatta about 100 Buddhists attended the preaching of salvation through Christ. One man said, "This is a strange doctrine, for even our Buddha and gods endured hells and punishments as the rewards of their evil deeds. Our Buddha's doctrine is, 'Trust in yourself, and swim over the four torrents of evil, namely, lust, malice, ignorance, and false creeds.'" At Dodanduwa there is a little church which was well filled on October 11th for a Singhalese Morning Service and Confirmation. In this village less progress has been made, and a blind hatred of Christianity and zeal for Buddhism prevails. The schools have 456 names on their lists, but the pupils are deterred from conversion by fear of persecution. The inhabitants of the village of Totagamuwa were notorious for wildness, and received Missionaries with insult and ridicule, but since a school has been opened they have been much conciliated. About 150 heathen parents and children listened attentively for about two hours, and one leading man confessed that he was fully convinced of the truth of Christianity, but he was afraid of losing forty pounds, of being forsaken by his neighbours and relations, and being called the village leper. At Mapalagama two young men were confirmed, and the schools were inspected. From this village to Panangala the Bishop and party went on foot, crossing some long adandas and bridges, requiring a safe step and strong nerve. After proceeding about half a mile, two of the boatmen met them with the bad news that the Government boat had sprung a leak and was filling with water. So they slept at the house of the President of the village council. The police headman of the village came and told them that his brother and only son were murdered some years ago not far from the house in which they were. They asked him if he had any comfort or hope of seeing his son again, and he replied that the only comfort or hope which he had was that the murderer had been sent to prison for more than twenty years. A mountain walk of about five miles brought them to Habarakada. A young man who had been an inquirer for some years accompanied them. A Buddhist priest had been at Habarakada for some months giving special addresses on the oracles of Buddha. This had caused some doubts in the mind of the young man. One was that Buddhism shows greater reverence for all animal and vegetable life than Christianity. Buddha forbade under the greatest penalties the destruction of all kinds of animal and vegetable life. But the God of Christianity commanded animals to be sacrificed, and allowed the destruction of life; therefore Buddhism is merciful, Christianity is cruel. They replied

by showing that Buddha's yoke is cruelly hard and his burden intolerable. Let a doctor kill a worm, or a king a murderer, a mad dog, or a deadly serpent, and he is sent to the regions of torment for millions of years. A story of Buddha says, "A priest was crossing a river in a boat and the current carried him below the ferry. He in fear of death snatched at a vine-branch and it broke; and for the sin of breaking a vine-branch he was sent to hell for millions of years." Does not this story look like the oracle of an unjust and cruel demon? After this will you boast of Buddhist mercy? Buddha's mercy is Buddha's nonsense. How could Buddha forbid people to eat flesh? The last food that Buddha ate was pork, and thereby he brought on a deadly disease. It is a notorious fact that there is more cruelty to animals and men in Buddhist countries than in any other countries of the world. Christians are kind to animals because they are the handiwork of their heavenly Father. They admire the fields, the mountains, the rivers, the trees, because they are a sacrament of His goodness and wisdom. It is impossible to show how vile and profane and cruel Buddhism makes a man's heart.

The next village visited was on the border of the old Kandian kingdom. They found there three adult inquirers; and many of the pupils in the school had renounced Buddhism. The Bishop was pleased with their knowledge of the Bible. An inquirer asked, "Where was God before the world was made? How could He sit and stand in nothing?" The Bishop answered, "Do you see this new Bible?" "Yes." "And you think it is very clean and pretty, don't you? Where was your thought 'that this is pretty' yesterday?" He answered, "I am satisfied: my question was a foolish one."

On the return journey to Baddegama thirty miles were accomplished in about six hours. The river had risen and made a strong current. The monotony of the journey was broken by the boat striking against the trunk of a tree, which caused the boat to turn round very rapidly, so that it was nearly swamped. There was a whirlpool there; the River Gindura is a river of perils, and many have lost their lives in it.

At Balapiti, sixteen miles N.W. of Baddegama, the Bishop was met at the entrance to the church by 100 Christians, school children, and heathen, who presented him with an address expressing their thankfulness for his resumed co-operations with the Missionaries in their benevolent work of saving souls, and a fervent hope that all unhappy disputes were at an end. They said that they had heard with thankfulness that the Bishop was making progress in the knowledge of the Singhalese language, and of his labours among the poor. The place was well decorated.

The next villages visited were Karandeniya and Elpitiya. At the first-named a school was lately opened for a poor despised class of people called the "Wahumpara Minissu," whose manners and morals are said to be very low. There were twenty on the school list, and eight of the boys had learned to write English and Singhalese sentences of half a dozen words in eight months. At Elpitiya the Bishop was met by a little band of Christians, and about 100 children from the schools. The children were entertained at a feast, and addresses were given to the heathen at the village court-house. These commenced with a remark made by the catechist that the Buddhists of Balapiti had often urged him to go and hear the music of Buddha's oracle. On one occasion he went. The Buddhist preacher said: "The subject of my discourse is the evil of malice. Our Buddha said, In old time a bear lived in a wood, and often lay under the shade of a Kon tree. One day a branch fell down from the tree and hurt the bear's head. He became angry, and sought an opportunity to take vengeance on the unfortunate tree. The king of the country happened to be in want of wood to build palaces. The bear went to the king, and told him that the best wood in the kingdom for building purposes was the Kon wood. Then the king had all the Kon trees cut down and turned into boards and beams. It so happened that the dwelling-places of some of the gods were in these trees, and they became very angry with the bear for abolishing their abodes. It happened afterwards that the king required something to adorn the wall of his palace. Then the angry gods went to the king and said that the best thing in the kingdom to adorn palace walls is a bear's skin. Then the king had all the bears killed and skinned." Unable to swallow this "oracle," the catechist interrupted the preacher by asking whether the bear wrote the message to the king with his claws or spoke it with his mouth. There was some confusion, and one Buddhist mother almost went into hysterics. The catechist proceeded: "We have not come to preach foolish fables cunningly devised, but real Gospel truths. Let me tell you a Gospel parable." The parable of the much-wronged father was then related: the son's ingratitude, transgression, loss, misery, repentance, return, reception, pardon. At the end of this address six people were confirmed, the first-fruits of Elpitiya. Kosgoda, a large village on the sea-coast, was next visited. On the way a halt was made at Hipankanda. The people were wild and ignorant. When they were addressed on the goodness, wisdom, and power of the invisible Father and Creator, a man inquired, "What do you mean? Do you say renounce Buddhism, and embrace Christianity? We cannot do that without asking from our lord Migettuwatte which is

the best? Is our Buddhism bad?" The Bishop replied, "Christianity is far better, and in mercy to your poor souls we urge you to embrace it."

The Buddhists at Kosgoda had taken much trouble to decorate the school and to provide breakfast. There are only a few Christians in the place, but all are anxious about education. It is the village of the Maha Mudaliyar, De Soyza. Two boys in the school are sincere inquirers. In the address given here it was urged that they owed to God their Creator perfect love of mind, heart, and soul, and that they were debtors to Him alone and not to Buddha, or to their priests. They then began to cavil and blame creation. Why could not God make Adam so as not to fall? The Bishop replied, "Your objection is unreasonable and wicked; you Buddhists teach and believe that man has an unlimited capacity of doing good and meritorious works, and can thereby earn the highest blessings in heaven and earth, even Godhead and Buddha-hood. Whatever glorious capacities we have, they are given to us by God's holy and good Creation; and instead of adoring, loving, and glorifying your good, bountiful, and holy Creator, you are blaspheming and slandering His holy Name."

The Bishop's tour lasted eleven days: he travelled 178 miles, visited about twenty schools, and gave more than thirty addresses; forty-eight candidates were confirmed, and four adults baptized. The Bishop said that he had never seen in Ceylon any schools in which religious instruction was more carefully given.

Some embarrassment has been caused in the Galle district of Ceylon by the activity of a society of unbelievers, who style themselves "Theosophists." They have opened a boys' school at Magalla, which has already more than 200 pupils. Its avowed intention is to counteract the work of the Christian Missionaries, who, it is said, have long enough undermined Buddhism by means of school-teaching. Though this may be looked upon as no small testimony to the influence of Mission schools, the present opposition is such as to cause grave apprehension. At public meetings convened by the promoters inflammatory speeches are made against Christianity. Buddhists in great numbers have been pledged to send their children to the rival school and to withdraw them from Christian influence. To make the new school more attractive no fees are to be charged for the first year; it is advertised by posters in the neighbourhood, and tom-tom beaters are sent round to announce the opening. To make the scheme popular as an opposition to Christianity, the notion is fostered that it is supported by a powerful and wealthy foreign Society. The word Society (Somagama) acts as a talisman. It is connected in the minds

of the more ignorant of the natives with such organisations as the S.P.G., the C.M.S., and the Wesleyan Missions. The poor people must, however, soon find out how they have been duped by these self-seekers. Until the delusion is removed, the scheme will seem to prosper. The Wesleyan School, which is within a stone-throw of the rival one, has been nearly emptied; the Roman Catholic School at Kalluwella has suffered; and so also has even the Government School in Galle itself, though there the Christian teaching is as colourless as possible. The Buona Vista school has so far suffered least of all, only about twelve boys having seceded to the enemy, and these were all non-Christians, and of the lower standards. The other schools of the Buona Vista Mission are increasing in numbers, and are becoming more and more efficient as a means of propagating the Gospel.

CALCUTTA.

Azamgarh: Mr. Skelton and the C.M.S.: A Lighthouse Station: The Temple of Jaganath: Balasore: Dr. Banerjea: Shillong: A Noble Missionary: 3,000 *Khasia Christians: The Syngdohs: A Remarkable Property Law: The Value of Five Cowries: Faizabad and Lucknow.*

The Mission Church of Azamgarh has been recently completed through the exertions of the Rev. B. H. Skelton. Azamgarh is one of the stations from which the C.M.S. is withdrawing its Missionaries, and Mr. Skelton's case invites special sympathy. He is called upon to separate himself from the Mission at the very moment when by his own efforts a new lease of life seemed to be secured to it. At the opening ceremony Services were held in Hindustani for the natives as well as in English for the European residents of the station. There was also a large social gathering of the principal residents of both communities to promote friendship and sympathy. The natives generally seem to have taken an unusual interest in the event, though it did not affect them directly.

The Bishop commenced his visitation tour of Bengal on October 11th. He embarked on the steamer *Rajputana*. From False Point, which was reached on the 13th, he paid an interesting visit in the little steamer *Olga* to the Lighthouse, which is situated upon a creek some nine miles from the anchorage. In this lonely spot, amidst the jungle, which, intersected by streams and creeks, teems with game, and is infested by tigers, a short Service was held, and the little cemetery under the Lighthouse walls was consecrated.

After partaking of the hospitality of the Lighthouse, the Bishop returned to the harbour, and continued his voyage through the following night to Cuttack. This station, with its bungalows lying scattered for some miles along the banks of the Mahanadi, its green maidan, sweeping expanse of river, and distant prospects of bold wooded hills, presents a very pleasing aspect, and the remains of the Old Fort and massive embankment attest its importance under the rule of the Mahrattas, while the great anicut which spans the river, a mile and three-quarters wide, below the station, affords solid evidence of English enterprise. The Church of the Epiphany, erected fifteen years ago, is a substantial building with an octagonal tower, and takes a high rank among Mofussil churches. The Bishop inspected the cemetery, and visited the little Church school; he also met the Church Committee, and held a Confirmation. On October 18th he left for Puri, a journey of fifty-three miles by palki, occupying seventeen hours. In the broad street of the native city of Puri stands the lofty temple of Jaganath, with its sun-pillar (transported from Kanarak) facing the entrance. The European station consists of five or six bungalows on the sands, placed there for the sake of the sea-breeze. The Bishop consecrated the little church of St. Thomas, which holds a conspicuous place amongst them. He made an excursion to the famous black pagoda at Kanarak, which stands on the sands some eighteen miles north of Puri—a unique specimen of jain architecture of the eleventh century. From Puri the Bishop returned to Cuttack, and went thence to Balasore, sixty-five miles by steam launch on the high level canal as far as Bandaripuka, and fifty-four miles by palki from the last place to Balasore. Balasore was once an important Government depôt for the manufacture of salt. It has seen its best days, but still produces slippers and mosquitoes in great abundance. There is a Christian population of thirty souls, some of whom belong to the American Baptist Mission. Here the Bishop spent Sunday, October 24th. Services were held at the Circuit House, and a boy was confirmed. The next station visited was Midnapore, situated in fine open country, studded with good timber. Here there is a C.M.S. station with a native pastor, Mr. Singh, and schools connected with it, and with the Christian Vernacular Society. The Bishop distributed the annual prizes to the latter. The Bishop remained at Midnapore until Thursday, the 28th, and then proceeded by palki to Chaibassa.

The Rev. K. M. Banerjea writes on November 17th, 1880, as follows:—

"The churches here are going to observe a harvest festival next

Sunday. This will be a very good thing. The Hindoos in their month of Agran, which commenced on the 15th, are observing everywhere in Bengal festivals of thanksgiving for the crops of the year, including offerings of the first-fruits of the season. Except in some rural Mission-stations where the converts would rather have joined the heathen ceremonies than have done nothing (in case the Missionaries offered no opportunities), Christian Churches have never offered opportunities for such celebrations, and so appeared to the eye of the heathen to have a religion of mere abstractions, that practically ignored the Providence of God, who gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. I hope the heathen will now be undeceived so far."

Dr. Banerjea is the Secretary of the Committee for revising the Bengalee translation of the Prayer-book, which meets weekly at his house, 7, Chowringhee Lane, Calcutta. "On Monday last," he says, "we had to go over the 'Song of the Three Children,' and found the new S.P.C.K. Commentary on the Apocrypha of great use on the occasion."

A writer in the *Indian Church Gazette* in a description of Shillong, the Sanatarium of Assam, refers to the severe outbreak of cholera there in 1879, and the devotion shown by the Khasia Missionary, the Rev. T. Jerman Jones, in relieving the sick and starving people. From morning to night he was on the move from village to village, and house to house, seeking for deserted, forlorn sufferers, bringing them food and comfort, and often burying the dead with his own hands. His truly Christian devotion on this occasion has added very considerably to this year's list of converts, no less than 400 having come forward since the cholera disappeared to ask for instruction with a view to baptism. The Welsh Methodists have now nearly 3,000 Khasia Christians in connection with their local Mission. They have also forty-nine places of worship, and numerous schools for boys and girls. Six ministers are at work, one being a medical Missionary. Their familiarity with the language and habits of the Khasia people, obtained by constant itineration from village to village, and frequent consultation with their native Church Councils, together with their simple, blameless lives, has given them a great hold on the respect of the natives, and they are often asked by the chiefs to arbitrate between them and their neighbours. Christian Missionaries have few difficulties to bar their way here compared with those encountered in Bengal and the North-West. There is no reason why the work of evangelisation should not progress as rapidly in these hills as among other aboriginal tribes, like the Kols and

Santhals. The Khasias do not recognise any beneficent deities. The sole function of their *kyngdohs*, *i.e.*, sacrificial soothsayers, appears to be the discovery of the particular demon who has brought sickness or misfortune on a family, and the propitiation of the same by sacrifices. These voracious demons are particularly fond of eggs, consuming them by baskets-full, so that it is often extremely difficult to procure any in the bazaar. The bodies of the dead are burnt, and the ashes placed under a huge tribal stone raised on four pillars, some tribes marking the resting-places of individuals by an upright slab in the case of a male, and a flat stone in the case of a female. There is no caste system, but each clan is distinguished by a particular symbol, or religious observance, and these entail certain restrictions, beyond which intermarriage and even social intercourse is forbidden. Another curious Khasia custom is that relating to inheritance. A Khasia, whether married or single, earns money not for himself, but for his mother and his mother's relatives. On his death his property goes not to his wife and children, but to his mother, if living, and if not, to his grandmother; if neither of these relatives be alive, to his sister, or his sister's children. On the other hand, he may hand over all his children to be brought up by their aunt, on condition that he does a similar good turn for his brother's or his sister's children. This exchange of parental for avuncular responsibility is, in practice, less objectionable than might be supposed; for as all the Khasias are prolific, the family burdens are pretty equally divided.

The Khasias have broad flat faces, high-rounded cheekbones, and eyes obliquely set, but not so acutely as the Chinese. Both sexes wear the hair tied up in a knot at the back. Some of the children are good-looking, but all the adults disfigure themselves by betel-chewing. The women are rendered hideous by this custom before they are thirty years old. Their dress consists of a series of chuddahs, white and coloured, fastened over each shoulder alternately, and worn day and night till they drop off the wearer from age and dirt. A Christian Khasia can be easily distinguished by the comparative cleanliness of his person and clothes, and by his more intelligent looks. Polygamy is very rare, but a man can divorce his wife and re-marry, if he and she go through the ceremony of throwing away five cowries in the presence of witnesses. There is no local literature, nor strictly speaking any grammar. The Welsh Missionaries have, however, compiled a dictionary and some elementary school-books. They are now engaged in a translation of the Bible.

Faizabad, in Oudh, has for some years past been a station of the

C.M.S. under a European ordained Missionary. This arrangement has recently undergone a change, which is regretted by many. The Mission is consolidated with that of Lucknow, and will only receive periodical visits from the English Missionary there, its more immediate supervision being left to a native pastor. The establishment of this Mission about twenty years ago was chiefly due to the suggestion of Sir Robert Montgomery. It has been allowed the use of a mausoleum, which Faizabad possesses like many other Mohammedan cities. The work of the Mission is a most important one, and has to do not only with the Mohammedans of modern Faizabad, but with the Hindoos of ancient and notorious Ajudhya, and requires a strengthening rather than a weakening in its two-fold battle against Islam and Idolatry. For though a century and a half ago Faizabad was a jungle, visited only for sport by Saadat Khan the Nawab, the erection by him of a palace soon led to the building of a city, which now numbers about 100,000 inhabitants, mostly Mohammedans, while within four miles is Ajudhya, which is venerated by a Hindoo as much as Mecca is by a follower of the prophet. Founded, as they say, by Brahma, credited as the birthplace of Ram and the residence of Sîta, declared by the Puranas to have a river-bank which is the very gate of heaven, it may by its mass of temples and holy places be well regarded as one of the chief strongholds of Hinduism, which Missionary enterprise should therefore, by all means, urgently assault. According to the last Report there are 102 Christians connected with the C.M.S. Mission. Of these thirty-five reside in the out-stations of Sultanpur, and Pertabghur, where hitherto they have been regularly visited by the Missionary from Faizabad.

LAHORE.

The Religious Instruction of Non-Christians: A Proposal.

The Rev. E. Bickersteth, in a letter on the "Religious Instruction of Non-Christians," urges that such Christian teaching as has been given to heathen pupils in Mission schools has generally been of a rudimentary kind, and has not included those profounder truths which could not be inculcated without danger of irreverence. "Neither of the opponents in the argument would reduce the preaching of the Gospel to the inculcation of a moral system, or would confound the eternal distinction between a Redeemer and a Reformer. On the contrary, it is admitted that Christ must be preached as the Conqueror of death, the Lord of life, the Mediator of forgiveness, and the

appointed Judge." He then suggests the following plan of Missionary instruction: First, a statement of some part of our Lord's teaching, and of the main facts of His life, resurrection, and anticipated return to judgment. This would naturally be accompanied by some refutation of false systems. Secondly, the history of our Lord, as read in the light of His miraculous Birth and abiding Presence with His Church. This plainly would only be entered upon, if the first statement had secured from some at least the homage of a reverent attention. Thirdly, the instruction of baptized members of the Christian society, including the pre-existence of the Eternal Word and the full doctrines of the Christian Creed.

RANGOON.

Tounghoo: Progress: Result of the Bishop's Visit.

The largest and most important Mission in this Diocese is that at Tounghoo. With a good staff of native clergy and other assistants Mr. Cridley is occupying the villages and districts round him; planting schools and giving prominence to that spiritual work of a Mission without which no permanent effect can be looked for.

The Bishop of Rangoon during his absence in England has been pleading for his Diocese, and one result has been an increased grant from the Ladies' Association in connection with S.P.G. towards female education in Burmah. It is hoped that this will put the schools on a good and satisfactory footing. The *Rangoon Church Magazine* also records Archdeacon Blyth's visitation of Akyab and Kyouk Phyoo. There were many baptisms, as there had been no clergyman at Akyab since December, 1879. The Bishop was expected to hold a Confirmation there in December, 1880.

TRAVANCORE.

A New Monthly: A Popular Bishop: The Syrian Christians: A Gratifying Welcome.

A monthly paper has been commenced for the Diocese of Travancore. It is printed at the C.M.S. press at Cottayam, with the title *Diocesan Gazette of the Anglican Church in Travancore and Cochin.* The third number appeared in September, with an ornamental cover and the arms of the Diocese outside, and a good deal of interesting matter within.

Bishop Speechly arrived in Cochin on September 10th, and left for Cottayam the same evening. He had previously made a tour to the Mission Churches in Trichoor and Kunangulankara, where he was received with great acclamations by the native congregations. The Bishop is growing popular with the natives, and the congregations are increasing.

The Bishop of Travancore and Cochin, in visiting his old station of Kunnankalam in the beginning of September, had a warm welcome from the Syrian Christians. He was escorted through the bazaar by about two thousand people. He met with a similar friendly reception at Wadakkan Parur, though most of the Syrians here acknowledge Mar Dionysius, the non-reforming Metran.

BOMBAY.

An Important Work: Need of Industrial Schools.

One of the subjects considered at the Poona Missionary Conference in June was the best way of finding employment for the poorer converts, whose way of living has been completely changed in consequence of their embracing Christianity. The Mahars in their heathen state have no regular employment. They live from hand to mouth, possessing a right to dead animals and other perquisites. After their conversion our object is to raise them to the position of self-supporting labourers. When a Hindu is out of work he goes on his caste, which indirectly does the work of trades-unions in England. This resource he loses on becoming a Christian. He comes to the Padre Saheb for relief; and the question is whether we can put them in the way of earning an honest livelihood in any other way than by becoming teachers—a work for which they are often quite unfit, mentally and morally. Then the children we are educating must learn some industry whereby to support themselves. There will be a growing need for industrial schools. Carpentering might be a means of support for many families. A furniture manufactory ought to be a profitable concern. The Government workshops at the Arsenal and the Engineering College, as well as the dockyards, are good schools of training for young workmen as far as their technical education is concerned. It must, however, be many years before any lad trained in this way would be competent to take charge of a Mission workshop. The inventiveness of the European is wanting in the Hindu.

"MORE PRECIOUS THAN GOLD."

By the Bishop of Ballaarat.

IN working a Diocese like this two objects have to be kept constantly in view, and our one fund expresses them in its twofold name, the "*Sustentation* and *Extension* Fund." But in times of pressure such as the present the first object, sustentation, is apt to absorb attention, so hard is it to maintain existing work efficiently. We have done but little in the way of extension lately—have built very little, and formed very few fresh districts; for Victoria does not appear to be prospering; half the "selectors" or farmers are insolvent; many of them eke out their subsistence by working for wages under the large sheep-masters, for, with produce prices low and wages high, the independent cultivator is in a very precarious position. Hence the farmers cannot possibly do much for Church work; while many of the richer land-owners (happily there are several of a very different spirit), irritated at the growing taxation heaped upon themselves through the bad financial state of Victoria, consider the present no time for generosity. Such are the fluctuations of a colony like ours, that a modest endowment for Church work is an absolute essential. It is this that we are struggling to build up, and it would be impossible to exaggerate the encouragement we derive from the help reaching us from England.

I am now in a town in the north. The first part of it has lain through gold-mining districts. With the success or failure of the mines the towns adjoining them rise and flourish or decay, and even disappear altogether. Maryborough parish has two mining villages "in tow," ecclesiastically speaking—Chinaman's Flat and Alma. A year ago an irruption of water drowned out the chief claim at the former. It will take many a weary month to pump it clear. Meanwhile the miners have to go, or stay and sink into almost hopeless debt. One of the first things to suffer was the church. Without our "Diocesan Sustentation Fund" it must have been closed. Alma holds on; but the gold winning languishes sadly. Majorca is another "duffer" diggings, eight miles from Maryborough. Here a reader, under a neighbouring clergyman's superintendence, has grown old in the devoted service of Christ's Church. The people all honour and love him; but hardly any gold is being got, and they cannot

support him without liberal help. Most of the men wander off in search of better things, but their families remain, anchored perhaps by debt, and need shepherding. Still "hope springs immortal" at Majorca. Many think an experiment now going on may end in the swarming back of population to the spot, and a brilliant Indian summer of prosperity be the result. It is not impossible.

On to Eddington, Dunolly, and Goldsborough: the first a farming region going down; the second the central township of the district, with its stores and public offices; the last a busy gold-mining hamlet. Here the "Queen's Birthday" Mining Company have come upon splendid "stone," and some two thousand or three thousand souls have settled on the spot. Though now traversed by a railway, it is a very wild-looking "bushy" place; the roads indescribable—the rough ground covered with little incident to the beginnings of civilisation, the miners' huts scattered about anywhere and anyhow. From the midst, high above sister "claims," towers the "Queen's Birthday," girdled with cakes of white sludge, canopied with steam, its fifty "stampers" roaring like as many demented lions. This time I had not planned to preach at Goldsborough, having released the superintending clergyman for a special visit there on the Sunday by my own work elsewhere in his district; but I had been pressingly invited to *lecture*, and drove out the following Tuesday. Turning from the high-road into the bush, we passed the spot where a nice wooden church lately stood. Its history illustrates some of our difficulties: a village had surrounded it once, which had disappeared, while Goldsborough, two miles or so across the bush, had sprung into being. It was the story of Mahomet and the mountain over again. With help from the Diocesan Fund, the church was cut in half, put on carts, and wheeled after the congregation! A little painting and paper-hanging made good any vestiges of the journey; and it now looks round upon habitations once again, and gathers its congregation every week, the ordained clergyman attending monthly. It is a pity the change had not been earlier made; Methodism, with its cheap ministry, and the support of Wesleyan "claim" authorities and Cornish miners, was already successfully in the field, and doing good no doubt; but there is ample room for several forms of Church agency, whether less or more regularly organised.

And now our team has floundered through the ruts and bogs up to the entrance of the great claim itself; and we prepare to "go down." For the miners like to see the Bishop below, and he likes to go there. Ladies are of our party: the spectacle when we are dressed for descent is, in Carlylese, of the "laughablest." The word is given,

"put 'em under ground"—the somewhat gruesome phrase in use among the miners for ushering visitors into the mine—and down we sink towards the lowest "drive," or gallery, five or six hundred feet below. As we rush through the blackness lights flash upon us once or twice when we pass the different levels, and an awful rushing of some subterraneous cataract grows upon the ear, till we seem close under it, and then recedes. Here we are at last, amid a group of swarthy toilers at the bottom, lighting up our candles, and then splashing our way along a very grim, hot, muddy corridor, with black emptiness overhead, reminding one of the Via Mala of the Splügen Pass. An hour of exploration along it and we had seen wonderful things; here and there and everywhere glittered the spangles of gold overhead, as you pryed with your guttering candle among the dark rocky hollows where Dame Nature had been hiding it; and there was a sinewy crew with their hands upon her throat, as it were, crying, "Give it up!" wrenching the treasure-laden "stone" from her tight flinty grasp with drill, and pick, and powder blast, the very impersonation of Job's picture of the miner long ago: "He overturneth the mountains by the roots, his eye seeth every precious thing"—a fine instance of the fulfilment of man's primal privilege: "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things in subjection under his feet." Heavy, rough, and weary is the quartz digger's toil; and I confess I was astonished, an hour or two afterwards, to see a large hall filled with miners, listening with keen attention, till summoned back to work by the steam whistle, to a lecture, by no means short, which I gave them on a subject purely literary, though not wanting, indeed, in a few words in His behalf Whose Name and Word are "more precious than gold, yea, than much fine gold."

To this district Diocesan help must be given, for without it the incumbent could not keep his horse. The entire services of an earnest clergyman and part of the time of a reader of the same spirit, with their travelling expenses, are secured for the district, cheaply indeed, for £250 a year. Indeed the payment is most inadequate; but we cannot withdraw from the field when the demand on the Church is so unmistakable. The services I held in this district were crowded.

The next stage of my journey will illustrate over again the real need that exists for endowing my Sustentation Fund. I call it the Kingower district; it embraces besides that place (and others about to be severed from it) Rheola, Moliagul, Benliba, Wehla, and Burke's Flat. The gold here has now almost all disappeared, but for the

most part the soil is not very favourable for cultivation, and considerable straitness prevails in the district, which is covered with deserted houses. Here we have six churches built by Mr. Hall, formerly Fellow of Clare, Cambridge, who superintends and partly serves the district, but declines stipend. A reader aids him at about £120 a year only! Enough population remains to claim regular ministration, but not enough to pay for it without central help. In four of the places named all other Protestant bodies have abandoned the field, and our Church ministers alone. The reduced district is some twenty miles in length. A willing friendly spirit prevails among the people. They deserve as well as desire to retain the ministrations of the Church as long as possible, and notwithstanding the Bush roads, and dark nights, and the difficulty of horse transport when their living depends on their husbanding all their horse's strength for week-day work, they attend church very fairly. But their numbers are, on the whole, slowly dwindling for the present, and Moliagul and Wehla churches are already closed except for monthly Service.

English readers will need to have it explained that democratic land legislation has, for the most part, dispossessed the "squatter," or large land-holder, in these regions, and divided the land into pieces so small that it is impossible, in many places, without much skill or capital to live on it. One by one the farmers give up their holdings to their neighbours, and much cultivation is now reverting into sheep-walks. The limited demand at present for cereals in the colony, and the competition of America and other colonies in the markets of the world, render farming under existing conditions a disappointing enterprise. Such is the state of the case. Yet how can these Bush villagers with their children be left untended by the Church? Kingower, for example, has some 400 souls yet; Benliba (the most flourishing of the townships), many more. Obviously the *endowment* of Diocesan work is what is needed, so as to tide over a district such as this till happier times. No doubt this neighbourhood is exceptionally poor; but I shall find similar general conditions prevailing in the work still farther north. I leave the district with devout thankfulness that somehow the work is yet being carried on. Unquestionably Christ's Church is the preserving salt, the quickening leaven, in Colonial Bush life; and the state of apathy and ungodliness into which Society seems to sink when its presence is withdrawn, or has ceased to be a reality, is beyond all utterance distressing and dangerous.

THE FIRST INDIAN VERSION OF THE BIBLE.

By Math. P. Ondaatje, Esq.

TAMUL is the principal language of Southern India and one of the two vernaculars of the Island of Ceylon, the other vernacular being the Singhalese. It is spoken by a population of sixteen millions, nearly equal to a moiety of the population of Great Britain and Ireland, and more than half that of the Madras Presidency, in which is included the region called the Carnatic,* which is the seat of the Tamul race. The area of the Tamul country is equivalent to that of England and Wales, being about 58,000 square miles. The word Tamul, signifying *sweetness*, is characteristic of the qualities of the language. It is, however, less musical than the Telugu, another South Indian tongue, which may be called the Italian of the East. Tamul is also designated *the southern speech*. It is a highly cultivated and classical tongue, the merits of which are exhaustively set forth in Caldwell's *Comparative Grammar of the Dravidian, or South Indian Family of Languages*, and in Percival's *Land of the Veda*. A very elaborate essay on the Tamul language and literature will be found also in the *Calcutta Review*, Vol. 25, for 1855.

Tamul has the very high honour of being the first Indian language into which the sacred Scriptures were rendered, and Ceylon, while in possession of the Dutch East India Company, had the honour of being the spot where this all-important work was commenced. The first translation was made by the Rev. Dr. Baldœus, the celebrated Dutch clergyman and historian, who accompanied the Dutch expedition to Ceylon in the middle of the seventeenth century. He, however, only translated St. Matthew's Gospel. The next version was that of the Rev. Adrian De Mey, who was Minister of Jaffna, the metropolis of North Ceylon, from 1678 to 1699, and who rendered into Tamul the

* The Carnatic is a term now applied to that portion of Southern Hindustan extending from Cape Comorin, the extreme southern part of Hindustan, to the northern Circars, lying along the Bay of Bengal on the east, and forming one of the provinces of the Presidency of Madras, which is the British Metropolis of Southern Hindustan. It was ceded to the British in 1801 by the Rajah of Arcot, which was the capital of the Carnatic. It has a length of about 600 miles, and a breadth of about 100.

whole of the New Testament. His version was used only in manuscript, however, as the printing press at Colombo, the modern capital of the island, was not established till the year 1736, by that excellent Governor, Baron von Imhoff, afterwards Governor-General of Netherlands-India, who took the liveliest interest in the cause of education and religion. Ceylon has also the honour of having produced a Biblical translator, himself of pure Tamul origin, who is remarkable as the first native of Ceylon that was admitted into the Christian ministry. This gentleman, Philip de Melho by name, was distinguished as the first among the divines who flourished in the island during his lifetime. The next Tamul version of the New Testament that we meet with was made by the venerable Ziegenbalg and Grundler, the first Protestant Missionaries of India, and was published at Tranquebar, the seat of their labours, in the year 1714. This, with the exception of a Tamul hymn-book, printed the preceding year, may be considered as the first important publication of the Tranquebar press, while it was at the same time the first printed Tamul version of the New Testament. It has a dedication in the Danish and Tamul languages to His Most Serene Majesty Frederick the Fourth, King of Denmark and Norway, who founded the Royal Danish Mission. The first version of the New Testament printed in Ceylon was made from the original Greek in the year 1740, under the auspices of the Governor, Baron von Imhoff, the same who organised the printing press; and it was completed and published in 1759, with a commendatory preface in Dutch and Tamul. The principal translators were Adolphus Cranon and Philip de Melho, both of them clergymen on the Ceylon establishment of the Dutch East India Company and stationed at Jaffna.

The Old Testament and the Apocrypha were translated by the venerable Ziegenbalg and Schultze, and was published at Tranquebar in 1728, in four quarto volumes. The Old Testament was translated also in Ceylon in the year 1774, by the Rev. William Jurgen Ondaatje, a native gentleman, who was educated at the University of Utrecht, and who held the double office of Clergyman of Colombo and Rector of the Government Seminary. This work was subsequently taken up by the learned De Melho, whose most excellent version of the Pentateuch, in one quarto volume, was published at Colombo in 1790. Sixty years afterwards a Tamul version of the whole Bible appeared at Madras in a quarto volume.

Tamul has also the distinction of possessing translations of the Liturgies of no less than three Reformed Churches, viz., the Danish, the Dutch, and the English. The Danish Liturgy was translated by

Ziegenbalg, and published at Tranquebar in 1707. Ceylon produced the first rendering of the Dutch Liturgy into Tamul, and the first and second versions in that language of the English Liturgy. This first Tamul version of the English Liturgy was made in 1802 by the Rev. Charles Frederick Schrober, a Dutch minister, who was serving in Ceylon at the time of its surrender to the British. He undertook this work at the express desire of the first English Governor, Mr. Frederick North, Earl of Guildford, who by his proclamation, dated at Colombo the 24th May, 1802, ordered its use in all the Tamul churches and schools in the island. The second Tamul version of the English Liturgy was made by the Rev. Christian David, under the auspices of the Governor, the pious Sir Robert Brownrigg, to whom the version is dedicated, and at whose sole expense it was printed at Sirampore, near Calcutta, in the year 1819. The edition cost £300, and consisted of 500 octavo copies, which His Excellency very generously presented to the Colombo District Committee of the S.P.C.K. In the same year, 1819, the Rev. Dr. Rottler's version of the English Liturgy was published at Vepery, near Madras, in quarto, and the 1,000 copies that were printed cost for paper 748 pagodas, and for printing 1,581. In the self-same year the first version of the English Liturgy in Singhalese was published at Colombo by the S.P.C.K., at a cost of 3,500 rupees. The impression consisted of 1,000 copies. It is interesting to add that Dr. Rottler's version was made for the use of some native Roman Catholics, who renounced that connection and united themselves with the Church of England. The learned Doctor subsequently published a revised edition of a portion of this translation. An octavo edition was printed in 1828, at the suggestion and with the pecuniary aid of the amiable and accomplished Bishop Heber. In 1846 Dr. Rottler's work underwent an extensive revision by a Committee of the Missionaries at Tinnevelly; and this, after receiving a later partial revision in 1859, is used by the more than 50,000 Tamul Christians, who are members of the Church of England. In 1861 a quarto edition of the English Prayer-book was published at Vepery by the S.P.C.K., and it was the last publication of the Society's press there.

THE AMERICAN MISSION FIELD.

By the American Bishops.

Part III.

THE BISHOP OF NIOBRARA rose and said:—"I need not tell the beautiful story of how the chill indifference with which the Church once regarded the lost children of the desert was warmed into a glow of pity by the recital of the miseries, and kindled into a very fire of indignation at the recital of the wrongs, of the red man by the honoured Bishop of Minnesota. The story is too beautiful, it is too well known to need repeating. But I propose to tell the congregation assembled here what significant relation this stirring up of the enthusiasm of the Church had to that act, under the providential government of Almighty God, of our government. But, as a matter of fact, by the Sioux treaty of 1868 one of the largest and most vigorous of the great families of Indians who have occupied this continent was brought into treaty relations with our government, and a people who had flung defiance at the white man and the white man's government found themselves thrown open, as they had not expected, to the tender mercies of the Church, and, moreover, entangled as they had not thought for in the toils of our civilisation. For by that treaty the great Sioux nation, so called by us, who call themselves Dakotas, the largest of the families of Indians who have ever occupied this continent, entered into stipulations with the government by which they agreed to accept schools and churches, to give up the vast section of country over which they had been roaming, and to confine themselves within a comparatively limited surface of our domain. They are a people that had roamed in time past over all that large stretch of country which is bounded on the west by the Rocky Mountains, on the south by Colorado and Nebraska, on the east by the Mississippi river, and on the north by the British line. They are a people of intense vigour, a people wild and warlike, as you will well remember if I remind you that they have in their history come in conflict with Poncas, Crows, Arickarees, and Chippeways, and every one of these tribes has either been swept out of existence or succumbed before their onset; and that these Sioux Indians are the same Indians who, in their conflicts with the white man, have made our blood tingle by the sad stories of the massacre at Phil. Kearney, the Minnesota massacre

of 1862, and the entrapping of General Custer's command in 1876. If you should go among them you would find among the wildest parts of these as yet unconquered Indian people whatever the imagination has pictured as indicative of wild life—the painted face, the scalp-lock, the eagle's feather, the blanket, the man of wonderful expertness in drawing the bow, the man wonderfully agile in mounting and riding his pony, and the man with an independence of spirit and a sense of his own self-importance which makes him hold himself with a dignity and a presence before which those of the white man generally are cowed. Their love of war is intense. I remember being met once by a man who came galloping up to me with his tomahawk flying in his hand, and said, 'Oh, I hear you come to bring schools and churches; that is all very well for the women and children, but I like to fight; I am a warrior.'

"That is the style of the people, which I mention because whatever has been accomplished among these people is a splendid victory of Christ's tenderness and grace, as put forth in the efforts of His Church, over the very nature of the wild beast. The people, however, have a deep sense of religion. I cannot bear testimony, as some have done, to their having among them anything which deserves the name of a pure monotheism, but they have a very deep sense of what they call 'the mysterious something.' I asked a chief some time ago, 'I wish you would tell me what you used to think about God before the Missionaries came.' He said—he was an old man of many years—'When we used to look at the ground beneath us and the wonders of vegetation there, and then look up to the stars above us, we felt there must be a 'something mysterious' that made all things grow; but *who* he was, or *what* he was, or *where* he was we could not tell. When you Missionaries came to tell us of God the Father, the Son, the Holy Ghost, the holy, the loving, and the true, that was new.' A deep sense of something mysterious and divine leads them sometimes to locate it where nature puts forth something astonishing. Now, to some man's imagination it is in a huge boulder on the prairie, which has got there he knows not how, and before which he will kneel down, and, as he makes his offering of tobacco, presenting his pipe, will say, 'Here, great father, you take a smoke first; I want to ask a favour of you.' From that to the seeing of divinity in the brilliancy of the evening sunset. But this sense of something divine is controlling, and it is one of the encouraging and, at the same time, pitiable exhibitions. I mean pitiable as an exhibition of the white man's rascality, that when some person of high position officially comes among them who fears not God (as I am sorry to say they sometimes do come), and tells, as

I have heard of one man telling the Indians, with irreverent irony, 'Well, my friends, according to the good Book, there were some people who were once very much in the plight you are in, and they were fed from heaven, and it would be a mighty good thing if we could be fed from heaven too; suppose we pray.' The Indian will turn to a half-breed scout, and say, 'Who is this man? He does not seem to fear the Great Spirit.' They have, too, with this sense of religion a very tender natural affection. Their love for their children is romantic. They stand by the graves of their children or of their wives and cry with pathetic grief, 'Oh, my child, once you were here and my life was pleasant; but now I walk alone, I walk alone!' and keep up their crying day after day. They are a people, therefore, capable of being moulded by the ministries of the State and the Church.

"I found the Indians settled thus: here at the most southern part of the jurisdiction were the tribe of Santees, 700 or 800 in number; one day's journey above on the Missouri river another tribe, the Yanktons, 2,200 in number; three days' journey more up the river another tribe, the Yanktonnais, about 1,500 in number; four days' journey further another tribe, or associated tribes, at the Cheyenne River Agency; and across the Missouri river, five days' and ten days' journey over the wilderness, other tribes of Indians. Thus, providentially, there had been systematically laid out before me a plan for my work. Over each one of these sections of country occupied by distinct tribes I placed one clergyman as the chief of the Missionary work, my object being to let him learn the condition of the people, and, as opportunity offered, to associate with him subordinate helpers, such as native catechists or lay-readers, ministering women, and native deacons; and from the first until the present day that scheme has been prosecuted.

"Now let me state something of what has been accomplished in this work. We have now five candidates for orders; several natives have been already ordained. These are all natives. We have eleven catechists licensed for Christian work. We have nine ministering women. I confirmed during the last year 165 persons. The clergy, besides the Bishop, are thirteen in number, and let me say that they have remained at their posts with a fidelity which is beyond all praise. They went from scenes of luxury to people whose natures were rightly described in their names—the Fox, the Bear, and the Wolf. They have clung to their posts and prosecuted this hard work with a constancy that no difficulties could baffle, no perils daunt. They are a noble set of men; and I confess it was with a pang that I heard this morning from one of my best loved friends what I cannot but consider an injurious reflection. It sometimes is made in a similar way re-

garding Foreign Missions. It is practically, it seems to me, a disposition to build up one work by pulling another down; that is to say, a lament that there were no Indians in that jurisdiction that he could tell of that might stimulate the compassion of the Church. The practical result is the belief that the Indian Missions are receiving too much; and any one who was prepared to give 500 dols. would practically, I think, resolve not to send it to Indian Missions, but somewhere else. I think this does no good.

"We have eleven parsonages, erected during the seven and a half years during which I have been connected with the work. We have thirteen churches, erected during the same time. We have four boarding-schools in successful operation. We have connected with these buildings all necessary outbuildings; and I am very glad to be able to declare that all these buildings, of whatever kind, are to-day entirely without encumbrance and entirely out of debt.

"I can only hope that that work which the Church has begun among the Indians may be carried out to completion. The Indian, as a wild man, was the terror of the country. The Indian passing out of his wildness to become a civilised man will become a filthy vagabond and rascal, instead of a wild man; and he who was the terror of the country, unless we are up and doing, will become what is worse —its shame.

The next to address the Convention was

THE BISHOP OF COLORADO.

He spoke as follows:—"You have all heard of the Missionary jurisdiction of Colorado and Wyoming, and whenever that jurisdiction is mentioned the mind of every one recurs to the name of Bishop Randall, the first Missionary Bishop of that jurisdiction after it was erected as such, and detached from the great jurisdiction of the North-West.

"During my first year it could not be expected that we could do more than hold our ground, but we saved everything belonging to the Church that was worth saving, and made some aggressive effort in the way of advance, particularly in the city of Denver. The next year came the financial depression which began the month after Bishop Randall's death in the city of New York, and extending gradually westward until in about one year it reached Colorado. From 1875 to 1878 there was very little growth of population; many of our towns were at a standstill, and, besides the financial depression that prevailed, we suffered from the infliction of the grasshopper plague, which bankrupted many of our farmers. It was a period of general distrust.

The distrust was the greater from the fact of the previous inflation. No capitalist East would look at a proposed mining investment in Colorado.

"In 1878 Leadville began to be talked of. We had heard of Leadville the year before. I had sent a Missionary thither; but yet we only knew of Leadville as one of these mushroom towns that grow up in a night, perhaps to decay as speedily. We were not sure at all that it was worth while to establish a Mission there and send a clergyman thither. It was exceedingly doubtful what the future of the place would be; but in 1878 and 1879 there gathered there at Leadville a population of more than 20,000. The streets in the town of Leadville in 1879 were as greatly thronged with busy men as the busiest streets in this city. The product from the mines justified this marvellous growth, and still justifies it. Some of the mines there have partially given out, it is said, although this is not certainly ascertained, but yet there is scarcely, if any, diminution in the product of that mining camp. We have there to-day the largest congregation, I suppose, of this Church between St. Louis and San Francisco—*a congregation of a thousand people in the opera house, mostly men.* The church there has never received one dollar from this Board towards the support of its rector. A church is now building, for which aid from without the place ought to be secured.

"Well, the result of the discovery of Leadville was to give new life to every interest and every industry in the State of Colorado, and in Wyoming Territory as well. Capital sought us as much as it had previously avoided us. Denver began to grow with the most rapid strides. So of all the towns this side the base of the mountains. Other mining camps sprang up and grew into great cities; Silver Cliff, one of them, with a population to-day of over 5,000, required Missionary aid only for one year; built its church; it is now self-sustaining.

"The increase of population in Colorado during the last two years is most marvellous. I doubt whether any Western State or Territory has grown with such rapidity, and the growth of which has been from such sturdy, such stalwart men as those who are constantly coming to this country. Never in the history of colonisation has a country been taken possession of, has grown up from such elements, so full of vigour, intelligence, enterprise, so unwilling ever to acknowledge defeat or failure. Although most of them are poor, many of them do fail, many of them migrate from place to place, some of them are going to succeed at the last. They are generally men of splendid courage, nobly endowed for their work. Such are the men of whom Colorado is being built up, and by whom its civilisation is being formed.

"There are to-day more than a dozen points, towns of which no one had ever heard the name till within a year, with a population of from 600 to 3,000, in the mining regions of Colorado, and among which there will be Silver Cliffs, if not Leadvilles, within the next year or two at the most. It is impossible to exaggerate the importance of these towns that are springing into existence as if by magic, in all of which there are members of our Church, men, women, and families, pleading for the Church's services. In many of them there is a readiness almost to support the Missionary and to do the largest part needed in the building of a chapel. Where are the men? Where are the means to send them? I need to-day at least 3,000 dols. to support additional Missionaries to those whom this Board are able to send us. The arrivals in the city of Denver alone for portions of the last two years have averaged something like 700 a day, or 5,000 a week. The population of the State has increased fourfold—fivefold, indeed, since the last census.

"I thank you very much for giving me an opportunity to say a few words upon the history, the present condition, and the needs of the Missionary jurisdiction of New Mexico and Arizona. These two Territories were established as a Missionary jurisdiction six years ago.

"We have now resident in the jurisdiction and canonically connected therewith four clergymen. The number of points where services have been established—and permanently and well established—are five or six. There are more than that number of places to which clergy should be sent at once, and where Missions should be established.

"The Mission at Silver City is self-sustaining to-day. Probably there are other places like this where the population is entirely American, where Missionaries, if acceptable, would be sustained even without aid, or with but little aid, from the Board, but I cannot secure them. It requires a Bishop in the field who can say, 'Come and help us, you shall have our constant encouragement, our support,' instead of saying, 'Go off into isolation, where you can seldom or never see your Bishop or look upon the face of a brother clergyman.' We need a Bishop there on the ground. I should be very glad if a Bishop could be appointed for each of these great Territories. If that be not practicable, certainly there is the greater need of one Bishop for this jurisdiction.

"It was said three years ago that it is in vain to send a Bishop to a wilderness where he cannot get from place to place, where there are no railways, no means of transit; and there was some doubt thrown upon the judiciousness of the action of the House of Bishops in uniting these two Territories into one jurisdiction. Whatever doubts there

were then, there can be none now. There are three or four great railroads building in the midst of these Territories, and exhibiting a degree of enterprise which you rarely see even here at the East. The Southern Pacific Railroad from San Francisco, which had reached Arizona three years ago, has traversed the whole width of that Territory, and is now in New Mexico; probably by this time it has reached the mining town of Shakespeare, in the south-western part of New Mexico. The Atchison and Topeka Railroad, which crosses the south-east corner of Colorado, has penetrated into New Mexico from the north-east; that company has built two hundred miles beyond Santa Fe, and the graders are working on the track fifty or one hundred miles beyond, almost in the south-west part of that Territory. These two great railroads will meet and cross each other within the next six months or within a year, affording thus another trans-continental line. Then, besides this, the Atchison and Topeka Railroad Company have secured the charter of the great Atlantic and Pacific Railroad from St. Louis to the Pacific Coast. They branch off at Albuquerque, which is in the very centre of New Mexico. They are to have one hundred miles of road in operation west of Albuquerque before the 1st of January. Very soon this road will reach Prescott, Arizona. The company is compelled to complete its road to the Pacific within two years by the terms of its charter. Then, besides these three great roads, there is still another from the north already in New Mexico and rapidly building down the valley of the Rio Grande. So that these two Territories are very soon to be bound together by iron bands, and it will be but a very short time before the Missionary Bishop can traverse this whole country by rail in Pullman cars, and can get about far more easily from place to place than the Missionary Bishops of many of our Western jurisdictions.

"The population is pouring in at a most rapid rate. When capitalists are expending millions upon millions to-day in building these great railroads, how is it that we of the Church should be utterly lacking in confidence as to the resources of this country? You know how these roads pay. Do you suppose that this is a desert, that there is no population, no towns, no means of support, when millions of money are being expended for the purpose of securing the trade, the traffic, of these Territories?

"All these Territories are to become great and populous States. Let us see to it that they are Christian States. Let it be proved here, as it has been proved everywhere, that the Church has made her influence felt, that Christianity is the safeguard of liberty, and of every secular as well as moral interest."

THE BISHOP OF WESTERN TEXAS

followed Bishop Spalding. He said :—"I suppose at this juncture that I ought to begin by speaking about the area of Western Texas. Before I speak of that area, however, I wish to mention this: in the meeting of the Board of Missions in the city of Philadelphia in 1876, a brother got up and said that Missionaries, and Missionary Bishops especially, seemed to be peculiarly fond of naming good round numbers of square miles and dwelling upon them. He said they spoke as if the alligator and the prairie dog and the rattlesnake and other interesting animals were subjects for our work. I speak here as the mouthpiece simply of my Missionaries; what I have to say I come to tell you as their representative. They are the men who are to-day doing the work while I stand here. When these men are separated from their homes in their journeys by days and weeks; when they know that if they had the appliances of modern times they might be blown as by a cyclone from one point to another, and that hours and days must perhaps elapse before they can have news concerning the dear ones at home, and afflictions may occur in the dearest spot of earth to them before they can reach it; when they know they are laying down their education (for what does the scholar love more than his books? and he must give them up for these square miles), then the question of area takes on a tremendous and tragic interest that might almost make the animals themselves sympathise with these men who are separated from their homes by these weary miles. I say, therefore, that Western Texas contains 110,000 square miles, and I want you to believe in every mile of it. It means a great deal. If you were obliged to work New York and New Jersey and Pennsylvania with 100 miles of railroad out of New York, and the rest of it to be done in such conveyances as you might get hold of, you would understand the meaning and the emphasis of area.

"I have compared the condition of Western Texas, so far as communicants are concerned, five years ago and to-day. I have found that, while the population of Western Texas has increased at the rate of 92 per cent. since 1870, the Church population, our communicants —and I do not mean confirmed people, I mean our communicants— have increased in five years at the rate of 74¼ per cent., that is, in the ratio for ten years of 148 per cent. That is, it has pleased Almighty God in His goodness to allow us to keep 56 per cent. ahead of the increase of population. That sounds very well, but I do assure you, brethren, that I have the utmost contempt for statistics. It has pleased God, I say, that my Missionaries have allowed me to come

here and tell you that they have kept 56 per cent. ahead of the population; but do you know anything of the struggle to do that thing? What statistics would ever have told the story of the struggle of Bishop Gray at Cape Town, and of our brother of Edinburgh who stood so manfully by him. There are things that you cannot express in numbers, and that never will be known. What tries the fibre of men is not coming up and telling you of large percentages; I would rather by far come here with the statement of my brother of Nevada, of that desperate fight against a decreasing population, than with my own.

"I found in Western Texas only one chapel finished north of Cuero. Cuero is 65 miles from the coast, and it is 930 miles (or a little further than from this to Chicago) from Brownsville to El Paso. Beyond the 65 miles, therefore, in all that distance I found that there was only one church building finished. It was not in repair, having been built by some good man who had gone out into the wilderness twenty years before, and I had to preach in the Presbyterian church. I say that was the only church north of Cuero that was finished. It is true that through the labour of Dean Richardson, who is here on this floor, the representative from Western Texas, and the vestry and ladies, the cathedral of St. Mark was almost ready to be occupied. We occupied it the Easter after I reached that field, but it had then upon it a debt of 8,000 dols. at 12 per cent. We have extinguished that entirely. We have in the city of San Antonio also organised Missions, and have just finished a Mission chapel and put it in operation. We have built churches at Seguin, at Luling, at Gonzales, at San Marcos, at Brownsville, and at Corpus Christi; and let me tell you how the church at Corpus Christi came to be built. They had been worshipping in the market-hall, and one Sunday the rector of the church went down to this market-hall, which betimes was used as the theatre of the place, and when he opened the Bible to read the lesson for the day he found there a hand of cards. He took it up and showed it to the congregation. They became then quite convinced that a building which was a market-hall by right and a theatre by appointment was not the place to worship God in, and they built a church. So far as my feeble wisdom went I tried to tell them how to build that church so as not to get into debt, but my friends of the vestry insisted on having a steeple, and that is a luxury for which they are now 1,500 dols. in debt. I wish further to say that that is the only cent we owe upon any church in Western Texas.

"'More men and more money' is the slogan of the Missionary Bishops. 'More money.' And one of the saddest things connected

with the Missionary Bishop is this. He may have had and has lovely friends among the clergy. When he comes back in the shape of a Missionary Bishop and goes to see one of them, he says, 'I am so glad to see you,' and he is, for we love each other; but when you say, 'money,' 'collection,' he says, 'My dear fellow, I am charmed to see you, but there are seven other Missionary Bishops who have been sitting up here with me. I really am not equal to the occasion.' What are we to do? We younger ones, what opportunity have we had of acquiring the strength which will enable us to wrestle in the arena with these athletes of begging? But, although we may not be strong, we want money very much, and I think you ought to help us for our weakness.

"Now as to men. I received a letter not very long ago from a young man, saying to me, 'Have you got any encouraging Missionary work in Western Texas?' I wrote back to that man that since the days of the apostles to this hour there never had been any difficulty in getting men to do encouraging work of any sort. What we wanted was men who were willing to look the discouraging variety in the face. What does 'encouraging work' mean? Why, that some other man has been there, and that the Holy Ghost had made him a centre for His operations, and, radiating from him, the Spirit has developed this work, and that some other man who has not been made the centre of any such influence wants to get his place.

"Now, I say, brethren, that when you come across such a sweet young person as that don't say to him, 'Go West, young man!' Give him a dear little parish, with a sweet little rectory, and let the ladies make slippers for him. Ah, that is not the spirit that is equal to the tearing down of strongholds. Such men as that are not Malakoff-takers. They will never come up against the fortresses of darkness, and I never will tell any man that I have got an easy place for him. I say, 'If you want an easy place, come and make it.'"

The attention of the house was next given to

THE BISHOP OF NORTHERN TEXAS.

He said:—"The country to which I have been sent by the authority of this Church covers 100,000 square miles of territory, and it is unnecessary for me to tell you that it will require some small activity on the part of a Missionary Bishop or anybody else to reach the limits of the territory within the space of a year; and as we have Pullman palace cars over only a small portion of it, he will need some other mode of travel, and may occasionally find himself alone, and sometimes in the mud, and once in awhile out at night; but these are

matters which are really of very trifling moment, and about which I, as a Missionary Bishop, care exceedingly little. The only anxiety that we have on that particular portion of the subject may be gathered up into a single word : By what means and facilities may the work necessarily scattered over that area be best accomplished ? And I think you will find that Missionary travel will be a very large item in the account, and must necessarily claim a good deal of attention whether you are willing to yield it or not. And therefore just let it be understood that when we ask for Missionaries to come and travel through a country, which they must travel through upon the outside of a mustang pony if they are to do it at all, it is just as well for them to understand at the very outset that they will need strong limbs and ordinary physical strength of constitution, together with something in the way of good teeth, if they would be able to do the mere physical portion of the work. And then, when they have given you these necessary prerequisites, it will be well to tell them that the population among whom they are to minister are not fools, that they are not all ignorant, and that only a small portion of them are children ; and that therefore it would be well if they should be intellectually fairly furnished, and carry with them such good sense and ordinary powers of judgment as may enable them to commend themselves, as well as their Mission, and the Church of which they are the ministers.

" These are the preliminary requisites in any man who will want to appear as a Missionary upon that field. Whether he will be able to do the work in velvet slippers, or whether he will be able always to carry a bottle of eau de cologne to perfume himself withal, are questions that we consider of secondary moment. In all probability they may appear so to you, but I must bear my testimony to this interesting fact, that I have appealed for unmarried men. I have offered as much as might reasonably be supposed to be necessary to sustain them in the forefront of the battle, and in the period of two years not one single young man, unmarried, in the whole United States has ever responded to the call.

" Now, I take it that this must be explained in one of two ways : either that you have so much here for all the young men to do that there cannot be an idle young man of good physical constitution, fair education, and common sense out of employment in all this Eastern country. If that be so, I am very glad to hear it. It may, upon the other side, be true that, as I saw in some newspaper issued under the auspices of the Church somewhere or other—I did not take particular note of the locality from which it emanated—that the young men

were exceedingly wise and prudent in refusing to expose themselves to the dangers and hardships of Missionary life upon the wild frontiers of Texas. It may be that the considerate care of friends, feminine or otherwise, in the well-being of these young men, that their cuticles may be preserved intact, has been able to eliminate the manhood, the stamina, the strength, the spirituality, and the zeal of all the young men of this Church of God. Oh, God forbid that such should be the conclusion! We reissue the appeal, then. We need to lead the vanguard of our hosts in this far-out border land young men who are not afraid to sleep out at night, though nothing but the wolves shall howl their lullaby, and nothing but the screech-owl be astonished at their presence.

"But, my dear friends, when I went down to that land of Texas I found a country there as beautiful as any upon which the sun shines, possessing within its own borders all things necessary to the development of a great empire—having timber forests of large extent, out of which it may hereafter be able to see its houses manufactured; having mineral wealth beneath the surface, coal and iron abundant, whereby when smelting works shall have been founded, we may be able to create other sources of industry, as well as to spread networks of iron frame over the land of our own manufacture. We have a soil rich and productive in those things that are distinctive of the South as well as peculiar to the North. We have also a population varied in intelligence as well as in nationality, gathering in from the four winds of heaven, I may say, and representing all portions of the Union as well as Europe, divers tongues and diverse in history, with peculiarities and sentiments in religion as varied in hue as the chameleon changes of the sunshine upon the sea or upon the landscape. This population having all sorts and kinds and characteristics of religion about it, has perhaps less of churchly instincts and churchly sentiment, as we understand the word, than of anything else. The camp-meeting fervour rises to fever heat, and is liberally sustained by the enthusiasm of all the livery-stables in the country. We have, then, again, a tendency to religious excitement in which the people seem to take special interest and to revel. Worship, as we understand the word, in reverence, in meekness, and in awe, is a thing all but unknown throughout the length and breadth of that land. We have to create the very idea of worship as we understand it, and the very idea of the Church as we comprehend it. Religion, as it is known to us, is an exotic plant, which has to be carried from more favoured climes and planted in the soil of Texas.

"Now, we know that this work has been going on for some time.

We know that the great patriarch of that State, as I may call him, has stuck in the mud many a day in Texas, before a single inch of railroad iron had ever crossed its borders. We know that he carried the Church in his hat, as well as all that the Church idea means, along with him wherever he travelled, and we know that his name is as a household word throughout all of Texas, both north and west, as well as in his own particular diocese; and he has been, therefore, a faithful worker, planting the Church even as the early apostles planted it in lands in which it was a stranger. We have to carry on his work. What has been done?

"I found there, when I reached the portion of the State assigned to me, three small wooden churches; one solitary parsonage-house, a structure of logs, unchinked as well as unplastered, in which the Missionary family kept open house with a vengeance, and were at all times ready to receive the winds of heaven as well as their friends. Since that time we have built nine new churches, and have now twelve suitable buildings, churchly in character and design, as well as in their purpose and use, scattered over the country. We have also built six new parsonage-houses, and we endeavour to exclude the northers with some better success than our friend in the early periods in his log hut. This is not a great deal to speak of, but nevertheless we think it is a good deal to have done, and those good people who are enjoying the pleasure of it, as well as doing the work connected with it, enjoy its comfort very much indeed.

"As I am the last of the domestic Missionary Bishops who are to address you to-day, I may be allowed, perhaps, to say a few words in a general way upon matters which have not been touched as yet by any of those luminaries who have shed their light upon you in the previous portions of the day. The grand question, I take it, which we have to ask ourselves—a question which it would be well for us to answer—is this: Are we, a Protestant sect in the great continent of America, striving to gather some few fragments of the broken loaf of a dismembered Christendom; or are we the lawful, the rightful, the legitimate representatives of the Catholic Church of Christ, having mission and jurisdiction in this great country of the United States? That is the question. If we be but a Protestant sect among the multitude of others, then I think it is indeed but idle that I should stand before you and plead that where we have almost more sects than people we should add another to the multitude; but if I am your Missionary, by you sent, as the apostles in olden times were sent by the College, to lay the foundations deep and broad there of the one divinely-constituted, historically-continued Church of the Living God,

I am brave, my friends, to carry the standard to the front and unfold its glorious banner to the breeze.

"And further I will say that as we stand alone in these distant portions of the vineyard, and feel the scarcity of our means, the lack of capital, the want of ability to avail ourselves of opportunities to rear structures where we lay corner-stones, to establish schools where we begin the mere little infant branch in some poor building, we feel that we are weak and small there because standing by ourselves. We feel further, though, as well, that we are strong because we are part of the great whole which has its great heart here upon the Atlantic seaboard and sends its vital currents to the extreme limits of the Union. It is the feeling that we are sustained in our onward progress by the unity and the concentrated energy, the divine vitality of the whole body, which gives us vigour and strength, and, I will add, courage as well, to engage in the work upon the frontier.

HOME ORGANISATION.*

By John Bull.

WHEN the Chief Secretary of one of our Great Missionary Societies, with a life-long experience of its work throughout the world, comes before the Public with a Bill of Indictment, such as that which we are about to consider, we may take it for granted that he knows what he is talking of, and that he does not speak without good and sufficient cause. Not a moment too soon have the cudgels been taken up with regard to Home Organisation. We are glad to find them in such vigorous hands. In our turn, we too intend to speak very plainly, more plainly, perhaps, than even Mr. Tucker has done. But, like him, we are anxious not to be misunderstood. It is, we confess, with a strong feeling that we approach the subject we are dealing with. All the more necessary is it to say at once that where we shall blame the most unsparingly we are never unmindful of the fact that the most deplorable shortcomings in the fulfilment of one duty may be, and often are, accompanied by a praiseworthy discharge of others. It is possible we know to be weak in character, or in intellect, yet blameless perhaps in life; and, in the same

* A Paper read at Newcastle-on-Tyne, December 6th, 1880, by the Rev. H. W. Tucker, Sec. S.P.G.

way, it is possible altogether to misjudge the responsibilities of an office whilst we fancy that we are meeting its requirements. Unhappily, men and their measures, or their modes of action, though not identical, are so inseparably connected that it is *not* possible to review the one without seeming, in some degree, to attack the other.

And now to go at once to the root of the matter concerning which this Paper is written. The Home and Foreign Mission work of the Church has a claim upon every Parish in the land, and a strict right to its assistance, or it has no claim upon a single one, no right to the assistance of any, and might be allowed, at any moment, utterly and for ever to collapse without the Nation, as a whole, or an individual in it, failing in the discharge of their duty. There is no avoiding this dilemma. What we have just stated is undeniable, because self-evident. Now there are few, nay, rather there are none, who will venture to say that the work of God at Home and Abroad might thus be allowed to fall to pieces, and a Christian community be guiltless whilst suffering it to do so. What is, none the less, the fact that at the present hour we have before us? "It is calculated," says Mr. Tucker, "that at least one-fourth of the Parishes in England are absent from the subscription lists of all Missionary Societies whatsoever." How far their being so covers them with honour or with disgrace we leave to the Christian sense and to the Christian honesty of the Nation to decide. What is the cause of this state of things? Certainly it is not due to any want of energy on the part of our different Societies. Those noble Agencies are the living monuments, as they are the energising centres, of what is highest, and best, and most unselfish in English Christian character. They stand pre-eminent amongst us as the Representatives of that Piety towards God and Pity for our fellow-man which are a Nation's best inheritance, the source of her truest dignity and of her most lasting greatness. No Parish exists which again and again it has not been attempted to bring within the bond of this noble Brotherhood, and it is with a sense of national shame and humiliation we chronicle the fact that a fourth of the land stands selfishly aloof and refuses all help whatsoever where the honour of its God and the welfare of others are so largely and so vitally concerned. Surely it is time that our Fathers in God took the matter vigorously into their own hands. Let the question be put to every Incumbent when the returns of his trust are demanded of him: "Is there a PAROCHIAL ASSOCIATION in the Parish to assist the Church's Mission Work, and if not, are any steps being taken to establish such?" When our Bishops are more practically in earnest and more persistent in this respect we may hope with some confidence for better things.

But it is not alone in the Parishes to which reference has been made that there exists this lamentable apathy. In a minor degree it is to be found, more or less, on every side of us. In a large proportion of Parishes "not absolutely unfruitful, the Cause of Missions," Home and Foreign, "is brought before the people, not by their own Parish Priest, but by strangers, at an expense which seriously lessens the available offerings which are made." People are very ready to cry out against the expense incurred by a Society in endeavouring to obtain the help by which alone it can subsist, and maintain or extend its operations. But who is to blame in the matter? Who, if not the Pastor, whose own want of interest in the work of the Church outside his own borders, leaves him incapable of advocating its claims and necessitates the cost that he is himself, perhaps, the first to criticise and to complain of? Let the stranger who pleads be as earnest and as eloquent as you will, none the less is it true, in our Author's own words, that "we look in vain for large offerings from a Parish whose Pastor does not make Missionary teaching a part of his ministerial work." We never knew one who did this without his people, sooner or later, heartily seconding him in his efforts. But, alas, how few such, comparatively, are to be found! How many, on the other hand, are there who, when not availing themselves of the visit of a Deputation to show their interest in the cause that he advocates by taking "a well-earned holiday," are still so wanting in a knowledge of Mission work as to be unable to say almost anything about it upon the one solitary occasion in the year when the matter is treated of before their people? "How often," says Mr. Tucker, "have I attended meetings and found clergyman after clergyman getting up at the request of the Chairman, and in almost the same stereotyped phrases, which have probably done duty on many similar occasions, expressing to his dear friends the pleasure which it gives him to meet them once more on the platform of this excellent Society, and ingenuously adding that he knew nothing whatever of the subject which had brought them together and would no longer stand between them and the Deputation, who would give them, he was sure, 'much interesting information'!" This is unhappily no exaggeration. Yet conceive the moral effect upon a Parish of its own Pastor saying in substance, "My Dear Friends and Parishioners, I hold a Command in the army of God, but I beg to say that I know nothing whatever of how the battle goes. Here is one, I am happy to inform you, who can tell us something about it, and, provided the story is interesting, I am sure we shall all be delighted!" Mr. Tucker hits hard when he adds that knowledge, such as, in this instance, is conspicuously absent, "is always possessed by Noncon-

formists," and that "you will rarely speak on Missionary subjects to a Dissenter and not find him perfectly well acquainted with contemporary Missionary work." It is a no less true remark that if our own laity "are to be possessed by a Missionary spirit we must look to the clergy"—and to their own clergy—"to give it to them." "Facta forma gregis" is in nothing more true than in this.

There is a passage in the pamphlet we are noticing which speaks of the Deputation "sometimes jaded with perpetually telling the same stories or plying the same arguments, and generally sure to be severely criticised." We are afraid that the criticism is not always undeserved. It by no means follows that because a man does good work abroad he shall be able to recount it satisfactorily or interestingly at home. But there is an old proverb about "glass houses," and perhaps some of the critics would be the reverse of gratified if they heard occasionally how their own utterances are reviewed. Missionary Societies cannot be too careful in securing thoroughly efficient Deputations, and some few that these visit will do perhaps well to remember that what particularly distinguishes a "stick" is its serving to strike others while it produces nothing itself.

We are anxious, we repeat, not to be misunderstood either in the statements we are making or in the spirit which dictates them. We gladly and thankfully acknowledge that these are days when the work of the Church at Home and Abroad meets with more support than it has ever done. And we know that this result the Church largely owes to the quickened energies of her clergy. Mr. Tucker, however, is prepared to join issue with any who imagine that she has yet at all discharged her Missionary duty. "No, not if her contributions were doubled, would she do so. It is calculated that the gross total given to all foreign Missionary work by Church people approaches half a million annually, and exceeds, but only to a trifling extent, the contribution of Protestant Nonconformists. This is not justified by the respective *numbers*, and still less by the *wealth*, of the two sections of our people, especially when we remember how large are the endowments of the Church, and that Dissenters have almost entirely to provide for their worship on the voluntary system; but it is to be accounted for by the fact that Missions are recognised by Dissenters as an essential part of their religion." Very much the reverse of flattering to us is the comparison thus instituted. Yet the facts are beyond dispute. It would seem that, with no endowments to speak of, and whilst less numerous and less wealthy than ourselves, the Nonconformists are as nearly as possible abreast of us in Missionary enterprise. We attribute this, and we can only attribute it to better Home Organisation. Nothing in

Mr. Tucker's pamphlet throws out more vividly than this does the weakness of our present system. It is not that Dissenters are more generous or more religious than Church people, but that their organisation is stronger in its local centres. And this brings us face to face once more with the necessity of establishing really efficient machinery in each and all of our own "parochial" centres.

(To be continued.)

ALASKA.*

By Constance I. Vivian.

THERE are few places perhaps less generally known than Alaska. Yet, if we may believe the latest works upon the subject, there are equally few which offer a more interesting field of research. Nor is it merely from a geographical, a political, or a mere commercial point of view that this last addition to the United States solicits and even commands our attention. To the Geologist, and, in the wider and higher sense of the term, to the Ethnologist also, no less than to the Student of Christian Missions, this remarkable fragment of the "Great Lone Land" offers a study second scarcely to any in the variety and attractiveness by which it is distinguished. When the late Mr. Secretary Seward, at the close of his eminent political career, was about to retire into private life the question was asked him at a public dinner, "What do you consider the most important act of your official life?" He at once replied, "The purchase of Alaska," adding, after a moment's pause, "but it may take two generations before the purchase is appreciated." How far the remarkable statesman to whom America owes the possession of this great North-Western Continent was justified in the opinion he had formed, and what, from a more elevated standpoint than his own, may be fairly considered as the future outlook of the great territory which he purchased, will be manifest from what we now subjoin.

Alaska, in round numbers, measures something over 580,107 square miles. Its length, from East to West, is given as two thousand two hundred miles; its breadth as one thousand four hundred miles. One of its islands—"Attu"—is as far west of San Francisco as the Atlantic is east of that city. In other words, and strange as it may seem, San

* *Alaska, and Missions on the North Pacific Coast.* By Rev. Sheldon Jackson, D.D. New York: Dodd, Mead & Co.

Francisco, which has been so long considered the *Ultima Thule* of Western America, is, in reality, the great Middle City of the United States. The northern portion, or that part of Alaska between Norton Sound and the Arctic Ocean, is represented as a vast moorland, with isolated mountains and numerous lakes. "Where drainage exists the ground is covered with a luxuriant herbage, and produces the rarest as well as most beautiful plants." Summer sets in here in May, and the extreme heat and constant sunshine produce a rank vegetation. Turnips, radishes, grasses of all kinds, red and black currants, gooseberries, cranberries, raspberries, and those wonderfully-named American thimbleberries, salmonberries, bearberries, killikinick berries, &c., &c., appear to grow in wild profusion. Hundreds of barrels of these fruit are annually picked by the Indians and sent to San Francisco. The central portion of Alaska is largely mountainous and of volcanic formation, with many natural prairies, having a rich soil of mould and clay and covered with perennial wild grasses. The climate is stated to be better adapted for haying than the Coast of Oregon. Cattle are remarkably fat, milk is abundant, and it is predicted that this part of Alaska will yet furnish California with its best butter and cheese. It is, however, significantly added that at the present time the principal resource of Central Alaska is to be found in the wonderful fisheries off its coast. Hardly any timber larger than a shrub is found in the entire district. Southern Alaska, on the contrary, abounds in magnificent forests, whilst its vegetable, mineral, and piscatorial wealth appears to be boundless. Vegetarians especially must feel kindly towards a land where cabbages are grown weighing twenty-seven pounds, where the strawberry grows wild, where cauliflowers and celery surpass those raised elsewhere, and of which Professor Muir, the State Geologist of California, testifies that he "never met anywhere outside the Tropics such rank vegetation as in this district."

In these days of world-wide travel it will hardly be a matter of surprise if we hear shortly of "personally conducted" tours to a land where "the traveller can enjoy an ocean voyage of a thousand miles without getting out to sea and without sea-sickness, the trip being made through channels between the islands and the main land. The labyrinth of channels around and between the islands are in some places less than a quarter of a mile wide, and yet are too deep to drop anchor in; the mountains rising from the water's edge from 1,000 to 8,000 feet, and covered with dense forests of evergreen up into the snow that crowns their summits; the frequent track of the avalanche, cutting a broad road from mountain-top to water's edge; the beautiful

cascades born of glaciers or of the overflow of high inland lakes, pouring over mountain precipices or gliding like a silver ribbon down their sides; the deep gloomy sea-fiords, cleaving the mountains far into the interior; the beautiful kaleidoscopic vistas opening up among the innumerable islets; mountain-tops domed, peaked, and sculptured by glaciers; glaciers themselves sparkling and glistening in the sunlight, dropping down from the mountain heights like some great swollen river, filled with drift-wood and ice, and suddenly arrested in its flow—all these go to make up a scene of grandeur and beauty that cannot be placed upon canvas or adequately described with words."

Alaska, again, is the region of the highest mountain-peaks in North America, as witness Mount St. Elias, 19,500 feet high; Mount Cook, 16,000 feet; Mount Crillon, 15,500; Mount Fairweather, 15,500, and numerous others of nearly similar altitudes. The great volcanic system of the West is also pre-eminently represented in Alaska. Sixty-one volcanoes have been counted on the Alaskan Peninsula and in the Aleutian Islands. Of the extinct volcanoes, Mount Edgecumbe measures 2,000 feet, we are told, across its funnel-shaped crater, and presents an opening 400 feet in depth. This is the Mount Olympus of the Natives, and marvellous indeed are the stories connected with it in the folk-lore of the wonder-loving Alaskians. Here, too, as might be supposed, America presents us with her "tallest" glaciers. "From Bute Inlet to Unimak Pass nearly every deep gulch has its glacier, some of which are vastly greater and grander than any glacier of the Alps." In one of the gulches of Mount Fairweather is a glacier that extends fifty miles to the sea, where it ends abruptly in a perpendicular ice-wall 300 feet high and eight miles broad. But for a description such as shall do justice to Alaskan glaciers we humbly leave the pen to Professor John Muir of California: "The whole front and brow of this majestic glacier is dashed and sculptured into a maze of yawning chasms and crevices and a bewildering variety of strange architectural forms, appalling to the strongest nerves, but novel and beautiful beyond measure—clusters of glittering lance-tipped spires, gables and obelisks, bold outstanding bastions and plain mural cliffs, adorned the top with fretted cornice and battlement, while every gorge and crevasse, chasm and hollow, was filled with light, shimmering and pulsing in pale blue tones of ineffable tenderness and loveliness. The day was warm, and back on the broad waving bosom of the glacier water-streams were outspread in a complicated network, each in its own frictionless channel cut down through the porous, decaying ice of the surface into

the quick and living blue, and flowing with a grace of motion and a ring and gurgle and flashing of light to be found only on the crystal hills and in the dales of a glacier. . . . Back two or three miles from the front the current is now probably about twelve hundred feet deep; but when we examine the walls, the grooved and rounded features, so surely glacial, show that in the earlier days of the ice-age they were all overswept, this glacier having flowed at a height of from three to four thousand feet above its present level."

Not less, or hardly less, remarkable is Alaska for its mineral springs. In this regard it strangely recalls certain features of New Zealand. The author of *Alaska and its Resources* says: "Any account of Alaska would be incomplete which did not include a mention of the remarkable hot and mineral springs which are so numerous there. These have for ages been used by the natives for cooking food. In the crater of Goreloi is a vast boiling, steaming mineral spring *eighteen miles in circumference.* A lake strongly impregnated with nitre is found on Beaver Island. The thermal springs on the Island of Unalashka hold sulphur in solution. Noises proceed from them occasionally like the booming of cannon." New Zealand, of course, offers nothing that approaches, in one single spring, the magnificence of Goreloi.

The river-system of Alaska is in keeping with the stupendous proportions of its other features. The "Yukon," where it meets the ocean, is seventy miles wide. "At some points along its lower course one bank cannot be seen from the other. For the first thousand miles it is from one to five miles wide, and in some places, including islands, it is twenty miles from main bank to main bank. Navigable for 1,500 miles, it is computed to be 2,000 miles long. Upon its upper waters, within the Arctic Circle, is Fort Yukon, a post of the Hudson Bay Company. At this far distant post, where tidings from the outside world only reach once a year, is a Scotch Missionary. The British Church looks well after its own people. On the banks of this river live thousands who know neither its outlet nor its source, and who yet, recognising its greatness, proudly call themselves the 'Men of Yukon.'

"The other principal rivers of the territory are the Stickeen, 250 miles long; the Chilcat; the Copper; the Fire; the Nushergak, a large shallow stream 150 miles long; the Kuskoquim, next to the Yukon in size, and between 500 and 600 miles long; the Tananah, 250 miles."

The chief value of Alaska, we are informed, has hitherto consisted in its practically unlimited fur supplies. America has once more triumph-

antly vindicated the keenness and sagacity of its commercial insight by the bargain which it made on the 18th of October, 1867, and by which for the sum of 7,200,000 dollars it became possessed of Alaska. Two of the islands of this new territory, St. Paul and St. George, have alone, through the "Alaska Commercial Company," which rents them for seal fishing, paid into the treasury of the States from 1871 to 1880 no less than two and a half millions of dollars.

This land of prodigies, it will hardly surprise one to learn, produces a prodigious quantity of fish. Three San Francisco firms are said to have taken of cod alone as much as 3,000 tons in the one year 1879, on the banks of the Shumagin Islands. As many as 7,000 salmon are reported to have been taken at one haul of the seine. Salmon are caught in Cook's Inlet weighing 60 lbs. each, and exceptional ones as much as 120 lbs. The following is a description of a fishing scene on the Naas: "Five thousand Indians were gathered together from British Columbia and Alaska, decked out in their strange and fantastic costumes. Their faces were painted red and black, feathers on their heads, and imitations of wild beasts on their dresses. Over the fish was an immense cloud of sea-gulls—so many and so thick that, as they hovered about looking for fish, the sight resembled a heavy fall of snow. Over the gulls were eagles soaring about, watching their chance. After the small fish had come up larger fish from the ocean. There was the halibut, the cod, the porpoise, and the fin-back whale. Man life, fish life, and bird life—all under intense excitement. And all that animated life was to the heathen people a life of spirits. They paid court to and worshipped the fish they were to assist in destroying, greeting them, 'You fish! you fish! you are all chiefs, you are.'"

Of the forests in Southern Alaska, reliable authorities tell us that there are thousands of square miles of yellow cedar, white spruce, hemlock, and balsam fir. The country appears, moreover, to be very rich in minerals. Gold, silver, copper, iron and coal, are vouched for by eminent scientific officials. Coal is found all along the coast, and has been proved excellent for steam purposes. Large deposits of petroleum are met with. Copper is so abundant that it gives its name to the Copper River. At Kasa-an-Bay a valuable mine of bronze copper is being worked, it seems, by an English company. There are inexhaustible quantities of marble. Kaolin fire-clay, gypsum, and sulphur, amethysts, garnets, and fossil ivory add to the wealth, as yet almost untouched, of this singularly unappreciated region. We are almost thankful to notice that no mention is made of diamonds, rubies, and sapphires having been as yet discovered in

it, and that there are apparently no pearl fisheries on its coasts. Gold mines abound, however, and are worked in many places, but not seemingly anywhere with a capital such as would enable them to be even thoroughly tested.

With regard to climate, inland Alaska is said to have an Arctic winter and a tropical summer. Along the immense southern coast the climate is moist and warm; in other parts it is said to resemble very much that of the North-West of Scotland or the South of Sweden and Norway. No one apparently need dread the severity of an Alaskan winter. From observations taken during forty-five years it has been proved that the winter climate of Southern Alaska is as nearly as possible that of the State of Kentucky and West Virginia. This mild climate, so far north, is said to be due to the Kuro-Siwo, the Japan Gulf Stream, which strikes the American Continent in latitude 50° north, and dividing north and south, gives to both portions their mild winter climate.

Having now made known the country itself, we hope in a subsequent Paper to say something of its people, their manners, habits, customs, beliefs, &c., and of the Missionary work carried on amongst them. The very interesting volume of Mr. Sheldon Jackson, referred to at the commencement of this Notice, is the source from which its information is derived. Mr. Jackson has made a really valuable contribution to the Missionary Literature of the age. His book abounds in excellent illustrations, and will add further to the repute of the enterprising Publishers who have issued it.

THE LAND OF THE RISING SUN.

By H. A. Forde.

[Papers for Mothers' Meetings.]

XXXVI.

HAVE you ever had an unsociable neighbour? One who shut her doors in your face, who would not let her children play with your children, who would not even give you a greeting if she chanced to meet you in the street, and who, come trouble or come prosperity, showed you most unmistakably that she wanted none of your sympathy? If so, you know just the sort of neighbour the island of Japan has been for years and years to all the other countries of the world—a sort of locked cupboard, of which now the French,

now the Russians, now the English, hoped they could find the key, but were never allowed to try it in the lock.

Roughly speaking, Japan is something like England in many ways. It is a country composed of several islands, standing outside the great continent of Asia, like we stand outside Europe, and there are about the same number of people in the two countries. But there the likeness ends. We are a very free and liberal people, priding ourselves on receiving all visitors and visiting every country in return, while, till quite lately, Japan, The Land of the Rising Sun, as it calls itself, refused to admit a single foreigner into its ports, and threatened with death any Japanese subject who attempted to "see the world," and leave his native country to travel.

Especially were the Japanese averse to having anything to do with the sect called Christians. A Spanish Missionary, the well-known Xavier, had found his way to Japan in the days of our English King Edward the Sixth, and, after enduring much suffering, succeeded in making many converts to Christianity. The idols of Japan were touched up by the chisel of the mason to stand for images of Jesus Christ and the Virgin Mary, and the temples and altars of the old religion were in many cases handed over to the new. But, alas! as years went by the Christians forgot that their religion was one of gentleness and forbearance, and some of the Japanese lords who had embraced the faith of Jesus began to insist on their subjects becoming Christians too on pain of death or banishment from their country. Now began quarrels and disaffections, the Christians siding with one party in the land, and opposing the other, till plots and fightings and massacres were associated with their name.

At last the tide turned, and the great body of Japanese fell on the Christians and their converts, determined to rid the kingdom of what seemed a troublesome sect. This is the account of the extirpation that commenced:—

"The unhappy victims met torture and death with a fortitude that compels our admiration, and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments; and historians on both sides agree that but few apostatised. One Jesuit priest, Christopher Ferrayra, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded; his right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours, and then

made the sign. He was at once released, and compelled to become a Japanese Inquisitor, and to consign Christians to torture and death."

To get rid of Christianity at all costs seemed to the Japanese the wisest thing they could do; so they desired the priests of the old religion to search diligently in their parishes for any stray Christian, reporting him instantly to the police. The suspected man was then had up before the justices and forced to trample on the image of Christ. Sometimes a whole town would be put to this test. Nay, so lately as the year 1829, it is said that six men and an old woman were convicted of holding Christian doctrines, and crucified in the town of Osaka. For 230 years public notice-boards appeared at the gate of every city and village in Japan bearing these terrible words: "*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head.*" And for 230 years Japan shut her doors and refused to communicate with any of her neighbours, believing that all her former troubles had come from foreigners and Christians.

The English, however, as we all know, like to go everywhere and see everything; so about twenty years ago we made a first attempt to call on our surly neighbour. In vain did she sing out, "Not at home." Our envoy sailed right up to her capital, bringing with him a present from Queen Victoria in the shape of a pretty little steam yacht for the "Emperor of Japan." The Japanese had already purchased one or two steamers from the Americans, and had been pretty much in the case of a child who has a mechanical toy and does not know how to manage it. They had got up steam in one of their vessels, but did not know how to stop the engines! So till the steam was all spent, they had to guide the boat round and round the bay to prevent its running ashore!

The "Land of the Rising Sun" would have been just as well pleased if their English visitors had stayed at home; but as they were there, at their city gates, they behaved civilly, and signed a treaty allowing the British to trade at some of their ports. They little guessed what a flood of changes would pour in immediately on this move. All the secrecy in which Japan had existed was at an end; the very Emperor crept out of the hiding-place in which he had lurked for centuries, and proclaimed himself a real man as well as a supposed power. Heretofore the emblem of monarchy had been a blank curtain with two feet peeping out beneath it.

In days gone by the great nobles had really ruled the kingdom, smiting down any one who opposed their wishes; now they too were

to obey the laws framed for the good of the kingdom. And the Christian religion, how was that received this second time? Well, outwardly the Japanese were beginning to soften a little. In the year 1873 the Government sent officers to take down the ugly wayside notices, "*The evil sect called Christians is strictly prohibited*," &c.; but still those same officers warned the people that the law remained the same though the placards were removed. The Government would have greatly preferred the people to remain under the sway of their old idol worship, fearing lest Christianity should again introduce disturbances into the land. See what it is to have a bad name! The Japanese, moreover, took note of the various Christian people who visited Japan, the sailors, traders, and others, and remarked that they were far from carrying out the good precepts they pretended to hold dear. "If Christ were to come into the world He would not know the Christians now," wrote a Japanese youth who had thought deeply on the subject.

America was the first Power to come forward at this crisis with the Standard of the Cross, inviting the newly-awakened Japanese to rally round it. And—who would have thought it?—it was after all a young Japanese visiting America who had put the desire to do so into the hearts of that people. Young Nisima had met with a Chinese book on geography, written by an American Missionary. It began with these words: "In the beginning God created the heavens and the earth." He was very much struck by the sentence. Who and where was God? he wondered. Could He be found in America, where the writer of the book lived? The young fellow became so anxious and excited on the subject, that in spite of the death punishment hanging over the head of any Japanese leaving his native country he got secretly on board a Chinese vessel, and, once in China, he easily found an American ship which took him to Boston. On board this ship, however, he met with a serious trouble. None of the rough crew, no, not the captain even, could tell him about God. "I came all the way to Boston to find God," he said sorrowfully, "and there is no one to tell me." Happily at Boston there *was* a good man, a merchant, to whom the captain took poor bewildered Nisima, and this Mr. Hardy received him as a son, taught him how to seek and find God, and finally sent him to college. You will not be surprised to hear that Nisima in after days went back to Japan as a Christian Missionary.

The Japanese are a clever little people. I say little because in stature their men are not much bigger than our women. And they very soon began to find out that they could learn many useful things

from the nations who now called at their sea-ports. They wished to obtain from them instruction in everything but religion. So the Government engaged a clever American gentleman to teach in a large school, and when he arrived they placed before him a paper to sign, saying that he would not speak of Christianity for three years. Mr. Clarke was much perplexed. He had spent all his money in coming to Japan, if he did not agree to this he might have his appointment taken from him, and be left a beggar in a strange country. "You had better sign," said the interpreter, "the Government won't give in." It was a hard matter. At last right conquered. "Tell the Government I can't sign," said the Christian scholar; "I could not live three years in a Pagan country and keep silence on the subject nearest to my heart." Was he sent away do you think? No, the teacher was too precious to be given up; so the clause was struck out, and Mr. Clarke not only spoke of Christianity but taught it to the young men under his charge.

And now I must tell you of one of the great changes which Christianity has already introduced into Japan, namely, the keeping of Sunday. Under the old laws the holidays of the nation were every sixth day, and the Japanese when they had procured foreign masters for their schools and colleges tried to force them to work on their Sunday and keep the *one-sixth* days of Japan. The English and the Americans refused to consent to this. Still it was not till the year 1876 that Sunday was really established as the day of rest for the country.

Since the coming of the American Missionaries England has sent out to spread the Gospel two bands of men supported by the two great Missionary Societies of the land. They are fairly well received now by the Japanese. Each year the people grow less bigoted and more willing to learn. Only the Christian teachers have to take care not to be in too great a hurry. They are not teaching a savage nation here, but a people who have customs and manners which deserve respect and which must be respected. For instance, the Japanese are a very polite people. There is a great deal of bowing in their intercourse with each other. A little child does not take a sweetmeat from its parent's hand without saluting very prettily, and it is not only among the higher classes that such gentle manners exist. A little naked child in a village "minds its manners" just as much as the son or daughter of a two-sworded noble. Now if the Christian teachers in their schools think these little politenesses a foolish waste of time they give offence, and perhaps find in the end that "most haste" makes "worse speed."

A lady who has lately travelled a great deal in Japan, Miss Isabella Bird, had some talk with a real Japanese lady on this subject, and the latter declared that she would never send a girl to a certain Christian school she mentioned, "for the girls use their chopsticks disgracefully there." Chopsticks, you must know, are the sticks that are used for eating rice with, just as we use our knives and forks. No doubt the Japanese lady felt as we should feel if our children were taught ugly manners in school by a foreign teacher. Perhaps I had better tell you here that Japan has been called with truth "The Paradise of babies," because the Japanese almost worship their little children and indulge them very much, the children in their turn being solemn, good little things, dressed exactly like their parents, and looking like funny little imitations of them. If you want to know the dress of the Japanese look at any of those cheap fans, or trays, or tea-pots which you see in the shops and they will show you the costume of the ladies and gentlemen in the "Land of the Rising Sun." The poor women wear much the same clothes as the others, unless they are very poor, and then they often wear nothing but a pair of cotton trousers, with an upper garment if the necessity arises for looking extra smart. There has had to be a law made to compel the poor men to wear clothes at all, for in hot weather they much object to them. Especially is this the case with the men who draw the carts instead of their being drawn by horses. These men dislike to feel their loose garments flapping about them. Miss Bird travelled a good deal in one of these conveyances, and one day her bearers stopped in a terrible fright and began scrambling into their clothes, which they carried over their shoulders. A policeman was in sight! When he had passed two of her men-horses pulled off their wraps at once, and threw them up in the air, chuckling behind the policeman's back.

The women generally wear only two garments—the kimono, a sort of tight dressing-gown, with two large straight bags for sleeves. These sleeves are so long that they sometimes touch the ground, and they form pockets in which quantities of things may be stowed, pocket-idols amongst the number. Working women have to tie up their sleeves very often before they can do their work. Fashion, you see, is as troublesome in Japan as in England. Over the kimono a loose sort of jacket is often thrown. The men's clothes are exactly the same as the women's; the only way by which you can tell a man from a woman is by the hair and the girdle, which is a hand wide for the men, while a woman must have it a foot wide and ten feet long! They, the women, that is, wind it twice round their waist and tie it in a big bow behind. We should think this a very odd dress, but the

Japanese are very much puzzled at *our* appearance. A Missionary's wife, travelling with her husband, heard some people saying of her, "That gentleman has shaved off his beard!" English women are constantly taken for men in Japan for three reasons. They wear hats or bonnets, they have eyebrows and white teeth, whereas all Japanese women go bareheaded, pluck out their eyebrows and blacken their teeth.

Now for the manners and customs of this odd people. A Mr. Stevenson says that they do everything exactly the opposite way to ourselves. The horses he says are clothed in winter while the men go naked; the cows have bells on their tails instead of on their necks; the bullocks and ponies wear straw shoes and carry an extra pair in case of need, leaving their old shoes untidily in the streets; when acquaintances meet each tenderly shakes his *own* hand; people write *down* the page instead of *across* it; they kneel at dinner; the carpenter planes *to* him and the tailor sews *from* him; house contractors begin to build their houses from the roof downwards; and so on with a thousand different things, amongst which may be mentioned that men draw their own cabs and carts, and that their dead are buried in a sitting posture.

The houses are very lightly built on account of the frequency of earthquakes, and the Japanese have a clever fashion of making the inside partitions of paper screens, which slide backwards and forwards in grooves, so that a house which seems to consist of one large hall in the day-time can easily be converted into several snug little bed-rooms at night by pulling out the screens. Once or twice, however, Miss Bird found this a little awkward. She would go to bed in her own room, as she thought, and wake up to find the screen softly drawn back, and some thirty or forty Japanese men, women, and children breathlessly gazing on the foreign lady! It was only deep in the country that this took place, and when the house-master wished to drive the people away, they cried out indignantly that he ought not to keep such a wonderful sight to himself.

And now what of the old religion of Japan that Christianity is striving to supplant? Ought I not to give some account of that? Well, to tell the truth the clever Japanese can hardly cling to that now. Though they are not ready for anything better they are rather ashamed of their hideous idols, their gabbled meaningless prayers and their offerings to gilt foxes and sacred horses, which are simply white ponies with pink noses. Monkeys are occasionally kept in the grounds of their temple, and these monkeys have been taught to prostrate themselves like the worshippers. In one shrine there is a large idol,

spotted all over with pellets of paper, and hundreds of these are sticking to the wire netting which protects it. A worshipper writes his petition on paper, or, better still, has it written for him by the priest, chews it to a pulp, and then spits it at the divinity! If, having been well aimed, it passes through the wire and sticks to the idol, it is a good omen; if it lodges in the netting the prayer has probably been unanswered. On the left there is a shrine with a screen to which innumerable prayers have been tied.

Is it to be wondered at that the educated Japanese turn from such empty rites? And as for the ignorant peasants, poor souls, is it not hard that they have no better conception of the great God of all, than one which makes them think it necessary to approach Him in this form? Some of the worshippers seem to be really pleading in prayer before their gods, in tears and anguish, possibly praying for their sick. When their petitions seem to be answered, they return and offer up something in gratitude for the favour received. There are scores of men's pigtails and a few dusty braids of women's hair offered up in this way in the favourite temple at Asakusa.

These are the people among whom the Missionaries have to work, and hard work it is; for, to begin with, the language is very difficult to learn. Then, too, they often have disappointments, more especially among the young men, who like to hear of the new religion at first, and even eagerly adopt it, but by-and-by fall away, and either grow cold or relapse into their old forms of belief. Some, however, hold fast; and these are a great comfort and refreshment to their teachers. Looking at the last Missionary reports, I find a pleasant account of a baptism in the country. "I baptized two men," says the Rev. W. B. Wright. "It being the summer, they proposed I should baptize them in the river, and accordingly at 7 A.M. we went to a nice sandy-bottomed part of the stream, where we held the Service, and I went in and baptized them by pouring water on them, whilst they stood up to the waist in the river. This pleased them very much. They said it was like the baptism of Christ Himself, and that in that village they would need no font."

Here is another bit out of Mr. Wright's letters. "I went out to Fujisawa, where the blind Christian Paul lives, and in the evening he and his wife came to the inn, where I explained to him the two first chapters of St. Luke. While I was speaking a stranger came and asked if he might listen. He was a silkworm merchant from the mountainous district in the centre of the island, and had once or twice heard a little preaching on his travels, and had even bought a copy of St. Matthew's Gospel. He was greatly interested in the

account of John the Baptist and the birth of Christ. The next morning I administered Holy Communion to the blind man and his wife. He is a righteous Lot in Sodom. Fujisawa is a sink of iniquity. Such awful things as I have heard of their doings there."

It is not only to the very poor and ignorant that Christianity is taught either in Japan. An American Missionary writes of a very pleasant pupil who came to her to learn foreign ways, because she was soon going to Europe as lady-in-waiting to the Japanese Ambassador to the Netherlands; quite a grand post I can assure you. The name of this gentle, modest girl was O Fude Watanabe. The O means miss, and shows that she was a lady. Miss Fude studied Christianity by her own request while at school, and was baptized with her mother's consent before she started on her travels.

This is such a short story of a very interesting people that it is impossible to give you a complete idea of them. Still I think we may be happy in the feeling that we have, in a small degree, made friends of our surly neighbour, and shown her that we only mean good to her and her children. If we do not reap great harvests as yet in her unbroken soil we must remember that it is impossible to get crops out of weedy ground, and that Japan is full of the "weeds of centuries not yet plucked up."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

CALCUTTA.

Arrival of the Oxford Missionaries: A Difficult Enterprise: Want of Books: A Hint to the S.P.C.K.

THE first pioneers of the Oxford Mission to Calcutta arrived at their destination on Thursday, Dec. 2nd, having embarked at Liverpool on Oct. 30th, after attending farewell Services in Christ Church, Oxford, and at St. Margaret's, Anfield, Liverpool, two of the staff—the Rev. E. F. Brown, Trinity College, and the Rev. W. B. Hornby—having been formerly fellow-curates at the last-mentioned church. The Oxford Mission will be located in Bow Bazaar, in a house provided and furnished for them by the Bishop of Calcutta. The *Indian Church Gazette* says: "The arrival of the Oxford Mission to Calcutta marks an epoch in the history of English

Missionary enterprise. An avowed attempt is now to be made to oppose the more cultivated forms of Eastern and Western intelligence, with the hope of ultimately establishing the eternal truth of Christianity, as the religion which is destined for man by his Maker. The task abounds in difficulties, the struggle will not be a short one, and the results must at times be discouraging. It is in no arrogant spirit, we are sure, that this work has been conceived, and boasting is not for them that are girding on their armour. Yet the work is one to which the Church of England could scarcely have refused to put her hand. It might have been a dangerous reproach for her that she could only show the fruits of her work among the poor and ignorant; she is now about to grapple with the wealthy and educated. She must not forget the enormous responsibility—the amount of which is perhaps not realised—which the work of conversion entails. To use a homely illustration, it is comparatively easy to remove a tree with all its roots from the ground where it has grown and flourished, but to ensure that it will thrive in new soil is something quite different. We are sure that those who have just come among us are fully aware of the nature of the labour they have undertaken, and that they have the sympathy and prayers of all Christians, that under Divine Providence their work may prosper."

The *Ceylon Gazette* says: "The three pioneers in this bold undertaking—all ordained graduates of Oxford, and one a tried theologian—passed Colombo in the steam-ship *Vega* on Nov. 27th. The vessel's rapid departure allowed no opportunity of seeing them, but we should commend an opportunity so noble and arduous to the prayers and interest of all Churchmen in the island."

The Rev. J. R. Hill, in a letter to the *Indian Church Gazette*, urges that the S.P.C.K. should extend its operations in India by establishing branch depôts at all the large stations. "No station of any average size can be without two laymen at least, who, at the request of the chaplain, would form with him a sufficient local committee. A few book-shelves in some shop on the Mall, and perhaps a board outside, will constitute a depôt; and if the profit on the sale be *nil*, to meet the commission due to the seller a few subscriptions of rupees from the offertory could surely be spared. There are long subscription lists from all stations in the reports of the Allahabad and Lahore Tract Societies. The central stations might also provide book-hawkers. The American Missionaries send round Eurasian and Native Christians with boxes full of very attractive books, which are very much valued by the residents in small and remote stations. The Bible Society makes grants for colporteurs. The S.P.C.K. now

publishes many excellent books that are suitable for English educated Natives, such as Cutts's 'Chief Truths of Religion.' A special committee might be appointed to prepare books of this kind, as well as school reading-books. Bishop Caldwell's two excellent tracts might also be included. A selection of works for distribution might be made by the Diocesan Committee. The Madras Diocesan Committee have a most useful series of tracts for educated Natives on their list. Why should not the Calcutta Committee have a series of Christian tracts for Brahmos and others?"

LAHORE.

Memorial to the Fallen in Afghanistan: The Late Mr. Gordon: His Views with regard to the Lahore Divinity Students: His Tour with the Bishop: Purchase of his "Little Tower": His "Great Sorrow": Wading through Two Miles of Water: No "Shank" for Preaching: His Proposed Epitaph: His Views of Mission Work: A Generous Offer: A Last Request.

The Bishop of Lahore has issued a circular to the commanding officers of regiments which have served in Afghanistan, asking for aid towards the erection of a chancel in the Cathedral, as a memorial to those who laid down their lives for Queen and country. Upwards of 75,000 rupees have recently been subscribed to the Cathedral fund, so that 200,000 out of 250,000 rupees (the estimate) have been obtained. The remaining 50,000 rupees represent the cost of the chancel, and it is proposed that the names of all the British soldiers who have died in their country's service during the last campaign should be engraved on mural tablets to be placed in the building.

In September and October the Bishop of Lahore visited the regiments stationed at Umballa, Murree, Peshawur, Dalhousie, and Meean Meer.

The Bishop of Lahore continues his sketch of Mr. Gordon's life and Missionary labours, portions of which have already been extracted from the *Indian Church Gazette*:—

"It was just before Christmas, 1873, that we set out together to spy out the land, which we had arranged should be the Missionary practising ground, so to speak, of the Lahore Divinity Students, under the direction and oversight of the Missionary clergy associated with the College to which he attached himself from the very first, and which he held unswervingly to his purpose of regarding all his labours as inseparably connected with, as well as with the C.M.S., under whose auspices it had its birth. Whether his work lay among Sikhs, Beloo-

chees or Afghans, it was always the same; he felt himself working out one of the fundamental ideas which underlay the original plan of the Divinity School, and essential, as I believe (and as my two honoured successors in the Principalship, Messrs. Hooper and Shirreff, have steadily held likewise), to the practical usefulness and efficiency of the institution; *i.e.*, its having a department of labour outside the College class-rooms, and stretching forth the hand of sympathy and loving help to the frontier hills and rivers, to watch for any door by which Christian influence may find entrance to the tribes who have their home there, and the relations in which we stand to whom are of such serious moment to the future of the empire. We visited at that time Guzerat, Jhelum, Pind-Dadun Khan, Miyanee, Behra, Shahpoor, Khustrab, and a number of small towns and large villages lying between. The languages were new to Mr. Gordon, with the exception of Persian, which he had partially acquired at Ispahan; the preaching and conversing therefore fell to me; but he took the keenest interest in all, and never wearied in searching out opportunities I could avail myself of—one of the Aristotelian marks of friendship. When we traversed by road or river the same ground just before Easter, 1879, he was well able to express himself; the district was become a home to him, and his heart was bound up with its people, loving them the 'more abundantly' the less he was loved; for a good deal of unfriendly feeling was shown him by the upper classes in Pind-Dadun, where he secured by fair bidding at a public auction his 'little tower,' close to the walls of the town, 'the corner bastion,' as Mr. Nugent calls it, 'of an old fort of which little else remains.'

"Many a time in the interval between 1873 and 1879 has he trod on foot the fifty miles between Jhelum and Pind-Dadun, shortly to be united by the branch railway, which is almost completed. From the time I left India at the end of March, 1874, he adopted Pind-Dadun as the little capital of his extensive Missionary Province, or rather the starting point and returning point of his journeys. He had leave to hold the fort, or the little bastion, until he succeeded in purchasing it as a place of deposit for his books and collections of varieties after ceasing to reside at Lahore. It was a great advantage for the fifteen or twenty English residents at the great salt-mines, fives miles from Pind-Dadun, to enjoy so often the Church's ministrations, which Mr. Gordon himself, and laterly in his absence his young fellow-worker, Mr. Nugent, performed for them in the little station church, or in a large room at the salt-mines. Mr. Gordon's great object was to obtain Native agents whom he might train after his own fashion of hardihood and patient endurance, what might well be called *a perfect work of*

patience. His great sorrow throughout his seven years of pioneering work on the frontier was the reluctance or inability of the Native labourers to keep pace with his seven-leagued strides, sometimes painful mid-day marches over treeless plains to some coveted destination where an inquirer had to be visited or a friendly moollah instructed. One excellent student, Andreas, as faultless in life as he was steadfast in simplicity of faith and devotion to his studies during the three years he spelled out his Hebrew and Greek Scriptures in our school at Lahore, succumbed after a year's attempt to frame his course of life after the model daily before his eyes. Even of him Mr. Gordon spoke with some dissatisfaction, as hardly up to the mark, and better fitted to be a pastor than an evangelist. Writing in August, 1874, he says, 'I walked with Andreas to Khustrab, and we were continually reverting to the walk you took with us there. I was sorry not to be able to induce P. and N. to accompany me.' (These were two of the least promising of our students, whose views of the nature of the work he strove to elevate for some months.) 'They feared a wetting such as we had all got on the previous evening, when sudden rain overtook us and we had to wade through two miles of water. They have got no "shank" for preaching, and it is useless to press them. This high standard which we so much need may take another generation to develop.' Speaking of a recent convert (Y.) he says, 'I have proposed to him to join me at Pind-Dadun, and accompany me on some itinerations for a year, and get instruction. As soon as he has sold off his herd of goats, and shaken off other earthly attachments, he will cast in his lot with us.

"'I trust that I shall have the wisdom and pliancy in dealing with one who may prove easier to manage at a distance than near. Andreas is of course far ahead of Y.; yet he does not seem as yet to see the importance of attaching a few inquirers to him, and patiently leading them on. If it were not that we saw such glorious opportunities neglected by some of our Native brethren, one would gladly be silent as to their defects. As it is, I believe that the blame must be shared largely by us Missionaries, and much of it might be wiped off if we steadily aimed at carrying out the plans on which the College is formed. I find, as usual, a wholesome stimulus is being obliged to show the way.'

"Few men could with so much justice and acknowledged propriety hit out hard on both sides of him at his brethren of both races, so far as they did not merit the great witness of Him that holdeth the stars in His right hand: 'Thou hast borne and hast patience, and for My sake hast laboured and hast not fainted' (the text I should propose

for his epitaph). I shall be pardoned perhaps for going somewhat into detail on these points, because it is not enough to say he was a martyr and an apostle, an Alpine climber of iron strength, indomitable courage and endurance, the best walker and worker in the Punjab; this is astonishing and admirable, but unpractical through its vagueness. We want to know something of such a man's principles and motives of action; the specialities of his spirit and character; his views and convictions, as the result of much research and thoughtful observation both in the South of India and in the North, pondered over in the stillness of his solitary journeys with great ripeness and impartiality of reflection. I shall give his views in his own words, which, like H. Martyn's, Judson's, Noble's, Ragland's, and a few others, are worthy of being stored in the choicest cabinets of Missionary biography.

"A letter written from Pind-Dadun about ten months later than the last quoted contains the following words: 'I feel an increasing desire that Christ's power and glory should become known in this vast district. At times one is borne on the wings of faith, and visions rise of churches planted and evangelists going forth into the regions beyond. But whether the Master will accomplish the work without agents is an anxious question; and as now I have no trained agents, but only raw material such as C. and Y., I am resolved to do my best to get them. The much-prayed-for and longed-for Native agents do not come, and there is not the slightest prospect of any. So I am writing home to my friends to ask them to inquire for some young evangelist of zeal and discretion, and of fervent charity, which beareth all things, believeth all things, &c. Perhaps one whose heart the Lord hath opened this revival season may be found who will bring out some precious seed and sow it here. Should he not have means of his own, he would be most welcome to share mine, and by way of a practical issue I have offered to find his journey money and £100 a year.'

"I may mention that at least in one case—perhaps in more than one—this offer was accepted, and whatever has thus been begun provisions made in Mr. Gordon's will secure in large measure the continuance of the same—shall we say, till the day of which we often sing, 'Thy kingdom come, O Lord'?—at least we may hope while the British empire holds its own, and our Church's Mission to the distant East lasts. The same letter goes on: 'The best staff for evangelistic work is found either in the army or in the Universities; and if at Oxford you could meet with a volunteer for Pind-Dadun Khan, I should be most thankful. One inducement I can offer to the

aspirant, *i.e.*, plenty of roughing it in Daras (large huts for village gatherings and accommodation for travellers) and Masjids—plenty of travel and work, but no excitement.' "

BOMBAY.

A Native Children's Entertainment: A New Church: An Interesting Baptism: An Indian Mission House: A Great Disappointment.

At Kohlapur, on November 30th, there was an entertainment of Native children given by Colonel Parr at the Residency. The children of the American Mission Schools, as well as those of the S.P.G. Mission, were invited ; they were conveyed in bullock-waggons to the place of entertainment. Some Native gentlemen came to see the games. Such expressions of sympathy with Native Christians on the part of Europeans are much valued. So many are too apt to make the worst of the faults of those who have only just emerged from centuries of false religious teaching, and few do anything to mend those faults by sympathy and encouragement.

At St. Peter's, Mazagon, an Advent Mission was conducted by Father O'Neill in the week December 5th to 12th. On November 25th the new church of All Saints' was commenced on Malabar Hill, the foundation-stone being laid by Lady Fergusson.

At St. Peter's, Mazagon, there was an interesting baptism on October 3rd. A young Mohammedan, aged nineteen, came to Father Page two years ago, and was lost sight of for a time. During the two years he learnt a good deal of Christianity, and had been under regular instruction for the past three months. He earnestly desired to be baptized, but was greatly in fear of the Mussulmans in Bombay. He was baptized by the name of John Michael. He is the son of a merchant, and has travelled a little. He can speak English. Mr. Ellis says of him : " He is our first Mussulman convert, and as they are very fierce and fanatical here, this young fellow may suffer yet at the hands of his relatives, who will probably be enraged at his conversion. His father prevented it two years ago, but at nineteen they reach their majority, so that he is now his own master."

"The Mission House at Mazagon is a new building made of red bricks, and roofed with Mangelon tiles, which have a neat appearance. The building is both religious and Indian, and the effect is remarkably good. There are eight or nine cells, refectory, common room, and library above ; the chapel contains twelve stalls, and seats for externs ; it is very tasteful, and is built over the " parish room," which is separate

from the house, the passage leading to the chapel above forming a sort of porch to the main door of the house. The girls' school, where two of the Sisters live, is in a separate compound behind."

The Mission staff at Poona has recently sustained a heavy loss in the departure of one of the highly-valued Wantage Sisters, who has joined the Roman communion. "She seemed greatly gifted for Mission work, and the disappointment is great."

CEYLON.

Statistics of Christian India: Anurradhapura, Material Improvements in: A Spiritual Desert of 4,000 Square Miles: The Bishop of Rangoon at Galle.

According to the tables of statistics printed in the Report of the Bangalore Missionary Conference held in 1879, there were in 1857 in South India and Ceylon 59,613 baptized Protestant Christians, and 31,780 unbaptized adherents, together 91,393; and in 1878 the corresponding figures were 168,432 and 127,497, together 295,929, a threefold increase in twenty-one years. Of these 89,618 are credited to the C.M.S.; 51,183 to the S.P.G.; 58,977 to the American Baptists; 49,360 to the London Missionary Society; and the rest, about 46,000, to sixteen other Societies—English, American, and German.

The Bishop of Colombo put forth an appeal in November last for the Ceylon Diocesan Fund, which makes grants for additional ministrations to Europeans in the remote and small stations, for the stipends of Missionaries to the heathen, and for maintaining a Training College for Schoolmasters. During the previous year its expenditure had exceeded its receipts by 3,000 rupees. A correspondent of the *Ceylon Gazette* describes the state of Anurradhapura, where great advance has been made in material improvements, whilst the spiritual needs of the people are still unprovided for. Cholera, jungle-fever, and other epidemics formerly prevailed in the district; but the jungle has been cleared; the route of the Malabar coolies, bringing epidemics with them, has been altered; rivers, the overflowing of which once stopped the supply of provisions, have been bridged or banked up; extensive irrigation works have been added. "The province contains 4,000 square miles, but there is no place of worship or ministers throughout the whole of it. There are four or five C.M.S. village schools in the district, and it is visited by a Missionary once or twice a year. On Sundays one sees things too dreadful to be dwelt on. Could not some occasional ministrations be provided for this neglected district from Kandy, that the few Christians may be nourished with spiritual

food, and be enabled to shine before the thousands of heathen around, that they may see their good works?"

The Bishop of Rangoon, on his return voyage, reached Galle, in Ceylon, on November 25th. Here he was welcomed by Mr. Hancock and by Mr. Marks, the S.P.G. Missionary at Buona Vista. The Bishop visited Mrs. Marks' Orphanage for Girls, and gave a very interesting address, in which he spoke of the Mission Schools of Burma. In the Visitors' Book he made the following entry: "On returning to my diocese I and my three children revisited the hospitable home of Mr. and Mrs. Marks, and accompanied them to their Girls' Orphanage, as lovely in its moral and spiritual as in its natural aspect. May the Eternal Spirit shed His heavenly unction upon these young Singhalese Christians, and make them truly plants of the Lord's planting, not only 'to the praise of the glory of His grace,' but to 'be stars for ever in the crown of their beloved pastor.'"

MADRAS.

Mercara and Coorg: The Coffee Plantations: Need of more Clergy.

The Bishop of Madras visited Mercara and Coorg in the middle of November. At Mercara on November 14th he administered the Holy Communion and gave an address to the Tamil congregation, where the good results of the work of the catechist appointed in June were apparent. The next day a Sepoy of the 40th Madras Native Infantry, who for a long time had been an inquirer, was baptized by the Bishop, after answering questions on the Christian faith in an intelligent manner.

The distance from Mercara to the coffee plantations of Coorg is about thirty miles. One of the planters put his dog-cart and horses at the Bishop's disposal, but the last eight miles were traversed in a bullock-coach over roads that were far from satisfactory. There was a good assembly of planters for an evening service on his arrival, and some progress was made in the scheme for a new church. From Coorg the Bishop went to Hoousoor and Mysore.

The Bishop of Madras was visiting the Wynaad in the beginning of October, including in his tour Gudabur, Devalla, and the Ouchterlony Valley. In each place a strong desire was expressed for a clergyman to work in the district. At present they are under the charge of the Chaplain of Ootacamund; but the growing population, partly the result of the gold-mining, renders it most desirable that the spiritual wants of the district should be more fully met. The Bishop continued his visitation through October and the first part of November, proceeding from Ootacamund to Coimbatore, and thence to Mysore.

NOTICES OF BOOKS.

"*Adventures in Patagonia.*" By the Rev. Titus Coan. New York: Dodd, Mead & Co. This work is, in a twofold sense, the history of a failure. The "Adventures" are those of two Missionary Explorers sent to examine and report upon the suitability of Patagonia as a possible field for Mission work. After spending two very unpleasant months with the Natives, not, however, upon the whole being badly treated by them, the Explorers return to report adversely of the proposed enterprise and to write a book which has added positively nothing to what we already knew of the land and the people they had visited.

"*Heroines of the Mission Field.*" By Mrs. E. R. Pitman. Cassell, Petter, Galpin & Co. Is a handsome volume containing some thirty biographical sketches of Missionaries' Wives, and other ladies, engaged in different parts of the world in connexion with the Missionary work of various Christian denominations. Some of the sketches are full of interest, and the book throughout is written in a spirit of singular sympathy with the special views, as well as the special circumstances, of each "Heroine" whose career it describes to us. The illustrations are below Messrs. Cassell's usual standard.

"*The Conflict and the Crown,*" "*Am I Too Late?*" By the Rev. W. E. Coghlan. Skeffington & Son. Characterised by a simplicity and a strength which are rarely combined, these sermons are in directness of purpose, devoutness of tone, and literary excellence altogether above the average. We trust that Mr. Coghlan has only given us a first instalment of his Parochial Sermons. "*St. George's Key*" (Warne & Co.) presents the same writer in a new light. It is a capital boys' story, with an excellent moral and full of stirring adventure. The scene is laid in British Honduras. Boys of all ages will enjoy the book and be the better for reading it.

"*An Outlying Hamlet.*" By the Author of "An Elder Sister," &c. Bemrose. This is a companion picture to the Author's previous work, "At the Lion." The paralysing influence of Wealth without wisdom, or sympathy for the Poor around it, and its power for good when that sympathy is awakened are excellently sketched in this pleasing story.

"*Every Inch a King.*" By Mrs. J. Worthington Bliss. Griffith and Farran. Is a tale of our dogs. "Rex" and his friends here give us their own story, and children will find it a very good one. It is admirably illustrated by Harrison Weir.

"Works of the Rev. Forbes E. Winslow." Skeffington. Mr. Winslow possesses the pen of a pleasing and ready writer. His "*Children's Fairy Geography*" is one of the most useful as it is one of

the very handsomest books that a child has ever revelled through. The wealth of illustration is boundless, and the engravings are as excellent in quality as they are numerous. We are not surprised to hear that the book has had a large sale, especially in America. The present volume, which is the first of a projected series, deals only with Europe, and parents who wish their children to become pleasantly acquainted with every nation from the North Cape to the Bosphorus, and from Moscow to Madrid, cannot do better than entrust them to Mr. Winslow's guidance. "*Tales for a Cosy Nook*" are equally delightful of their kind, though the knowledge they seek to convey is other than geographical. "*Little Pattens*," especially, which has reached, we see, a third edition, and in which the 'motif' is the simple faith of a little child in the power of prayer, is an admirable story for the younger ones of every class. "*What came of a Bit of Soap*" is another capital story, illustrating the force of good example. "*Hurricane Dick*" would, at first, suggest a tale of the sea, but is, in reality, a tale of the collieries. Here the fruit of a 'Mission' is strikingly exemplified in the conversion of a desperate character, whose tragic end closes the little volume. The Author has a very happy knack of telling a tale to advantage without indulging in exaggeration of any kind. "*Within Sight of Home*" and "*The Haven where we would be*," bring before us the dark and bright side of old age and the pleasures of the 'Better Land.' The last of these two volumes Mr. Winslow has dedicated to the memory of his Father. Both are marked by a graceful tenderness and a simplicity of style, as well as by a devotional feeling which can hardly fail to win for them a lasting appreciation. The same remark applies to "The Higher Rock," "The Way of Pleasantness," "The Poor Man's best Friend," and "Common-sense Truths for Cottage Homes."

"*Links in Life's Chain.*" Hunt & Co. This little birthday book in its selection of texts for each day and in the verse which accompanies the texts shows better judgment and more taste than the generality of these productions.

Missionary Publications. There is an improvement all round in our Missionary Monthlies and Quarterlies. Both C.M.S. and S.P.G. Serials are full of interest, and no one can fairly accuse them of being wanting in attractiveness. The "*Home Mission Field*" of the A.C.S. begins the year well, and at the very modest price of one penny per Quarter gives us seven or eight Papers on Home Work, Home Needs, and Home Progress which will well repay perusal. "*The Church Builder*" is another marvellously cheap little quarterly, beautifully printed and illustrated. These two last magazines are published by Rivington, and deserve a very wide circulation.

ALASKA AND ITS PEOPLE.*

(CONTINUED.)

By Constance I. Vivian.

"Lo! to the wintry winds the pilot yields
His bark careering o'er unfathomed fields;
Cold on his midnight watch the breezes blow
From wastes that slumber in eternal snow,
And waft across the waves' tumultuous roar
The wolf's long howl from Oonalaska's shore."

Campbell, *Pleasures of Hope.*

THE population of Alaska is made up of many tribes. They are divided into four principal groups: The Koloshians, the Kenians, the Aleuts, and the Eskimo. These embrace many subdivisions. The total population is given as 60,000. Unalashka, St. Paul's Harbour, Sitka, and Fort Wrangell are the chief centres, or stations, at which the commerce of the country is carried on and Missionary influence at present exercised. These four places are in reality but so many villages. Alaskan tribes have several chiefs, one of whom is supreme. Their rank is indicated by the height of a pole erected in front of their houses. "The greater the chief the higher the pole." Some of these poles are over 100 feet high. The various families of each tribe have their particular badges, as the "raven," the "wolf," the "whale," the "eagle." Members of the same tribe may intermarry, but not members of the same family. Thus the "eagle" may marry with the "wolf," or the "whale" with the "raven"; but "ravens," "wolves," or "eagles" may not marry amongst themselves. The offspring of all marriages are named from the mother, and are "ravens," "wolves," or "eagles" according to the family which claims her. Polygamy is common among the wealthy. With some of these tribes, when a girl arrives at maturity she is confined for a year in a hut. None but her mother may approach her, and she may only do so for the purpose of bringing her food. After this the lower lip of the girl is pierced, and a silver pin inserted, the flat end being in the mouth and the point projecting through the lip over the chin. When a respectable man wants a wife he sends a message to the girl's relations. If answered favourably he forwards all the

* *Alaska, and Missions on the North Pacific Coast.* By Rev. Sheldon Jackson, D.D. New York: Dodd, Mead, & Co.

presents he can procure. On a day then fixed he proceeds to the house of the girl's father, and sits down on the door-step with his back to the house. A marriage song follows. Furs and calico are laid across the floor, and the girl is escorted over them to the side of her future husband. Festivities succeed; but in these the "happy" couple have no share whatever. Etiquette in Alaska requires, as it does seemingly among the Waboondei in Africa,* that the parties most interested, on this occasion, should *fast*. They do so for two days; then they are allowed a slight repast; after this two more days of fasting are *de rigueur;* finally, after four weeks, the bride and bridegroom are duly recognised as man and wife. The Author, from whom we derive these particulars, shrewdly observes that "perhaps if there were more fasting upon similar occasions among Americans, there would be fewer divorces."

After marriage the pin previously worn is removed, and a labret inserted in its place; this varies with age, so that an ancient dame may have one "two inches in diameter"! When a husband dies, his brother, or sister's son, must marry the widow. Women are looked upon as mere slaves. The lesson of inferiority is burned into their lives from the commencement. Infanticide is so common that, upon his visit to the Yukon, no less than thirteen women admitted to Archdeacon Kirby, of the Church Missionary Society, that they had slain their infant girls, some in the most heartless manner. These poor girls are occasionally given away when mere babes; they are bartered for goods of all kinds when twelve or fourteen, and are frequently disposed of, by their own mothers, either for life or for a time, in exchange for a few blankets; all the hard work falls to their share; the master's power over them is absolute; he can torture or put them to death at will. Wives are often sisters, and sometimes a man's own mother or sister is to be found amongst his wives. Despised by their fathers, sold by their mothers, ill-treated by their husbands, cast out in their widowhood, uncared for by any one, having no enjoyment in this world and no hope in the world to come, what wonder that many of them end their miserable existence by suicide? Nothing can describe the degradation of these unhappy women; it is only surpassed by the unspeakable infamy of the "Whites" who encourage it.

The bodies of the dead are cremated; the ceremony accompanying this species of burial lasts, among the wealthier, for several days. The Alaskans are much attached to this practice; they believe in transmigration, though not into inferior forms, and they hold that the

* See MISSION LIFE for August, 1880.

comfort of the new existence depends upon the burning of the body that has been left. Fearful scenes are sometimes enacted on those occasions. The ashes are deposited in a carved box near the home which the defunct had occupied. When a chief is buried the story of his tribe is rehearsed. The departed is supposed to return finally in the person of some descendant on the sister's side.

There appears to be no particular ceremony at the birth of a child. Corporal punishment is considered to be a great disgrace; children, even, are only chastised in this way when they refuse their daily bath. Theft is not looked upon as a crime; but restitution may be demanded. Murder demands blood for blood. There are good and bad spirits; but no absolutely supreme one. The bad spirits are to be dreaded, and therefore propitiated. In this way the "religion" of the Alaskans resolves itself into "devil-worship," or, as it is called in Alaska, "Shamanism." The worship consists in making offerings to evil spirits to prevent them from injuring the worshipper. This belief, of Asiatic origin, presents strangely similar forms in Alaska and South India. There is hardly any difference between the following description of a "Shaman" festival in the extreme North-West of America and what one commonly sees at the ordinary "Devil-Feast" in the East:—

"The performance commences at sunset and lasts till sunrise. All who wish to participate assemble in the lodge or hut of the Shaman, where they join in a song, to which time is beaten on a drum. Dressed in his paraphernalia, with a mask over his face, the Shaman rushes round and round the fire, which is burning in the centre of the lodge; he keeps his eyes directed toward the opening in the roof, and keeps time to the drum with violent motions of his limbs and body. These movements gradually become more convulsive; his eyes roll till the whites alone are visible. Suddenly he stops, looks intently at the drum, and utters loud cries. The singing ceases, and all eyes are directed toward him, and all ears strained to catch the utterances which are supposed to be inspired. These ceremonies comprise the whole art of Shamanism among the Thlinkets. The spirits of the different classes appear to the Shaman in different forms. By changing the masks he places himself *en rapport* with the spirit to which each mask is dedicated. It is believed that this spirit inspires for the moment all the utterances of the Shaman, who is for the moment unconscious."

Another striking similarity between the Indians of Alaska and those of Hindoostan is found in the existence amongst them both of the "Suttee":—"On the Upper Yukon, when a man dies his widow is

compelled to ascend the burning funeral pile, throw herself upon the body, and remain there until the hair is burned from her head, and she is almost suffocated. She is then allowed to stagger from the pile, but must frequently thrust her hand through the flames and place it upon his bosom, to show her continued devotion. If through pain or faintness she fails to perform her duties, she is held up and pressed forward by others, her cries and shrieks being drowned in wild songs and the beating of drums. Finally, the ashes are gathered up and placed in a little sack, which the widow carries on her person for two years. During this period of mourning she is clothed in rags and treated as a slave. If there is more than one wife, they are ranged along the dead body of the husband, with their heads resting upon the corpse. This position is maintained until the hair is burned from their heads. When suffocated and almost senseless, they withdraw their heads from the fire, after which they hold one hand and then the other in the fire until the corpse is consumed. The ashes are gathered up and divided between them. Not unfrequently they commit suicide to avoid their slavery."

The ethnological problem underlying these ceremonies finds its probable solution in the vicinity of Alaska to the mainland of Asia.

It is almost one hundred years ago since the Empress Catherine of Russia, on the 30th June, 1793, ordered Missionaries to be sent to Alaska. A sum of about 10,000 dols. was subscribed annually to maintain the Mission. Schools were established, in which little was taught but the rites of the Greek Church and the art of reading. The progress made in Christianizing the natives does not appear to have been at all remarkable. Swedes, Finlanders, and Germans being employed by the Russian Fur Company, a Lutheran minister was despatched to Alaska in 1845. No organisation was established, however, and the Mission collapsed on the transfer of the country to the United States. When this took place, ten years were suffered to pass by before their new masters made any movement towards sending the Gospel Message amongst the Indians of Alaska. Finally the Presbyterians took the matter up and Mr. Jackson became the first Presbyterian Missionary in the new territory. Several have since been sent, and they appear to have laboured both zealously and efficiently in the sphere assigned to them. A singularly interesting letter was sent about this time by "a soldier, not himself a Christian," asking that some Church might be persuaded to take pity upon those poor people. The following extract shows the admirable spirit which dictated this missive:—

"I write to you in behalf of the Indians in this section of Alaska, hoping that you may be able and willing to assist these poor creatures

in their endeavours to learn more of the good Saviour, of whom they have learned but recently.

"About last June a party of Indians from Fort Simpson, British Columbia, arrived at Wrangell, and instituted a series of meetings for Divine worship. The Stickeens and other tribes here really knew nothing about Christianity. They soon became interested in the proceedings of their Christian visitors, and a few, after many inquiries, concluded to try the 'new life' of which they had heard. Since then the few have become a hundred, and the tribe are asking for a Christian teacher, for some one to explain to them more fully 'the way.'

"I am not a Church member, but am making this appeal for these poor people from the dictates of a heart that I trust may never be deaf to the cry for help from the heathen. Can you not, will you not, make it your business to build up and foster this Mission to Alaska? A number of men could be employed advantageously, but one whole-souled man can do much and pave the way for doing more. Send out a shepherd who may reclaim a mighty flock from the error of their ways and gather them to the true fold, the Master of which said, 'Feed my sheep.' I hope that this letter may be considered in all charity, blemishes excluded.

"And now, with faith in the justness of the cause for which I plead so feebly, I leave the matter in your hands, trusting that a brighter day may soon dawn for the poor benighted natives of Alaska."

This letter was duly published in all the leading Presbyterian newspapers of the States. One result of it was to secure for Alaska the services of an invaluable woman, every way adapted for the task she was invited to undertake. She had been previously employed in Mission work in New Mexico, and was a person of altogether uncommon powers of endurance. On one occasion she had travelled, we are told, for twelve days and nights across the plains pursued by the wild Indians of those regions. After this she had lived, with her husband, as a Missionary amongst the Nez Percés. On his death she retired to Oregon, and eventually proceeded to Alaska. Mrs. McFarland entered upon her work with great earnestness. Alone though she was, for a considerable time, she appears to have speedily obtained a great influence over the natives. "Political, religious, physical, and moral perplexities were brought to her for solution, and her arbitration was universally accepted. Judge, physician, peacemaker, she made herself so truly the friend of all, that when the Christian Indians called a 'Constitutional Convention,' she was elected its president. When the Vigilance Committee would hang a white man for murder, she was sent to act as his spiritual adviser. Her fame went out far and wide

among the tribes, and great chiefs left their homes, and people came long distances, to enter the school of 'the woman that loved their people.'"

It is impossible here to trace, as it deserves, what has been accomplished by this able and devoted lady. One of the engravings in Mr. Jackson's book represents her surrounded by her school at Fort Wrangell, and the picture it presents is eloquent of the success she has achieved. Such a person among the poor degraded womankind of Alaska was the very sort of agency that was wanted. Whoever cares to ascertain what a thoroughly energetic and earnest Christian woman can accomplish, even in the midst of the most unfavourable circumstances, will do well to turn to the pages of Dr. Jackson's narrative. In the labour alone of reclaiming the unhappy creatures of her own sex, and of saving from "worse than death" the despised and bartered daughters of this "strange" people, Mrs. McFarland has certainly wrought an excellent and a noble work. Her letters form no inconsiderable portion of the volume before us, and they are full of interest and of sound sense. Shame and indignation, however, are largely aroused by their perusal. For they tell no uncertain story of the white man's degradation, of the misery which it brings to others, and of the infamy which it heaps upon himself. The nameless traffic in which the young girls of this people have been and are so largely sacrificed was originated, and is maintained by, the white man. We have hesitated to produce what follows, but it seems wrong to ignore it. Silence in a matter of the kind encourages persistence in it, and, by doing so, becomes hardly less than criminal. Besides, if sympathy is to be awakened and succour obtained for a state of things existing throughout British Columbia,* no less than in Alaska, then the facts that we refer to, however painful, must be plainly stated.

In the very first letter of Mrs. McFarland that Dr. Jackson gives us we read: "I am exceedingly anxious to take any young girls that may have a disposition to do right. Such an one recently came and wanted to stay with me. She was bright and smart, and talked English well; but I was so situated that I could not take her. When I next heard of her she was living with a white man. I believe I could have saved that girl if I could have offered her a home." Almost every succeeding letter only brings out more vividly the shocking state of affairs that is indicated here. "There are several girls here now who will be lost if I do not take them at once. Of course there are a great many more, but these I feel particularly interested in, because they have been in school and have made considerable progress.

* See Bishop Sillitoe's Report in MISSION LIFE for January, 1881.

Being pretty and smart, they are just the ones the white men will try to get possession of. Mrs. Dickinson has just been in with a woman who is the mother of one of my scholars, a pretty girl of thirteen. She was about to start up the river with the child, to make money and buy 'muck-a-muck' for the winter. The woman was determined to go herself, but after much persuasion consented to leave the girl with me. My girls are contented and happy. Lest some should think that I acted unwisely in taking them before their support was pledged, permit me to say that I could not do otherwise. I dared not delay even for a week. Of course I feel much anxiety about the means to carry on the work. I know it will be a great struggle for a while, but my trust is in the prayer-hearing God, Whose work it is." To this the Rev. Mr. Young adds: "The needs of the work have no limit, save the probability of support. We could in a year or two gather into the Home a large number of interesting girls, who will otherwise be lost."

Mrs. McFarland naturally found that her "brightest and most promising pupils were those who were in the greatest danger. As they improved their advantages in the Mission school, it manifested itself in their external appearance. Their dull, stolid countenances began to light up with intelligence. They became more attractive; and as their attractions increased, white men were the more anxious to buy them." Again and again had she to interpose to save her school-girls from lives of sin. She rescued one, a girl of not over eleven years, from a white man in the street, who was trying to induce her to follow him. Another went to one of her pupils—an orphan girl—and, holding out a handful of money, told her she could have all she wanted if she would go and live with him. Upon another occasion one of her pupils came to her with tears, telling how her mother had sold her for fifteen or twenty blankets, and beseeching Mrs. McFarland to intercede with her. Again and again her pupils, having been thus sold by their own mothers, have frantically clung to her, imploring her to save them. The Home that was so much needed received as its first inmate the poor child whose story is told as follows:—

"Katy, one of the school-girls, fourteen years of age, who had attended the school from the commencement, was about to be taken up the river and sold to the miners by her mother. Mrs. McFarland, hearing of it, started to visit the family, who lived over on the island. When they reached the point where they usually crossed, the tide was so high they could not get over. By signs they attracted Katy's attention, who came across in a canoe. She was sent back for her mother, who came over. There, for an hour and a half, seated on a

rock by the shore in a pouring rain, Mrs. McFarland pleaded with that heathen mother until she promised not to take 'Katy' away. But the next week the mother broke her promise, and tried to compel her daughter to accompany her to the mines. The canoe was prepared, and the mother took her seat; the blankets, provisions, and younger children were in their places, but the little girl lingered on the shore. The mother ordered her in, threatening her with all manner of terrible things. The child hesitated, crying and begging most piteously. Finally, when they would have put her in by force, the little girl, straightening herself up, said, 'Mother, you may kill me, but I will not go with you and live a life of sin.' She then ran into the woods and hid. When her mother had gone she came out and claimed Mrs. McFarland's protection." When mothers in the States heard how matters stood, contributions flowed in, we are told, "from St. Lawrence to the Gulf." The sum subscribed eventually reached between four and five thousand dollars, and the Home was secured.

We have drawn attention to the foregoing chapter of Alaskan Mission work because, in addition to its own interest, it throws a strong light upon equally lamentable proceedings and equally crying needs in our own North-Western Territory. The miners of British Columbia have now two Bishops amongst them; but the hands of both of them require strengthening if they are to deal effectually with the difficulties around them. The large influx of labour consequent upon the commencement of the Pacific Railway, and which will be increased during its progress, must make the Indian danger a matter of great anxiety to Bishop Sillitoe, and we trust he may find, with a second Mrs. McFarland, abundant fellow-workers and ample means for the emergency.

Into further details of this interesting people, and of what is being done amongst them, we cannot now enter. For such we must refer our readers to the book which has been under notice. It is precisely the kind of production to render Missionary literature attractive, and to forward the cause of Missions by doing so. It will be well when Dr. Jackson's example is more generally followed, and when we have something more than mere fragments and reports to depend upon for our knowledge of the many interesting peoples amongst whom our Missionaries are labouring for their Lord.

We take leave of "Alaska," with best wishes for its people, and with a sincere regret that England's Daughter-Church of America should, apparently, have found herself so completely unable to occupy this most promising ground.

TRAVELS AND WORK IN AHMEDNUGGUR.

By the Rev. Canon Churton.

The Troubles of Shantwan: Itinerating: The Gosavis: The Patheel and the Missionary: The tables turned: The God "Mahadee": Indian Marriages: The Ramāyana and Veda: A Native Difficulty: Mohammed and Rāma: Mohammedanism on its last legs: Architect, Carpenter, Mason, and Missionary: Brahmin and No-Brahmin: The Decay of "Caste": "He tells us ours!" Use of the "Ramāyanas": "The Survival of the Fittest": Home Benefactors.

THE Rev. T. Williams sends a continuation of his Report, including an account of the work done in October and November.

The native agent Shantwan, though acquitted by the Diocesan Committee of the charges brought against him, has met with some additional mishaps. The Committee transferred him to Kolhapore; but on his preparing for the move—(1) Mr. Taylor, the Missionary at Kolhapore, wrote to decline his services; (2) inasmuch as the transfer involved his going out of British territory into a tributary state, he was arrested on the ground of debt; (3) the Committee, on hearing of this, suspended Shantwan, and soon afterwards requested him to resign, giving him three months' wages. Mr. Williams will probably do his utmost to urge the Committee to reconsider this step; in the meantime, he observes, "this succession of troubles heaped one upon another has been borne patiently. I trust this is owing to his Christianity; but to bear thus is a characteristic of this people, the result of centuries of oppression. The poor fellow is still in prison, his trial in the Small Cause Court not having yet come off."

"An able native agent is of far more use than a European. It is now difficult to get them, especially those of high caste. I consider Shantwan by far the ablest catechist we possess on this side of India."

Mr. Williams gives a full account of his itinerating during October. He is often called upon to do Kutcheri work; to decide disputes between Christians. The fact of becoming Christian and tasting of the sweets of liberty, seems to have as an immediate effect an impatience of suffering wrong, whether at the hands of their fellow-Christians, or of the heathen. An important case of this kind had to

be investigated at Imampur, the first village visited on his tour. Two agents—Sukharam, a catechist, and Bulwunt, a master, both stationed at Shergau—had quarrelled so seriously as greatly to interfere with the work at that important place. After a patient investigation it was shown that both were to blame in some respects, and to be commended in others. The quarrel was a childish one from our point of view, but the natives at the best are like children, and must be treated with forbearance. Mr. Williams succeeded in effecting a reconciliation. From Imampur he passed through Khospuri, Singve, Pangarmâl, Miri, and Make to Telhudgau, accomplishing the tour in two days. At Singve the Christians had been Mangs, and were in a deplorable condition. The agent was starving, and his sufferings were aggravated by leprosy. The people earnestly besought Mr. Williams not to abandon them. There was wretchedness but no bitterness. He exhorted them to the practice of regular prayer, and to look to God for help, and not to depend on man. He told them of the early Christians, and of the condition of the Sahebs before their forefathers became Christian. It was hard to inform them that he had no agent to send to work among them. At Pangarmâk there was a young man who had been a pupil in the Ahmednuggur School. There was reason to think he had resumed his Gosavi habit, although he made protestations to the contrary. He had no other means of living. Gosavis are as a rule Mahars, who assume the dress and beads of devotees, and depend upon their story telling, singing, and professed knowledge of their Shastras for a livelihood. They are wonderful talkers, and possess great fluency for preaching and exhorting, which is turned to good account when they become Christians. Many of the ablest amongst the earlier converts of these parts had been Gosavis. Two, Lakshman and Jagu by name, were baptized by Mr. Williams, and sent by him to be trained at Poona. But Jagu ran away and returned to Ahmednuggur, but not to the Mission. Lakshman has also left, and has not been heard of. A third convert, a Mahratta, left and joined the Scotch Mission. These results, Mr. Williams thinks, show that their native agents must be trained in Ahmednuggur, and that the Poona method is unsuitable for them.

At Make a pleasant surprise awaited him. The whole congregation of Christians with the Mahars met him, and they all squatted inside the little hut which had been built for a school. The master and the Karbhari had been dismissed, and the people thought they were abandoned. Mr. Williams explained that it was not so. They begged that a master should be sent them, and, if possible, the one that they had had before. There was no bitterness, but very real grief that

there was no agent for them. Both young and old were eager for the continuance of the teaching and the school. He promised to urge their case when the Bishop came.

At Telhudgau there are as yet no Christians, but there are some Catechumens. Mr. Williams had passed it in the spring, and had preached in the Chawdi. He was opposed by the Patheel, who had considerable argumentative powers, and possessed a good knowledge of Hinduism. They had then parted on terms which could not be considered friendly ; but now, to his great surprise, the same Patheel came and proposed a public discussion at the village well. There were the Patheel and his brother Patheels, two or three Brahmins, including the venerable old Kulkurrî, three or four very intelligent Marwadies ; in fact, the *élite* of the village, but no females. Armed with the second volume of his Ramāyana, and with the first volume of Max Muller's edition of the Rig-Veda, he sate on the well parapet, and from five to eight he had a perfectly amicable discussion with them. No two books could have served his purpose better. By the Veda he showed that the present religion of the Hindus was not that of their fathers, that there was scarcely one god worshipped in the Veda that is worshipped now, and that therefore to change their religion now would be only to do what they have already done more than once. Then by the Ramāyana he showed how far Rāma fell short of what a god should be, contrasting him in every case with Him Who was the one avatâr of God. In support of this he turned to different verses in the Ramāyana, reading them sonorously in the Brahminical style, and then asking the Brahmins present to render the Sanskrit into Mahrattee. Not one could do this. This effectually subdued them and deeply impressed the rest. "Merely to quote Sanskrit off book is not enough. The Brahmins without the least hesitation declare it is no Sanskrit, and roundly charge you with fabricating something of your own. But with the very Shastra before them, with the verse actually pointed out, this cannot avail them, and, if attempted, ends in their utter confusion. It was after a pert young Brahmin had been put down in this manner that I heard a chuckle behind me, and on looking round I saw our Master and Karbhari from a neighbouring village, with two other Christians, who had come up during the discussion. Poor fellows ! they had been terribly brow-beaten by this same Brahmin, and had been often sent away with not a word to say for themselves. To see their tormentor worsted with his own weapons was a wholly new experience for them, and cheered them more than can easily be imagined." The discussion proceeded, but there was no exasperation. At last the Patheel declared that Rāma was not real;

that Sitâ was not real, resorting to a favourite figment of the Brahmins, when they seek to mystify their opponents. There was no time to consider this then, so it was agreed to adjourn the discussion to the morrow. The same parties met again the next day, and the argument proceeded thus: (1) if Rāma and Sitâ were unreal, then all that they did was unreal, and their worship a delusion; (2) the Hindu religion is therefore unreal or "shadowy," according to the phrase used by the Patheel; and this was borne out by the changes it had undergone. Then followed a statement of what Christianity was, urging the reality of Jesus Christ as opposed to the unreality of Rāma. Mr. Williams adds, "Never before had I had a discussion so much to my satisfaction."

From Telhudgau he went to Bhatkudgau, the village to which the master alluded to above belonged. There he spent Saturday and Sunday, giving instruction to a Communicants' class on the Saturday in preparation for the Holy Communion the next morning. The master here combines evangelistic work with his school duties, and is respected by the Patheels here and at Telhudgau. At the Sunday evening Service at the school Mr. Williams was surprised to see the Patheels of the village and other respectable Mahrattas sitting with the Christian congregation, though many of these belonged to the despised Mahar class. The majority of the audience being heathen, he did not hold a regular Service, but took a course which should afford instruction to the Christians, whilst directly addressing the heathen. There were occasional interruptions, giving evidence of their knowledge of their own mythology. Mr. Williams received some confirmations of his theory about the god Mahadee, that he originally belonged to the Rakshases, but was adopted and re-clothed by the Brahmins, upon their spreading into the Dekkan. This may be the uplifting of another fold of the heavy curtain enveloping the ancient history of India, and be thus an important discovery from a Missionary point of view.

The next day he visited Dorchandgau, another of the villages from which they have been compelled to withdraw their native agents. The Karbhari formerly employed there was the only native who came to him. He had been involved in some difficulty, for the man who had acted as schoolmaster in the village had borrowed twenty-five rupees from the Patheel for his marriage, and the Karbhari had been his surety. The master on leaving had failed to pay regularly, and now the Patheel was about to seize the poor Karbhari's bullock. This incident furnished Mr. Williams with a text for his discourse that evening. He had a discussion with the chief villagers who came to

him, though the Christians would not. The money due to the Patheel he paid himself, in order to relieve the Karbhari, and also to remove the stigma against an agent of the Mission. Having done this, he was led on to speak of the pernicious custom of spending so much money at marriages. This led further to the question of infant-marriages and non-marriage of widows, and the contrast of Christian usages. The Ramāyana and Veda were also useful, especially in silencing an audacious Brahmin, who from the outset flatly contradicted everything he said, and this with so little circumspection that his own people at length turned upon him. After that he had a quiet and attentive audience. Mr. Williams observed here that the Mahrattas had a horror of a Mussulman raj, while the Brahmin seemed to prefer that to the British, so that there is not much sympathy between the two. Shewgau was the next place visited. This is the chief town in the district, and has a Mamlutdar's court for criminal cases, and a Munsuff's court for civil ones; consequently the Brahmin element is strong. The Mahars and Mangs are not allowed to dwell as such inside the villages, but are located outside the walls. Hence it is difficult to inspire the native agents with courage to go inside the towns and villages and speak to the higher castes. In order to induce them to make this venture Mr. Williams takes them with him. They are not afraid to accompany him into an ordinary village, but in the larger ones and in towns more courage is required. At Shewgau accordingly he took the agents Bulwunt and Dhondeba into the Pith, the most frequented part of the town. The catechist Jankey happened to be there. Sitting at the door of Lakshman's Temple Bulwunt began by speaking of sin and its only remedy. This he did very well. Jankey then spoke, mainly concerning caste. Mr. Williams followed, and though several Brahmins were among the audience, the fear of his two books kept them from interrupting him. At the close he invited them to ask him questions if they had any doubt about what he had said. No one did, though the request was repeated twice. The result was most encouraging to the agents who accompanied him. Though they have not ventured there again since, they have gone to other places where it required less boldness on their part to preach.

After mentioning the other villages visited in the course of his tour Mr. Williams says: "One thing that came under my notice was the disposition of the Mohammedans to make a sort of compromise with Hinduism. This compromise is based upon sheer ignorance as to what Mohammedanism is. I carry about with me a copy of the Korân in Arabic, and having read a portion of it in the original, I

am able to speak with authority to the Mohammedans. It is a fact that these ignorant Mussulmans are beginning to identify Mohammed and Rāma, calling the former Rāma Rahûn. Other Mussulmans who have not gone so far as to identify the two, have accepted Rāma as one of their prophets, calling him Rāma Rahûn, or 'Rāma the Merciful,' using an epithet of Allah which occurs at the beginning of the Korân. This was the belief of the Mohammedan Patheel of Teesgau. The Mohammedan Patheel of Kupti held that Adam, the first man, was the Hindu god Mahadev, while Eve was Mahadev's wife, Parvati. The Mohammedan religion has become utterly corrupt in these parts; but this regular attempt at a compromise with Hinduism, adopting its gods, is to me a new discovery. Surely this is the beginning of the end of Mohammedanism in India!"

In the month of November Mr. Williams visited the Vamori field, where Mr. King had reported that there were some people ready for baptism. Accordingly baptisms took place at Vamori, Ombre, Silegau, and Khadambe. At Silegau Mr. Williams baptized the relatives of the Mohammedan Abdul Kosain, who had been baptized a short time before. He has since suffered a severe loss in the poisoning of his finest bullock. At Khadambe the baptisms took place on a beautiful moonlight night, in a hut of green boughs adorned with wreaths and bouquets of flowers. The joyous character which this helped to give to the occasion was justified in the baptismal address. There had been catechumens prepared at other places, but they were either not as fully prepared as was necessary, or had left to do harvest work in other places. In these parts the first rain had been insufficient for the October harvest, although happily the latter rains came most seasonably, and there was a prospect of a splendid January-February harvest. In the meantime the poorest of the people had to go very far afield for work. The catechumens mostly belonged to this class; hence there were often only two or three in attendance out of a congregation of thirty or forty. It was hoped that the better harvest of February would bring them back.

At Kurwundee the Karbhari had been retained, though in the reduction throughout the Mission the master had been dismissed. The master was a native of the village, and his conduct after dismissal was so good, that it was hoped he might be soon reinstated in office, especially in case the Bishop's visit in January should result in some increase in the reduced means of the Mission. On November 20th, Mr. Williams went to Khurwundee in fulfilment of a promise to do so. He found that the school had fallen in, and set to work to repair it with

the few tools he carries with him,—also purchasing three rupees' worth of timber, and calling upon the Christians to join with him in the job. The Mussulman who sold the wood also joined them, taking the saw from Mr. Williams' hands and using it much more vigorously. The supports and cross beams were soon fixed, and that day left nothing to be done, but to put the mud on the roof, which was a flat one. Caste difficulties and poverty have made this people strangely helpless. In many villages much might be done in the way of building and improvements if the people would only bestir themselves. Knowing the effect of example in such cases, Mr. Williams became carpenter, mason, and architect, and the results were at once apparent.

At Sonaiee, one of the largest villages in the district, there is one of the most intelligent of the schoolmasters connected with the Mission. Mr. Williams went with him into the "Pith" of the town. Here they were soon surrounded by a motley throng, including a few Brahmins. Mr. Williams in the course of his address invited such Brahmins as were present to come forward and verify his statements by examining the Veda and the Ramāyana which he had brought with him. No one came forward. "What," said he, "are there no Brahmins here?" The reply was that there were; and the Kulkurnee (the village writer) was thrust forward. To the intense amusement of the rest, and especially of some Marwadies, the dark-skinned but lime-besmeared Kulkurnee exhibited fear and utter confusion, so much so as to stammer out that he was not a Brahmin, and amidst the laughter of the rest made his escape as quickly as possible. The Marwadies have in some notable instances shown an unwonted readiness to hear. One of them, Beejâ Rāma by name, was Mr. Williams's energetic supporter at Sonaiee, vigorously seconding what he taught, though not himself prepared to act upon it.

Mr. Williams concludes this part of his Report as follows:—

"These two months' work have shown me that there is an unusual readiness evinced by the higher castes to listen to me. Had I known the language sooner and been well acquainted with the history and sacred language of the people, I might perhaps have discovered this earlier. But besides this I am persuaded that there is a general advance among the people themselves. I observe a greater individual independence, and impatience of caste restrictions. The Brahmins are ceasing to hold the proud position which was once their privilege; they have descended so as considerably to lessen the interval between them and the Mahrattas, who, according to them, are Shudras, that is, the lowest of the four great castes. I have noticed with satisfaction

the rivalry between Brahman and Mahratta boys in the best village schools, and in the case of Patheels who can write have seen them dispense with the services of the Kulkurni. These facts plainly indicate the decay of caste institutions in the country." Mr. Williams adds some account of his Sanskrit studies, in the Veda and Ramāyana, without which he could not avail himself of the people's progress. "To open my Ramāyana and begin to read it in the accepted Brahminical voice and style secures me an audience far more sympathetic and docile than any spasmodic singing a Christian hymn, or magic lantern exhibition, which are means that are sometimes resorted to, to draw an audience. Hearing me the people turn pleased to each other and say, 'He tells us ours'! It is wonderful the knowledge the people have of the incidents in their great epic, the Ramāyana. Take up any hero's name you please, and his story flashes before them at once. I now draw my illustrations for teaching purposes very largely from this book, and they always tell. Few Christians know their Bible as this people know the Ramāyana. I am most thankful that my choice of a book for study was so wisely directed."

"Another most significant sign of the change that has come over the higher castes in villages is this: that instead of my being obliged to go into the village itself, the Patheel, Kulkurni, and better sort of people come out of their own accord to my tent. The very fact of their doing so is a great advantage: for they thus prepare themselves purposely to hear my side of the question."

Mr. Williams continues to urge his claim to include Sungumnair within the operations of the Ahmednuggur Mission, maintaining that the C.M.S. has never occupied the town as one of its stations, and has no converts either there or within a circle of twenty miles, and that the town is more accessible from Ahmednuggur than from Nasik or Junneer. On the question of a compact with the American Mission he greatly prefers the action of the Home Committee to that of the Bishop and Diocesan Committee. He believes that the mutual emulation of Missionaries, as long as it is really a rivalry in active work, is beneficial, and results in the survival of the fittest. "It is not just to the Hindu not to give him an opportunity to judge for himself what form of Christianity is most to his liking."

Amongst the benefactors of the Mission he mentions especially Miss Maclachlan, of Bath, who has not only sent books and papers, but also parcels of clothes for the children, besides a remittance of 227 rupees 10 annas. Miss Dyer, of whose work he speaks in the highest terms, is partly maintained by the congregation of St. George's, Hanover Square.

THE SHRINES OF LOURDES AND ZARAGOSSA.

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

IN the Issue of the month of April last I contributed a Paper upon "The Roman Catholic Missions in North Africa." I have since been preparing a series of remarks on the Missions of the Church of Rome in other parts of Africa, and in Asia; on the principles upon which they are conducted; and on the spirit in which their agents should be received by our own Missionaries occupied in the same field. I have lived too long among Hindus and Mahometans to have a spark of the "Orangeman" in my constitution. I have many valued friends, and some relatives, who are Roman Catholics, Laymen, Priests, and Indifferents. The phenomenon, however, presented by Roman Catholic Missions in Asia and Africa is one which cannot be overlooked by any who are interested, as I deeply am, in the progress of Christian Missions. Complications of a startling kind will arise in this or the next generation amidst the nascent Christianities, and it is as well to consider calmly, drawing our notices from their own published reports, whether in very deed the Roman Catholic Missionaries do preach the same Gospel as ourselves. If it can be shown that they do not, the line of division between us and them must be drawn, reluctantly, perhaps, but as clearly as betwixt us and the Hindu, the Mahometan, and the Buddhist. The most dangerous of errors is the perversion of the truth.

I turn aside at the outset to discuss a point which, though it may appear a minor one, is indeed of the utmost importance, viz., the appearance in Roman Catholic Missions of a Fourth Supreme Personage outside of, and in addition to, the Trinity. There is no use in mincing words here; for the Native of Asia or Africa will never be brought to see the position we speak of in any other light. Roman Catholic publications are full of the worship, the goodness, and the power of the Mother of our Lord. Chapels are erected even in China to "Notre Dame de Lourdes." Venerable Bishops, after spending years in Abyssinia, hurry off to Lourdes as soon as their vessel reaches Marseilles. In moments of trial and difficulty prayers are offered to "Our Mother at Lourdes." In fact, this petty town, from

the mind of the French Missionary at least, has driven out the thought of Rome and of Jerusalem, and the newly-fashioned image in the cleft of the rock of the Pyrenees has drawn away the worshippers of older shrines.

To enable me to comprehend this phenomenon, and to obtain trustworthy and original documents, I proceeded last autumn to Lourdes, carefully inspected the outward symbols of the new cult, and purchased at the grotto copies of all the literature sold by permission of the authorities. Lourdes is the newest, and most frequented by the French, of the shrines of the Virgin. Here we find French refinement and Nineteenth Century culture in the graceful lines of the modern statue, and in the tasteful arrangements of the beautiful gardens and walks that surround it. I crossed the Pyrenees on leaving Lourdes, and about one hundred miles due south I came, from the youngest, upon the oldest shrine in Europe, that of Nostra Señora del Pilar, at Zaragossa. Here I was face to face with what has been the consolation and hope and joy of the Spanish Nation for fifty generations. I carefully inspected the outward symbols of the worship offered, and purchased a copy of the authorised Spanish narrative in connection with it. Absence of culture and presence of dirt, a Madonna and Child of wood, of an antiquity and rudeness which render it priceless, and clothed in tinsel garments which assimilate it to the appearance of a Hindu idol, here was what we encountered, and the contrast with Lourdes was of the greatest. Yet it is necessary to consider these two shrines together, since they form the earliest and latest development of a cult, which is totally unauthorised, and the effect of which it is idle, and worse than idle, to ignore in connection with Christian Missions to the Heathen. I proceed to describe the two "sacred" places.

Lourdes is a small town in the valley of the Pyrenees. It is traversed by two lines of railways, and was totally unknown beyond the province prior to the occurrence of the events which I am about to record. Pope Pius IX., *upon his own authority*, had just promulgated the Dogma of the Immaculate Conception of the Blessed Mother of our Lord, when this place became famous. Now let me not be misunderstood. If there is one Scripture character to which, above all others, the pious Christian looks as the type of sweetness and goodness, it is that of the most blessed among women, upon whom the honour fell of being Mother of the Saviour. The Church of Rome has been led, however, to go further than this, and not without opposition was the dogma referred to declared. While men's minds were still stirred by the event, on the 11th of February, 1858,

a swineherd, aged twelve, named Bernadette Soubirons, was tending her pigs close to the Grotto Masabielle, on the banks of the River Gave, when, according to her statements, a vision appeared to her eighteen times at different intervals in the form of a beautiful Lady, dressed in white, with a blue sash, a rose of gold on each foot, and a rosary on her arm, consisting of white beads with a gold thread. She had appeared at La Salette in the same costume a few years before. She made the sign of the Cross, and on her third appearance asked the little girl to come to the grotto fifteen times, which she did; and the Lady appeared every day and made several communications. She imparted three secrets to the girl, which she was to tell no one, and these have never been revealed. She promised her happiness in the next world. She gave leave to her to bring her companions with her, and as many persons as wished, and, as a fact, many of the neighbours went, and beheld the girl in ecstasy, *but saw and heard nothing*. The Virgin told her to pray for sinners, to tell the Curé of the Parish to build a Church on the Rock, and to have Processions. When the girl delivered this message to the Curé, who was preparing her for her first Communion, he cautioned her, and told her to ask the Lady to make the rose-trees of the grotto blossom in winter. The request was made, but not complied with. The next message was, "Penitence! Penitence! Penitence!" The girl was told to walk upon her knees and kiss the ground for the sake of sinners. On a subsequent occasion the waters of a new fountain in the grotto were set free, and the day following a miracle was performed by these healing waters. The Curé then consulted his Bishop, and a great stir took place in the neighbourhood. The interview ceased for some time, till at length, on the Feast of the Annunciation, the girl saw the Lady again, in spite of the grotto being walled up by the police, and by order of the Curé asked her her name, and the reply was, in the presence of many thousands, who saw nothing but the girl, and heard no sound whatever, "I AM THE IMMACULATE CONCEPTION." This message was conveyed to the Curé, who is described by the girl as being well content. That Priest has now been raised to honour and dignity in the Roman Church. At the last day it will be known what part he played in this matter.

We seem to hear the echo of some old Church legend of far-off time, but it sounds strangely in the Nineteenth Century. For myself I wish that I could possess the sweet credulity of the Latin race, which in days gone by could find Diana and a Nymph by every fountain; and, in modern times, can find an Apparition in every grotto.

It is true, indeed, that God does confound the wise and the strong and give grace to the weak, yet it is to be wished, in all humility, that so momentous a truth had been revealed to man by a more trustworthy channel than the words of a swineherd of tender years, in an ecstatic state, tutored by a Village Priest. No chain is stronger than its weakest link, and this link is of the most fragile kind. Yet the following consequences are unhesitatingly drawn and taught, from what we have stated, in the official reports, sanctioned by Pope Pius IX. in 1873:—"'She shall bruise his head.' It will be the dogma of the Immaculate Conception, and the Grotto of Lourdes, that will put down the French Revolution. France is devoted to Mary and to the Papacy. Mary, who resembles a lily, according to the 'Song of Solomon,' owes a good turn to France, and has chosen France, whose royal emblem is the 'Fleur de Lis' of the Bourbons, to say to the world, 'I am the Immaculate Conception,' and by these very words to prove the Infallibility of the Pope, who pronounced the dogma on his own authority."

Miracle after miracle is reported to have followed the wonderful announcement of this Apparition. The Clergy, Bishops, and Pope, after examination and re-examination of the girl, gave full credence to her story. The grotto became a shrine; bathing-houses were filled with the holy water of the fountain. In a neighbourhood abounding with mineral springs of all kinds, it is worthy of note that the water of this spring is neither warm nor medicated. Life-long sufferers are placed in the water, and cured at once. The grotto is thronged with worshippers. A marble statue represents the Virgin as she appeared, and it is to be observed that, unlike most other sacred images, she is here without her Child, and stands alone, as the sole object of worship. A church has sprung up on the summit of the rocks. Processions of the faithful are organised from every part of France, and the Pilgrims shout out, in true French style, "Vive l'Immaculée Conception." Those that are cured leave their crutches, and sick-chairs, and other surgical appliances in the grotto, the roof of which is darkened by the flaming tapers. Mission Houses, Rest Houses, and Refreshment Rooms are erected in convenient sites. Over all, on a high rock, towers an image of our Saviour on the Cross, but few seem to think of Him. Shops are opened with the tempting inducement of being kept by a "Tante de Bernadette," or called "A La Soubirons," in which names Cafés and Restaurants also rejoice. It is impossible to check the natural channels in which French culture will flow. The grounds are laid out in French style, crannies of the rock of the grotto are stuffed with letters to the Virgin in the French language.

The remark was made to me in the train that the attendants of the shrines of the Virgin in the adjoining villages were very jealous of the new arrival; and well they may be: "C'est une chance pour Lourdes," said the landlady of a neighbouring town, whose business was injured. The Railway Companies have lent themselves to the movement; there are special waiting-rooms and special accommodation for Pilgrims at the station, special trains and reduced Pilgrims' fares. As the train approaches the station the Image is hailed from the windows of the carriages, and one is reminded of what one has seen practised by the Russians at Troitska, near Moscow. The innkeepers, the retailers of comestibles, tobacco, and spirits, the silversmiths, the dealers in rosaries, religious literature, wax candles, photography, pictures, and *reliques* make a tremendous harvest. The poor little girl was carried off to a convent, where she soon died, in the odour of sanctity. Death has sanctified her message, and she is classed among the Benefactors of France, such as Genevieve, Germaine, and Jean d'Arc.

The only cause of alarm is the chance of a later Apparition. Lourdes has so soon eclipsed La Salette and Paray-le-Monial. Spain is incapable of such things. With her five great shrines, sanctified by years, she is jealous of innovation. Italy has passed the mystic period. The Teutonic races are too cold. But Ireland already gives signs of Apparitions, and it may be expected that the message, when it does come, will be of a most practical character. The French Priesthood make use of their Apparition as a lever against the Republic, against the new order of things, against the Liberals of France.

I have looked through, as far as a reasonable man can read, the excited, highly poetic, and extremely patriotic literature which I purchased. It is with amazement one reads in a volume sanctioned by Pope and Cardinal: "There are two Lambs upon the altar of Sacrifice—Jesus the Lamb of God, and Bernadette the Lamb of the Immaculate Virgin." Again: "Since the manifestation of the 'Word' nothing parallel has occurred, until the manifestation of 'the Mother of the Word' took place." Again: "After the great words of Jesus, 'I am the Son of God,' no words are greater than 'I am the Immaculate Conception.'" Again: "'I am that I am,' said God to Moses. 'I am the Immaculate Conception,' said Marie to Bernadette," which the writer interprets to mean, "'Nothing takes place without Me, for I am the Mother of the Creator of all things.'" Again: "'The Angels sang at the birth of our Lord;' the Virgin herself uttered her divine hymn of praise; one word was wanting to

the Magnificat, one glory was wanting to all the glories with which generations have honoured her, and it was in this generation, in which Satan reigns, and in France, which Satan tries to destroy, that she proclaimed herself, 'I am the Immaculate Conception.'"

The Bishop of Tarbes, the Diocesan, in his Mandement, notices rather naïvely, as one of the proofs of the genuineness of the Apparition, the "*convenance*, or opportuneness, of the words of the Virgin, as having for their object the support of the Infallibility of the Pope, who had promulgated the Doctrine of the Immaculate Conception." A sceptical generation might perhaps be excused if it remarked, also, on this extreme opportuneness, the miracle, or apparition, coming, as it did, midway between the promulgation of the two dogmas, and confirming the one prospectively and the other retrospectively. What strikes the observer most, however, is the extreme narrowness of view of the French interpreters of the vision. Jesus Christ came into the world to save all mankind, but it is notable that the French Apparitions take place for peculiarly French purposes and for the Pope; no advantages, material or spiritual, are held out to Italy, Spain, Belgium, and Roman Catholic Germany. This really appears in a most offensive manner, and, one would think, must be felt as such. The Virgin is called the "Queen of Heaven, of the Angels, and of France." France is called the "Queen of Nations." In the dedicatory letter of the Bishop it is clear that the object of the Miracle is to serve as a weapon against the Revolution, which oppresses the Pope by deprivation of his Temporal Power, and which menaces France. This is worked out more fully in a volume published last year by the Superieur of the Capuchin Mission at Lourdes. The pamphlet is entitled, "On Our Social Sores." Bernadette is made out by quotations from Scripture to have appeared mainly to counteract these evils. The sores are eight in number: I. The small families to which French people notoriously restrict themselves; Bernadette was one of nine. II. The desertion of the villages for the great cities; Bernadette was a peasant. III. The credulousness as regards Miracles; Bernadette proves Miracles. IV. The great Pauperism question; Bernadette was poor, and yet chosen of God. V. The undue exaltation of the State; Bernadette is said to have resisted the police, and thus "protected the liberty of the Human Soul." VI. The contempt of Monastic Life; God placed Bernadette in a Convent. VII. The sin of Lay Education; God placed Bernadette in a Convent of Teaching Nuns. VIII. The indulgence in Sensuality; God ordained to Bernadette a brief life of suffering. In very truth, the poor child never recovered from the delirious state of excitement into which she had been drawn.

It is remarkable how the French Priests dilate upon the personal charms of the Virgin, and with what ravishing epithets they speak of her beautiful statue. The words express a love beyond that of children to a mother. Bernadette, who by her photograph is proved to have been a very ordinary person, is described as "angelic," "beautiful as the morning star," as taking her place in the choir of virgins round the throne of the Lamb, close to Genevieve, Jean d'Arc, Germaine, and other illustrious shepherdesses. We can wonder, however, at no amount of credulity when Cardinal Manning preaches that those who can coldly object to the history of Margaret Alacoque, at Paray-le-Monial, would, had they lived in the time of the disciples, have denied that Jesus appeared to Paul at Damascus!

(To be continued.)

A SKETCH IN THE NORTH.

[MISSIONS AT HOME.]

BY J. BATTY.

"Thus, swift and steadfast; thus intent and strong;
While thus, apart from toil, our souls pursue
Some high, calm, spheric tune, and prove our work
The better for the sweetness of our song."

ELIZABETH BARRET BROWNING.

MANY years have passed away since my first introduction to the mining districts of the North of England. Yet the impressions made upon me by that, until then, unknown region have never been forgotten. We were a few miles from a large manufacturing town, the dense smoke from which left its impress alike upon the grass which grew beneath our feet and upon the flowers we gathered in the garden or plucked from the hedges by the wayside. Around us, in every direction, stood the tall chimneys of the various "pits," pits that were then in full work, pits that were disused, and pits which it was hoped would be in use ere long, when the vast preparations required for their effectual working were completed. It was altogether a new scene; the roads were black with coal-dust and cinders, the sheep wore black coats instead of white, the faces of the people, if we did but pass the cottages of the pitmen just when working hours were over, were black also. Yet it all became very familiar to us afterwards. Our stay only extended

over a portion of the summer of several successive years; consequently we only saw the neighbourhood under its best and brightest aspect. Yet in those years we witnessed what may always be observed in such localities, the gradual increase of population, row after row of workmen's cottages, all alike in form and size, added to the ever-increasing town or clustered near the shaft of the pit, and a gradual decrease in vegetation, especially noticeable near any foundry.

To pass close by these great pits, or near the large foundries, or within sight of some of the furnaces, just when twilight was deepening into darkness, awakened within one, as a stranger, a feeling almost of horror, which it was difficult at first to overcome. The glare of the fires casting a lurid glow on the canopy of smoke overhead, the red glow from the furnaces, with dark figures flitting to and fro, and, even from the comparative distance of the quiet vicarage, the red light in some parts of the country seen from our windows at night now apparently shooting upwards into greater brightness, and now dying down again, led one at first irresistibly to imagine that some great conflagration must have suddenly burst out in the neighbourhood. And this belief, at the commencement, it was not easy to shake off.

But it is of the people, not of the place, that I have to write, and we very soon learned to like them well. Who has ever spent much time amongst the simple, warm-hearted folks of the north country without learning to like them, albeit to a stranger their manners did appear somewhat rough?

One incident has often recurred to my mind since then. There had been some trifling accident at one of the pits—some slight explosion in which a man was injured. On calling at his cottage to inquire about him a day or two after the accident, the first object that met our view on entering was the wounded man himself, stretched flat and motionless on the kitchen table, just as he had been brought in. His arms were bound round with plaister and bandages, his face, of which only the shape of the features was discernible, looked ghastly enough, for it was entirely covered with white plaister. To all appearance he was a corpse, bound up for burying after the manner of an Egyptian mummy. I was on the point of asking his wife whether he was dead, when a slight heaving of the sheet over his chest checked my thoughtless question, and satisfied me that this poor, helpless, speechless being was still as one of us. The burns were not only external, but the roof of his mouth was badly burned also, requiring the greatest care, and causing much difficulty in feeding him. Yet this was, as I have said, only a slight case, and in a little while the man was well and at work again. Often and often since then, when

I have read of the dreadful pit accidents with which the newspapers of late years have made us so sadly familiar, have I remembered that one poor wounded man, and thought how intensely thankful would hundreds of anxious and almost broken-hearted wives and mothers be if they had nothing more terrible to contemplate than that. It was impossible to live any time in these parts without gradually acquiring a deep sympathy for the people themselves, and a very warm feeling of respect for those who lived and worked amongst them.

To what percentage of our population does it ever occur to remember how very large a portion of our fellow-countrymen live beneath the shadow of this cloud-land of smoke and region of most dangerous work? Yet we know but too well that it often is amidst the very greatest perils that the coal is procured on which so much of our domestic comfort depends, and which is so mighty an agent in promoting our national prosperity. Never, perhaps, have the dangers we refer to been brought more forcibly before the public than in the case of the Pontypridd mine. The heroic efforts of the men who laboured day and night in the midst of the most extreme danger, forcing their way through the thick wall of coal to the rescue of their imprisoned companions, stirred too deeply the heart of all England to be soon forgotten. That thrilling narrative of peril and of succour will stand for ever in the annals of English bravery as an undying memorial of the truest courage, and of the most unselfish devotion in the hour of danger.

Amongst the men who work in these various mines and foundries there is to be met with an amount of intelligence which occasionally surprises a stranger, who has perhaps only heard of them in connection with their hard work. Most people know nothing of the reading and advanced study in which there are instances without number of many of their leisure hours being passed. Books which we should have imagined only adapted to a more refined class of readers are in reality perused with avidity, and the work in which they are engaged, especially engineering, is far from being a mere mechanical employment to them all. I remember well in the village of which I have already spoken that a reading-room in the Vicarage grounds had been opened to give opportunity to the youths of the village for a little self-improvement during their evening hours. At that time the night-schools, which afterwards became so prevalent, had scarcely been thought of, and the successful working of the Boys' Reading-room at W—— was specially mentioned in one of the Reports of Her Majesty's Inspector. Here they cultivated that taste for music in which Yorkshire folks take such delight. Here the more backward patiently

studied the arts of reading, writing, and arithmetic, and the more advanced borrowed from the shelves works of science for the recreation of their leisure hours. Many a time did we hear from the Vicarage windows the pleasant sound of voices floating on the evening air, and then the tones of some of Handel's choruses, diligently and successfully practised, told us that the reading-room was in full swing. I was greatly surprised once when taken to the cottage where one of these young men lived to see a very beautiful little model of a steam-engine which he had constructed, and which would work with perfect accuracy.

In some places where a large number of colliers are gathered together in one mine, great efforts are made by the proprietors and managers to meet the spiritual necessities of their people by providing a chaplain, and opening some School-Church or Mission-room, which can be used either for Divine Service on Sunday, or for a school for the children during the week. It would, perhaps, surprise a visitor to enter one of these humble little buildings, and to hear the extreme care with which the musical part of the Service is rendered. North country folks are in their element here, and to bestow almost as much care and attention on the chants and hymns as if they were preparing for a Cathedral Service is the aim of many a "sweet singer" in humble life.

But it is to quite another part of the North of England than that of which we have spoken above that we would more particularly introduce our readers. In the North-west, where the singularly beautiful, and singularly varied scenery of Lancashire mingles with the Moors of Yorkshire; where small hamlets grow rapidly into large towns; and where pit work assumes a very important aspect as the chief and sometimes the only occupation of the inhabitants, the following Mission work was carried on a few years ago. The story of it is, we think, both interesting and instructive. It will be understood that the names are somewhat altered.

A young clergyman was beginning the work of the ministry. His first curacy was in the somewhat extensive parish of Twistlewald; the outlying districts which the Vicar assigned to his care were the hamlets of Fairthorn and Daisy Mead. Fairthorn was in itself almost a "Parish." Its population at that time numbering about 1,500, and its scattered dwellings extending about two and a half miles in every direction. Fairthorn and Daisy Mead were about two miles from the Mother Church, and for the accommodation of the inhabitants of these districts the energetic Incumbent had built a School Chapel on the top of the hill. It is with this School Chapel

on the hill, and the work of the young clergyman amongst the pitmen and mill hands, who were his special care, that the Mission of which we are now writing has to do. The School Chapel was a neat building, nicely fitted up; it possessed a good bell to call the worshippers to Service, and a very good harmonium; and, with its frequent Services, its cheerful music, its hearty congregations became a centre of much vigorous life and work; for the curate, who was ordained priest soon after entering upon his work, was one who, in the truest sense, "dwelt amongst his own people." He was at once their friend and their companion, entering into all their occupations, sharing their joys and sorrows, providing for them innocent and healthful recreations, and yet never losing sight of the great work which he came to carry on amongst them. The evenings when the pitmen had returned home from their work were found to be the best opportunity for cottage visiting. The men were thus encouraged to attend a class held weekly for their instruction. It was the personal invitation to each, the personal watchfulness over each one's welfare, the personal care for each soul, the personal friendship for each hard-working labourer, which at once bound together the young pastor and his flock. No trouble was too great if it was to benefit the people committed to his charge. No time was lost which was spent in their service. And thus there grew around him a cheerful, happy community united in the bonds of the truest Christian love. The Church Services were well attended. Each year the Confirmation classes, taught in the evenings when the day's work was over, increased. A fortnightly celebration of the Holy Communion was commenced, and the number of communicants shortly doubled. All this was not done without many a long and weary day's work. Many a mile had to be trodden in visiting from one end of the district to the other; many a dark and stormy evening's walk had to be encountered that the men might not miss the weekly class at the vestry of the little chapel, or that the choir practice might be encouraged, or that a little practice of sacred and secular music in the school might not be allowed to flag, or that the Confirmation candidates might be duly looked after.

There was one evening when the dense darkness of a moonless night so obscured all surrounding objects, that the clergyman missed his way, and the familiar path once lost was not easily to be regained. It was in vain that he tried either to the right hand or to the left. No cottages were near, no passers-by came across the waste and desolate ground on which after many weary steps he still found himself a helpless wanderer. The busy evening had long since closed. The men amongst whom his time had been spent had all

returned to their cottage homes. No voices broke in upon the oppressive silence; there was absolutely nothing to disturb the calm which reigned undisturbed around him. To spend a night out of doors unexpectedly, with no provision against the chill which the night air, especially in the North, always brings with it, is never pleasant, and troubled with the thought of all the anxiety his unlooked for absence would cause at home, and the distress which would be felt by those who were watching in vain for his return, his situation was a trying one. Time passes slowly under such circumstances, and the long hours dragged heavily enough, till at length the sound of a passing cart at no considerable distance awakened a hope that the long night watch had come to an end. The clergyman called out loudly, explaining his inability to find his way, and asking assistance. The answer was by no means encouraging. It was a quick and imperative warning not to stir another step till day-break; for very near to the spot from which the voice appealed for help was an old and disused coal-pit. There was no help for it, nothing to be done but to pay strict heed to the warning given, and patiently to wait throughout the remainder of the night, exercising the difficult kind of courage required to stand still in the presence of an unseen danger. And so he waited till the first faint streaks of morning light dawned in the eastern sky, and revealing to him his position, showed him how dangerously near his night had been spent to the pit, into which, at any moment, one false step might have precipitated him beyond the reach of all human aid. Such is an instance of the "Romance," by no means lacking, in the story of "Missions at Home."

It was hardly to be expected that the work undertaken at Fairthorn should pass, at first, wholly without opposition. "But it did us good," writes the principal agent in it, "and doubled the work. Any amount of honest fighting we found better than indifference. The men began to take an interest in the weekly class, as I did not say very much at a time, and because I tried to make the instruction as catechetical and conversational as I could. I used to urge them to question me and raise difficulties, so that I could give answers to the best of my ability. After the instruction I generally told them a tale, as amusing as I could make it (with a moral), and sometimes we used to adjourn to the school-room and sing both sacred and secular music. In this way they mostly employed their hour or two, and the attendance was pretty regular. I got a good many adults to receive Holy Baptism, and we soon began to find the afternoon Services, what they call in Lancashire, thronged. Our classes after awhile subscribed

liberally to purchase a good set of plate for the altar, and other fittings for their little School-Church on the hill.

"The men were asked to come and hear the choir practice, after they came home from the pit or mill, and they liked the music well. Those who could sing were allowed to join, and this helped to increase the Sunday congregation. The children I used to teach in the day-time once or twice a week, and I supplied them with such little leaflets, &c., as might attract the attention of their fathers and mothers. The Confirmation classes were taught in the evenings. The numbers increased at each Confirmation season. We had very frequent entertainments with tea parties, at which any one competent was permitted to assist a little. I often found some clergyman to come and give his assistance, and the songs and little readings were supplemented by short speeches or tales, interesting to grown up persons and illustrating the Doctrines of the Church. The Incumbent nearly always came to give an agreeable address, and to assist me in every way he could. We had occasionally processions in the open air round the district with banners, band, &c. The old folk liked to behold, and the young people liked to march. After this, old and young would repair to a large field on one of the farms. Here there were refreshments and a speech or two, with some laughter, and we finished up with cricket or football, or any other game to which I entered no objection."

And here we leave this simple picture of hearty North of England work. Its straightforward, cheerful earnestness will commend it, we are sure, to many of our readers; and we give it as a sample of many similar Missions worked with as much zeal, and carried out with as much success.

"THE LAND OF LIGHT."*

By Hymnologist.

IF the late Dr. Neale had given us nothing more than his beautiful "Rhythm of Bernard de Morlaise" he would still have placed all lovers of Sacred Poetry and of our Mother-tongue under a lasting debt of gratitude towards him. Much as we admire his almost faultless rendering of many of the Hymns of the Eastern Church, we cannot but think that there are certain parts of his "Rhythm of Bernard" in which he has surpassed himself. This

* Wells Gardner, Darton & Co. "Changed Cross" Series. Price 1s. 6d.

is especially true in regard to that part of the Poem which commences with what has since become, and must ever remain, one of the most popular, as it is one of the most beautiful, of the Hymns that we possess :—" Brief life is here our portion." In what precedes the point we have now indicated the accomplished scholar, however, is less successful. To use a familiar comparison, the vessel that bears to us this goodly freight of glorious song, though under way from the commencement, seems to find itself, at first, in somewhat shallow waters. It has yet to spread its full canvas to the breeze ; and the stateliness and vigour, no less than the grace of its progress, are, in consequence, by no means, at the outset, what they afterwards attain to. Nay, there is more even than this. Bernard's meaning and Bernard's words, in the part that we speak of, are at times, and however pregnant, most lamentably ignored. Take, for instance, the well-known lines :—

> Auferat aspera duraque pondera mentis onustæ,
> Sobria muniat, improba puniat, utraque juste.
> Ille piissimus, ille gravissimus, ecce venit Rex :
> Surgat homo reus, instat Homo Deus, a Patre Judex.

Who could have believed that Dr. Neale would have translated this magnificent passage after the following fashion :—

> " When the just and gentle Monarch
> Shall summon from the tomb,
> Let man the guilty tremble
> For man the God shall doom " !

The contrast between the surprising baldness of the above and the majesty of the Original is, to say the least of it, painful. It is quite true that the Doctor is himself the first to disclaim the honours of a literal rendering; and it is more than probable that, literal or not, the Poem, as a whole, will never meet with so good a rendering as his own. But for this very reason we must the more regret that so consummate a Master of expression should not have seen fit to convey to us more faithfully the exquisite beauty of this first portion of the Cluniac's magnificent Rhythm.

In " The American Church Review," for July, 1876, various examples are brought together illustrating the manner in which different writers have attempted the task involved in a translation of Bernard's verse. We must allow these to speak for themselves. They exhibit, as it seems to us, very effectively the difficulties encountered and, alas, the immeasurable distance also that divides the translators from the grand old Monk of the 12th Century. One passage will suffice to justify what we have here stated and to show the character and value

of the translations themselves. No portion of the Rhythm has, perhaps, been more universally admired than its matchless opening :—

Hora novissima, tempora pessima sunt, vigilemus !
Ecce minaciter imminet Arbiter Ille supremus :
Imminet, imminet, ut mala terminet, æqua coronet,
Recta remuneret, anxia liberet, æthera donet.

This is presented to us in English literary broadcloth of the following texture :—

"The last of the hours, *iniquity towers*,
The times are the worst, let us vigils be keeping !
Lest the Judge Who is near, *and soon to appear*,
Shall us at His coming find slumbering and sleeping."

The italics are our own, and we have used them to indicate how much a translation such as this transcends any ability to comment upon it which we are at all conscious of possessing. It appears however that we are indebted to the Author for a few lines "in the original metres," and we think that most people will find it difficult to choose between the "Openings" which are thus submitted to us. The second is perhaps the more remarkable of the two :—

"Last hours now tolling are, worst times unrolling are,
Watch ! there is danger.
Lo ! in sublimity, threatening proximity,
Hover'th th' Avenger !"

A third rendering is due to the pen of one whose Muse, like the American Reviewer, we must leave our readers to judge of "from this specimen" :—

"These are the latter times, these are not better times,
Let us stand waiting.
Lo ! how with awfulness, He, first in lawfulness
Comes arbitrating."

A fourth translator, the Rev. J. Anketell, makes a nearer approach to the sense, as well as structure, of the Original in many parts of the fragment he has given to us. We cannot, however, say that we like, or that we believe Bernard himself would have liked, half Englishman as he was, such a version of his noble lines as we have here :—

"These are the latest hours, Now reign the evil powers,
Let us be waking.
Lo ! in the Eastern sky, Comes the Great Judge on high,
Just vengeance taking.
Nearer and nearer draws He, Who will try our cause
Rectitude showing ;
Sin's strife to terminate, Sad souls to liberate,
Heaven's crown bestowing."

We certainly prefer, ourselves, the version that is given in the new transcript of "The Land of Light," as it is called :—

"The World's last hour approaches fast,
What evil days are here!
Now watch we! Lo, He comes at last,
The Judge Supreme draws near.
Who comes to bid all evil cease,
To crown Earth's fair things all,
To guerdon right, from fear release
And 'Home' His loved ones call."

It will be seen however, at once, that this last of the translators has no more attempted than Dr. Neale himself has done to keep to the majestic measure of the Original. This is greatly to be regretted. It is perhaps barely, if at all, possible to reproduce it in English verse with the easy flow, the perfect cadence, and the rich double rhymes of the sonorous Latin, but it might have been attempted, and at least the metre might have been approached a little more closely than it is. Anything, however, is better than the halting verse in which the sense and the rhyme are perpetually at loggerheads, and where one is, of necessity, either suspended or sacrificed to the other. Here is an instance in point :—

"O retribution! how—Brief is our action now—
Life is eternal.
O retribution! then—Stand for polluted men
Mansions supernal." *

This sort of thing is unhappily very common, not indeed with Mr. Anketell, but with otherwise scholarly translators. Yet unless his verses are cleaner cut than this, and he can so divide them that sense and sound strike home together, no translator of Bernard's "Leonines" need expect to find an English public enamoured of his performance. He will act more wisely in doing as the anonymous author of "The Land of Light" has done, and in attempting, wherever possible, to preserve in another metre, an occasional echo from the double rhyme which he is unable or unwilling to place before us with the setting which the Cluniac has given to it. Both Dr. Neale's version and the new transcript fail in this last respect. They differ moreover very widely between themselves. Dr. Neale's translation contains the whole of the "Celestial Country." The "Land of Light," is in two parts. The first contains precisely that portion of the Rhythm about which we stated our own opinion at the commencement of this Paper. The second offers us a somewhat freer rendering of "Jerusalem the golden."

* Anketell, *Ubi supra.*

The whole ends with the eight last verses which equally conclude the entire Latin portion as published by Dr. Neale. A few extracts will sufficiently mark the difference between the older and the newer production. After the singularly grand commencement of the Poem, ending with the four lines, which Dr. Neale has so unaccountably been led almost to ignore, the Latin, not as Bernard wrote it, but in the selection we are dealing with, proceeds thus:—We are not contrasting be it said the two performances now given or instituting any useless comparison between them; but by placing them side by side and furnishing the text, are enabling those who admire the Poem to form their own judgment as to how far the two translators have endeavoured to adhere to the sense of their author. Thus:—

Curre, vir optime, lubrica reprime, præfer honesta,
Fletibus angere, flendo merebere cœlica festa.

Dr. Neale.	Land of Light.
"Arise, arise, good Christian, Let right to wrong succeed; Let penitential sorrow To heavenly gladness lead."	"Now haste thee, haste thee, ransom'd one, Ill promptings all restrain; Prefer the Good, the Beautiful, With tears strive Heaven to gain."

. . . . . .

Cum Sapientia, sive Potentia Patria, tradet
Regna Patria sua, tunc ad eum tua semita vadet:

"And when the Sole-Begotten Shall render up *once more* The Kingdom to His Father *Whose own it was before*"!	"When Wisdom's Self, the Father's Power, His Kingdoms shall resign, In that fair Light at that last hour Thy path shall towards Him shine."

Tunc nova gloria pectora sobria clarificabit,
Solvet enigmata, veraque Sabbata continuabit.

"Then glory yet unheard of Shall shed abroad its ray, Resolving all enigmas An endless Sabbath-day."	"Then Glory new, all through and through, Shall fill each glowing breast, Earth's mysteries passed, then dawn at last, The true, great Day of Rest."

Liber et hostibus, et dominantibus, ibit Hebræus;
Liber habebitur, et celebrabitur hinc Jubilæus.

"Then, then from his oppressors The Hebrew shall go free, And celebrate in triumph The year of Jubilee."	"His Chosen each shall straight go free, None foe shall fear or thrall, When held shall be the Jubilee Of God's Dear Ransom'd all."

The above will suffice to show the difference in the metre they have chosen, and in the style of rendering given by the first and the last of

those who have sought to sing to us in English the glorious song of the Mediæval Monk. We hope to see it one day worthily reproduced in the majestic measure which it was written in. In the meantime we welcome any and every attempt, whether successful or otherwise, which conscientiously aims at placing this noble Chant before us with increasing accuracy. In some respects the "Land of Light," appears to us inferior to Dr. Neale's version, in others we frankly prefer the new transcript to the older one. There are flaws in both. A certain liberty is occasionally indulged in which is hardly warranted. Yet even where this is most marked few we think will care to quarrel with it in such a passage as the following:—("Land of Light," p. 23)

"O City rob'd in beauty,
O Land with milk that flows,
Jerusalem the Golden,
The heart melts while it glows,
At thought of all the splendours
With which thy Courts are filled,
And sinks to loving silence,
And voice and heart are stilled! . . ."

The "Land of Light," apart from its intrinsic worth, is, we are bound to add, very beautifully illustrated, whilst its modest price places it within reach of all. Like the whole of the series it belongs to it deserves and should command a very wide circulation.

NOTES OF THE MONTH.

By the Rev. Canon Churton.

SOUTH AFRICA.

Consecration of Bishop Douglas Mackenzie: The First Bishop Mackenzie: His Life and Character: Isandhlwana: The Church in South Africa, and the State.

The consecration of Bishop Douglas Mackenzie to the Missionary Diocese of Zululand took place at St. George's Cathedral, Cape Town, on St. Andrew's Day, November 30th, 1880. The Bishops of Cape Town, Maritzburg, Bloemfontein, Grahamstown, and Pretoria took part in the consecration. The sermon was preached by Canon Lightfoot, from the text St. Matt. iv. 19, 20. In the course of the sermon he referred to the former Bishop Mackenzie, in whose memory the Zulu Bishopric had been founded:—

"Charles Frederick Mackenzie, who just twenty years ago sat in

this Cathedral as Douglas Mackenzie now sits, a Bishop-elect (but then the beloved Henry Alexander Douglas, now too a Bishop at rest in his Master's Paradise, spoke wise words and eloquent words concerning the building up of the Church of Christ), Charles Frederick Mackenzie, I say, was a man in his University admired for his high intellectual eminence, and possessing a remarkable hold over all with whom he was brought in contact from the lovableness, the unaffected humility, the simple earnestness, the thoughtful, active kindness, the Christ-like unselfishness of his character. To him, occupying a post of peaceful influence in Cambridge, the call to active Missionary work first came, as it came to so many others, from the lips of the great Bishop of New Zealand. Mackenzie's heart was moved by his glowing words, and he felt more and more ready to follow what might appear to be the appointed path of duty for him to tread. At first he was somewhat attracted to a post of usefulness in India, but he was guided by those who knew him and his abilities best, and who were entitled to speak to him with some authority, and so he remained at home. But another call—this time to this South African Mission field—soon came; his former advisers now supported the conviction of his own conscience that the Master's voice had been heard. He accepted the post of Archdeacon of Natal, and so, as his biographer writes, in one point all agreed, namely, that his departure from Cambridge was as simple and genuine a sacrifice of self as it was possible for a man to offer upon the altar of God. Again, at a later period, when the labours of Dr. Livingstone had opened the unknown regions of South Central Africa to the Christian teacher, the unclosed door, the unmeasured opportunities for usefulness, together with the summons of the Fathers of the Church, both in England and at the Cape, at once led him without hesitation to say, 'Here am I, send me.'

"The Mission in Zululand was chosen as a fit memorial to Bishop Mackenzie, because it had been the opinion of himself, as well as of our own revered Metropolitan Bishop Gray, that it offered the most likely opening towards Central Africa. Since its establishment the Mission has suffered many vicissitudes: the disturbed state of the country, the tyrannical conduct of the late king, and, finally, the great war of last year; these and other causes have materially affected the progress of the work. Last year, also, the Mission sustained a great loss in the unexpected death, soon after his work had been begun, of its leader, Mr. Alington, a man of rare excellence, and in whom great confidence was reposed by the Bishop of the Province. A new head of the Mission became necessary at the very

time when the prospects of the work seemed most encouraging. Certain of the chiefs among whom the Zulu territory has been divided have asked that English Missionaries might be stationed within their limits. Specially among them is the Basuto chief Hlobi, to whom has been assigned a district possessing a mournful interest to many English people, for it includes Rorke's Drift and the battle-field of Isandhlwana. Hlobi for many years past has had friendly relations with the Bishop of Maritzburg, who has placed teachers with him and his tribe, and now he asks for a continuance of this assistance in his enlarged domain. Whatever opinions there may be as to the causes of the Zulu war, or whatever the present disappointment as to the settlement of the country, every one surely will agree with the Bishop of Maritzburg that it is a remarkable conjunction of circumstances that the district containing the graves of so many of our fellow-countrymen should be assigned to a chief who is not only favourable to the establishment of a Mission among his people, but has for years shown a desire to be himself instructed, and to have his followers brought under the influence of Christian teaching."

The preacher proceeded to make an earnest appeal for the Memorial Church at Isandhlwana, to which the collection at the offertory was devoted.

The Rev. W. H. R. Bevan writes as follows on the state of the Mission at Phokoane :—

"In spiritual things our condition is still very hopeful, and our progress is remarkable. We have kept quite clear of political questions, and both the sub-tribes living here, between whom there is some jealousy, are friendly to the Church, and from both catechumens are coming in, though from one tribe much more than from the other, because the latter have a Native teacher under the L.M.S. living among them. I am quarrying and carting the stone for our new church, but cannot yet begin building for want of means. The delay is much to be regretted, for the weather is rainy, and our temporary hovel of a church quite unusable, the floor being a mere bed of mud."

In a letter dated October 6th, he says: "I think that there is a real practical desire among the Christian people here to live in concord and harmony. Some time ago I found out, quite accidentally, that on a dispute arising between two of the converts they had agreed to submit the matter to three of the leading Christian men, and had been reconciled by them. It showed a certain amount of independent good sense and power of self-government that the whole difficulty has thus been got over without reference to me. At present both Canon

Crisp and I find by experience that the men are much easier to guide than the women."

On the controversy about the Cathedral at Grahamstown, Dean Green expresses some regret at the course taken by the Bishop :—

"Dean Williams receives his stipend of £400 from the Cape Government, and nothing that I know of from the Church. It is evident that the Government would not stop any man's salary at the Bishop's bidding ; it would at once reply it could not do it, he could recover it by action ; so the Dean would be sure to continue to draw his pay, and the Bishop would appear to have the Government against him, and this would furnish a rallying point to the opponents of Synods and of the South African Church. Then when many people take the Dean's side, there arises the question, how are they to be dealt with if they communicate with an excommunicated priest?—a question which had better be avoided. Now the Dean has been sentenced, and the Bishop has gone to law on the strength of an opinion which the Chief Justice gave some years ago as the Cape Attorney-General. He is now charged with having forgotten this in delivering his recent judgment as Chief Justice."

"There are some nine or ten churches in the Cape Colony built before Bishop Gray's time, and originally vested in certain laymen as Trustees. By some means, through his energy and earnestness, the good Bishop in days gone by got an Act passed, which in some or all cases destroyed the old Trusts, and appointed the Bishop and such body as he might select to be Trustees. By the powers thus given St. George's Cathedral has been transferred, I believe, to the Provincial Synod. But there are many dissentients to that Act, who are ready to argue that it was passed without the parties interested being consulted, and maintain that it should be repealed. The sympathies of a popular assembly would be all with them, for Parliament is not favourable to taking the governing power from the people or the lay trustees, and placing it in the hands of the Bishop or Synod. Both would be regarded as despotic or priestly, and not popular. The Bishop's unpopularity is due partly to his exercise of spiritual discipline, and is partly connected with the Native question. The Cathedral at Grahamstown is a hideous building, and the wisest course would have been long ago to have let the old Trust Deed alone, and to have set to work to build a new Cathedral. It is the same at Cape Town as far as the tenure of property is concerned, only St. George's, Cape Town, is even in a worse position than St. George's Grahamstown. I was greatly blamed in England in 1868 for setting to work to build new churches, and the grant which the S.P.C.K.

made after a severe struggle was made subject to the conditions that no part of it was spent on building a church in any place where Dr. Colenso had one; but time has shown that we were right, and in the long run Bishop Jones and Bishop Merriman would find it the best course not to contend for their present Cathedrals. If they apparently succeed in the Law Courts, it will be but apparently; and there is some danger lest, to secure the property, we part with some of the liberty of the Church. After the first synod in 1870, the Cape lawyers were jealous of our simply enrolling our Deed of Constitution and not applying to the Cape Parliament for an Act to legalise it. But such an Act would have no force in the Free State, nor in Natal, nor in Kaffraria. There was the same jealousy in Natal. The State wanted us to depend upon it. This jealous feeling comes out strongly towards the end of the Chief Justice's judgment, and we shall have to be careful, if an appeal is made to Parliament, that the Act passed is not afterwards treated and quoted as our Charter, instead of our Deed of Constitution, which has been drawn up by ourselves and for ourselves. We have so little intercourse in Natal with the Cape Colony that it is impossible to know what is the real state of feeling down there. From Dr. Colenso's manner and language since his return I should infer that he was disappointed with the result of his visit to Grahamstown, especially as the party who welcomed him hold antagonistic views to his own on the Native question. He has thus damaged his own cause as the friend and protector of the Natives."

A correspondent writes: "You will feel for us in South Africa, beginning a new series of wars as soon as the former one is over. The Basuto war will, I fear, be a long and harassing one; at least if the Home Government keep their word, and send us troops. One can only hope that the Colonists will learn by it to repent of having picked a quarrel with a nation who were living peaceably under the Crown, and who only a year ago were fighting in union with British troops in Zululand. In this district we are at peace, thank God; and I trust that we may remain so; but occasions of strife are not wanting."

WESTERN AFRICA.

A Remarkable Chief: Hopeful Prospects.

The *Church Missionary Intelligencer* says: "In the early part of 1880 Bishop Crowther was visited by a wealthy chief from Okrika, a town of ten thousand people forty miles from Bonny, never yet visited by a Mission agent. It appears that the influence of the Christian community in Bonny has spread to Okrika; and the chief informed

the Bishop that the people had built a church for Christian worship to hold five hundred people, which was filled every Sunday, a school-boy from the Brass Mission reading the Service. In August, 1880, Archdeacon D. C. Crowther visited Okrika, and was very heartily received. The chiefs expressed a wish to have a regular teacher there, and were prepared to contribute to the expense of the Mission."

BRITISH GUIANA.

A Retrospect: Mohammedan and Indian Coolies: Present Outlook.

The *George Town Royal Gazette* gives an account of a Missionary Service held in the Church of St. Swithin, West Bank, Demarara, in December last. There was a large attendance, but the Bishop was unable to attend, owing to the illness of Mrs. Austin. At 4.30 the clergy and choir went in procession from the rectory to the church, and the Service commenced. After the Third Collect, Archdeacon Wyatt gave an address on Missionary work among the aboriginal tribes of the Colony, including Mr. Brett's labours, and the movement among the Indians on the upper Potaro River, and above the Kaieteur Falls. From information received from the Catechist of the Muritaro Mission, who was sent up a few months ago to report on the movement, it would seem that the ordinary population of the settlement was about 200, but that within a week of his arrival nearly 800 persons were congregated on the spot—Accawoios, Macusis, and Paramunas. This last tribe has hitherto furnished no Christian converts. On his arrival he formed classes, which he held for several hours, day after day, and in his last report he mentioned that he had some 678 people desirous of Baptism, including 200 children. Archdeacon Wyatt also reported that Mr. Pierce, the Essequebo Missionary, had just started on a long and perilous journey, which would keep him away from his family for over three months. Mr. Moor then addressed the congregation on the work among the coolie population, and pleaded earnestly for more support for this Mission. The spirit of inquiry was increasing, but it could only be met by more men and more means. Mr. May then said a few words on the work which has lately been commenced among the coolies in St. Swithin's Parish. According to the latest returns there were over 5,000 of these people on the estates, for whom hitherto hardly anything had been done to teach them Christian truth. The schools were doing some good, but the adult population could only be reached by an East Indian Catechist, and one had happily been found. Help was still needed to

make up the salary of the Catechist, though favourable answers had been received from the Bishop and from several of the estate proprietors. He hoped that the prejudices against this branch of Mission work were passing away by degrees, and that the duty of winning souls was becoming better understood.

The Rev. F. P. L. Josa, in an appeal for this Mission, and for similar works for the Christianising of the 70,000 coolies scattered over the Diocese, says :—" Mr. May would gladly have, instead of a Catechist, a European Missionary to devote all his time to this important work. The Missions are fairly progressing. The Chinese especially show great readiness in embracing Christianity. In my own district in 1876 I had some 500 Chinese heathen, and when I left the colony in May, 1880, I had the satisfaction to find that I had baptized upwards of 200 of them. In my own Mission also over 100 Hindus and Mahommedans had embraced the religion of Jesus. I left also on my lists some 150 inquirers and catechumens, whom my successor, or myself on my return to the colony, trust to admit into the Church." Mr. Josa asks for contributions to the "St. Swithin's Coolie Mission Fund," which will be received by the S.P.G., 19, Delahay Street.

AUSTRALIA.

Work in Ballaarat: Singular Presents.

At the Sodor and Man Diocesan Conference, the Rev. J. C. P. Allnutt drew a lively picture of his work in Ballaarat. His offertories were most original—one included among other things "a hind-quarter of kangeroo," a pair of ring-tailed opossums, a flying squirrel, and a "singing bird," otherwise a squeaking pig in a bag.

CALCUTTA.

A Long Palki Journey: Chaibassa and Ranchi: A Model Mission Church: 1,357 Confirmations: Scene in a Village Church: Keshub Chunder Sen and the Oxford Mission: The Question of "Press": A Sound Remark.

The Bishop of Calcutta was engaged in November, 1880, in a visitation of the Chota Nagpur Mission. He arrived at Chaibassa on October 30th, having accomplished the long palki journey of 113 miles from Midnapur in forty-four hours. The road, in many parts a mere country track, passes through much interesting scenery, and owing to the careful arrangements kindly made by the Magistrate of Midnapur, and the Deputy Commissioner of Chaibassa, no difficulty

was experienced on the road. By some mishap, however, the whole of the baggage, including the provision basket for the way, was left behind during the first night's journey—a loss which caused some temporary inconvenience—and the missing articles did not arrive until the Bishop was on the point of leaving Chaibassa on Monday evening, November 1st. At this station the Bishop received a hearty welcome from the Rev. J. C. Whitley, Superintending Missionary of the Chota Nagpur Mission, as well as from the local Missionary, the Rev. F. Kruger and his wife.

The next four weeks were spent in a most interesting tour through the district; beginning with Chaibassa, a city of some importance, and the centre of a circle in which there are twenty-four villages containing some Christian inhabitants. The total number of Christians is 705, of whom 245 are communicants. On Sunday, October 31st, there were Hindi services in the Mission Schoolroom: matins at sunrise, followed by a Confirmation at 7.30 A.M., at which fifty-eight candidates were presented. Some had come three days' journey, and about thirty others, who were desirous of Confirmation, were unable to attend. There were also Services on All Saints' Day, and the foundation-stone of a new church, to be dedicated to All Saints, was laid by the Bishop.

Ranchi, eighty-five miles north of Chaibassa, was reached on November 3rd. Here are the head-quarters of the Mission. It is also the centre of a district containing fifteen villages, 1,000 Christians, and 423 communicants. On Saturday, November 6th, there was a Confirmation, at which 113 candidates were presented. On Sunday, November 7th, the Bishop held an Ordination in Hindi. Three priests and seven deacons were ordained; ten priests assisted in the imposition of hands; and there were 342 communicants. On the following day there was a conference of Missionaries and Native pastors on questions of discipline and practice. From Ranchi the Bishop went to Maranghada, eighteen miles to the south-east. This district contains ninety-two villages, with 1,746 Christians and 601 communicants. The Services here were in Mundari, and this owing to Mr. Whitley's illness, necessitated a double interpretation of the Bishop's addresses, Mr. Bohn putting each sentence into Hindi, and Mr. Markas retranslating each sentence into Mundari; 252 candidates were presented for Confirmation. The next place of importance visited was Mundhu, the centre of a district containing seventy-six villages with 1,510 Christians, and 663 communicants; 175 were confirmed, the language being Mundari. The Bishop also addressed on the subject of their duties seven prachius, or village elders, and fifteen

readers and schoolmasters who had come in from the neighbouring villages.

Dorma, Tapkara, and Ramtoliya, whose districts include 100 villages, with 3,870 Christians and 2,048 communicants, were also visited. The scenery about Tapkara is very wild and beautiful, and there are five falls on the river Karo at a few miles' distance.

Kachabari, twenty miles north of Ramtoliya, is a centre for fifty-three villages containing 1,154 Christians and 503 communicants. Here the Bishop consecrated All Saints' Church, erected as a memorial to Mr. Vallings. It is a model Mission church, simple, but most effective in style, with little of ornament, but thoroughly complete in every part, and of excellent workmanship. The windows are round-headed, with a simple dog-tooth moulding. The open timber roof, tiled above, is supported on round wooden pillars. The body of the church, which is of course without seats, accommodates 600 worshippers; the chancel and sanctuary are raised by successive steps above the nave, and are well-fitted. The total cost was under 4,000 rupees. The new church at Chaibassa is to be built on the same lines, with perhaps slight modifications, and it is hoped shortly to erect a similar edifice at Dorma.

After visiting Itki, which is the centre for fifty-two villages containing 1,053 Christians and 441 communicants, the Bishop returned to Ranchi on November 23rd. The schools had a holiday, with cricket and other games, concluding the day with the singing of glees and hymns.

During the Bishop's visit to the district he confirmed 1,357 persons, and there were 2,907 communicants. In his former visit in 1877 the number of those confirmed was 1,982, and the difference shows the increase in the rate of growth in the Mission during the two last triennial periods. The former was marked by very rapid extension; the latter has been devoted mainly to the consolidation and improved organisation of the Mission. But in making an estimate of the progress of Christianity, the growth of the older German Mission must be taken into account. The Mission has even a larger number of adherents in the same district.

The Bishop devoted special attention to the state of the cemeteries. It is often found difficult to imbue our native converts with the true Christian notion of the reverence due to the resting-places of the Christian dead, and Mission cemeteries often present an appearance of squalor and neglect. Some improvement in this respect was observed in the villages of Chota Nagpur. The village schools showed signs of progress. There were few stations in which three or four of

these schools were not brought up for examination by the Bishop, while the influence of some enlightened headmen (whose authority appears to be practically despotic) was visible in the classes, not of small children only, but of working lads also, who were presented for inspection. The teaching in these schools is of a thoroughly Christian and Church character.

The thoroughness of the work done in this Mission constitutes its great charm, and warrants the brightest hopes for its future development. There is all the freshness and reality of primitive Christianity in the simple hearty Services to which in every village chapel the villagers gather daily at sunrise and sunset, in the earnest, forcible instructions, and catechising of the pastors on Confirmation, on Holy Communion, on the great doctrines of the faith, when old and young alike eagerly and with no false shame respond to the questions of the priest, in the strict discipline which excludes the unworthy from Holy Communion, and re-admits the penitent after public confession and absolution, and the united prayer of the congregation.

Before the Ordination the examination was strict and difficult, but the results would not have been unworthy of candidates drawn from an English University. Those ordained to the priesthood had served five years in the Diaconate; the new deacons were all men of from thirty to thirty-seven years of age, who had been all their lives under instruction, or in probation among the lower ranks of Mission agents, while for the last three years they had received special training in the theological class, in which they will continue for yet another year before taking more than occasional part in direct pastoral work.

A stranger, witnessing for the first time a Confirmation in a village church, amid the twitterings of birds, the cries of scores of naked black-eyed dusky babies, and the consequent restlessness of the simple mothers, might doubt whether there was a due sense of the reality of the rite; but inquiry showed the care with which instruction had been given and the attention with which it was received, and there was an instance in which a herd-boy showed a knowledge of Christian doctrine and of its bearing on his own life, and an acquaintance with the New Testament such as is rarely found even among educated candidates in England. The salary of a priest in the Mission is fifteen rupees a month, of a deacon twelve rupees.

Of this Mission, Ranchi, with its noble church, its impressive musical Services, and its cluster of well-developed institutions, from which order and progress radiate throughout the district, is at once the head and the heart. It is a Mission which might well attract more help from England—men eager to share in the privilege of carrying on a work

so hopeful and so happy. Other Missions have to contend with difficulties which here are not felt, and may on this very ground have special claims for sympathy. But in Chota Nagpur the sole hindrance to further progress is the apathy of Christians and the indifference of Churchmen.

On November 25th the Bishop, after attending a farewell Service, left Ranchi amid the strains of a parting hymn sung by the assembled school-boys, and on the following day he reached Hazaribagh about 3 P.M. This was once a popular station, but the troops are now withdrawn, and the bungalows look deserted and gloomy. On November 27th the Bishop visited the tea plantation of Setaghara, where there is a community of 120 Christians. On his return journey to Calcutta he visited Gya, Dinapur, and Jamalpur, and concluded his tour on December 4th. On January 12th the Bishop held his primary Visitation in the Cathedral in Calcutta. It was followed by a conference of clergy and representative laity. The principal subjects of discussion were "Church Finance," and "Religious Instruction." The Rev. Father Page from Bombay was to be at Calcutta for the Visitation, to give some addresses and to hold a Retreat.

The *Mirror*, the literary organ of Keshub Chunder Sen's party, has welcomed the members of the Oxford Mission to Calcutta, addressing them as "Honoured and Revered Ambassadors of Christ." The Bishop of Calcutta has appointed the Rev. E. F. Willis to be one of his chaplains, and to occupy a stall in the Cathedral. Special sermons for the S.P.G. were preached in the Cathedral on December 12th, by Mr. Willis and Archdeacon Baby.

On the Festival of the Epiphany there was a Service at the Benediction of the House of the "Oxford Brotherhood of St. Paul, Calcutta." The choir and clergy met the Bishop at the front gate, and Psalm 126th was sung in procession. Special collects were said in the Common Room, Dormitories, and other parts of the House. There was a celebration of Holy Communion in the Chapel, with a formal admission of postulants to be members of the Brotherhood. This took place after the Gospel. At the same time one of the Brethren received the Bishop's licence as "Superior" of the Society. The newly admitted Brethren continued kneeling during the Nicene Creed and the Bishop's Address which followed.

A correspondent of the *Indian Church Gazette* writes the following observations on the dress of Native Christians:—

"A considerable number of Native Christians ape European dress, and adopt other European customs unsuited to the people of India. The result is deplorable in every way. It makes Native Christians

appear unpatriotic and anti-national in the view of their fellow-countrymen. The other evil result is that Native Christians who adopt European dress are involved in expenses which they are unable to meet, and are consequently in danger of losing their independence. The simple garments worn by the humbler classes in India are not only suited to the demands of the climate, and are becoming to the wearers, but they are also comparatively inexpensive, when compared with clothing of European shapes and fashions. It should, therefore, be carefully inculcated by Christian Missionaries that to renounce the false religions of the land, and to embrace the true religion of Christ, it is not also necessary to renounce the flowing garments of the East and to adopt British coats and pantaloons. An Ayah does not look in the least more Christian-like when dressed in the fashion of an Englishwoman, than if she were to appear in a cloth similar to that worn by her non-Christian fellow-Ayahs."

"Bishop's College is now undergoing a process of reconstruction and rearrangement. It would be well if the College authorities would consider some reform in the dress of the students. Native youths can derive no benefit from being clad in cassocks and clerical bands, a premature adoption of clergymen's attire."

"It is necessary to assert again and again the truth that conversion from a false religion to a true one does not involve a change of social position. Natives of India of any class who embrace Christianity need to be taught that by so doing they do not abjure harmless national customs, nor may they look for exemption from the stern necessity of work."

RANGOON.

Impressive Baptism of Buddhist Converts: Sterility of Buddhism: Morality of the Burmese.

The Rev. J. A. Colbeck, in a letter to the *Indian Church Gazette*, gives a description of the baptism of some converts from Buddhism at Moulmein in January, 1878. The adult catechumens had all made their profession before the congregation at the headquarters of the Mission; but it was thought good to baptize them in their own village, though there was no chapel there.

The Mission priest appointed the day, and went over to the village before sunrise. The bed of the creek had been strewn with clean straw, and a temporary chapel made out of bamboos, and curtains borrowed from the villagers. Just before high water and at sunrise

the Service began with a hymn, "Come, Holy Ghost, descend." The prayer for purity and the Decalogue with Kyrie were then said, and the hymn "Just as I am" sung. Then came the baptismal service with two gospels and exhortations, as there were some infants to be baptized. The temporary chapel was just on the brink of the creek, so a few paces brought all to the place prepared for the baptism. A boat was moored a few feet from the shore, and in it the priest stood. The adults came one by one, and knelt down by the side of the boat. At the Holy Name the priest laid his hand on the head of each, and gently but firmly pressed it beneath the water, the sign of "burial together with Christ by baptism" (Col. ii. 12). The children were baptized in their parents' arms, being brought down to the boat and held there. While the newly-baptized were changing their clothes the hymn "Jesu, Lover of my soul" was sung. Then came the remainder of the office, followed by prayers and benediction, after which was sung "All people that on earth do dwell." There were many heathen looking on, and all were invited after the baptism to a simple entertainment. Thus ended a scene which was one to impress the memory firmly. The late Bishop Milman was decidedly in favour of baptism by dipping for Native converts and children, and such has been the practice in several of the Burmese Missions, as Mandalay, Rangoon district, Tounghoo, and Moulmein.

Dr. Strachan, of Madras, makes the following remarks on Buddhism —as he has lately witnessed it—in *Burmah*:—

"Buddhistic morality is of a lofty standard. Its teaching may be condensed into 'pure words, pure thoughts, pure deeds.' But to attain to this high standard, total abstention from the world and from worldly affairs is required. It is therefore impracticable, and unsuited for the every-day life of the great mass of people. How different the teaching of the Gospel, which knows nought of secular as apart from religious, which makes the ordinary duties of life—sanctified by right motives—acts of worship, and which flings a glory upon the most trivial acts of man—the only creature upon earth capable of knowing and adoring the Divine. It can readily be supposed that a people imbued with the high moral teaching of Buddha would without difficulty transfer their allegiance to the still higher teaching of Christ. As a matter of fact, however, so far as I could ascertain by inquiry, Buddha's exalted teaching has no effect whatever upon the great masses of the people. The domestic worship of most of them is not connected with Buddhism at all, but consists in the worship of ancestors. Then, again, I am afraid, from what I heard, that the moral perceptions of the Burmese are very much

blunted ; that few wish to know the right, and that even if they know the right, there is the want of a moral force to prompt them to follow it. Our blessed Teacher transcends all other teachers, for He not only tells us what is right, but strengthens us to fulfil it."

LAHORE.

The Protest of an "Islington Man": A Case Proved.

An "Islington Man" takes exception to a saying attributed to the late Mr. Gordon, that only University men and officers of the army are suited for evangelistic work, and in refutation of this points to the large number of Islington men who have undergone toil and suffering in behalf of Christ's Church, and have helped not a little to plant the banner of the Cross in many lands. There are three different branches of Missionary work: (1) school work ; (2) evangelistic or itinerant ; (3) district or pastoral work ; (4) literary work, which may be combined with those mentioned above. The sedentary life of the schoolmaster would kill a Hercules in six months, but it must be done. "Take ye away the stone!" The evangelistic work is most important, and cannot be ignored. "Lazarus, come forth!" Pastoral work has its claim. "Loose him, and let him go." If every man were an evangelist, where were the schools? If all were schoolmasters, where were the pastors, *i.e.*, the superintending Missionaries? Missionary candidates are seldom—as in the case of men of independent means—allowed to volunteer for direct evangelistic work. The soldier of the Cross has to serve where and in what capacity the necessities of the work and corporate wisdom demand. He has to surrender his will in such matters to the Society that employs him, and it is his wisdom to do so. I know a Missionary now in the field—an old college friend—able for any amount of "roughing," whom the romance of the gold fields led from school to the fatigues and risk of Australian life. He panted for *pioneering* work, and, as far as man can judge, was well fitted for it ; but his wish was not gratified. I know another, a school Missionary, who qualified in the language for itinerating or district work, but the Society has fixed him to the text-book and the time-table. Another Islington man, the Rev. Henry Baker, died two years ago from jungle fever and dysentery, resulting in abscess of the liver. He was a man of an iron frame and lion heart. By his immense exertions in all weathers in a district of the Western Ghâts, about forty miles square, where there was not even a road, he was the instrument under God of evangelising the hill tribes, of whom before

his death he saw 2,000 grafted by holy baptism into Christ's Body. He always went on foot, disdaining any conveyance, except an occasional use of a common country cart or bullock bandy. Mr. Gordon himself once visited Mr. Baker's work in the Travancore Hills, and was so charmed with it, that he even expressed a wish to join him. The Rev. David Fenn is well known for his itinerating work in the plains of Tinnevelly; also Mr. Ragland and Mr. Barenbruck, who died of cholera in the midst of his work. He was an Islington man. And the time would fail me to tell of Townsend, Horden, Peet, and others, or of the endurance shown on the western coast of Africa, where "each stepped into his comrade's place the moment that he fell"; of China, North-West America, and New Zealand. The record of Islington men "is on high." "Let us not be puffed up one against another." We all need stirring up and rousing that we may go on unto perfection.

SHORT NOTICES.

"The Clergy List." Hall, 1881. We are glad to see a further advance in the accuracy and order by which this work is becoming each year more distinguished. The arrangement hitherto obtaining has been considerably improved in this present Issue, and the work as a whole is more complete. Accuracy being of paramount importance in a volume of this kind, and the book leaving comparatively so little to criticise under this head, we may venture to point out with the greater freedom that in connection with the Diocese of British Columbia, the Ven. Archdeacon Mason is no longer stationed at Nanaimo, that the Rev. H. Mogg is at present in England, and that the Rev. H. S. Newton has permanently left the Diocese. It may not be generally known to our readers that "The Clergy List" is the standard work of reference in use by the authorities of the Post Office in connection with the Postal Centres of the Kingdom.

The Clergy List of Mr. Bosworth is an extremely handy volume, carefully edited and, if less complete than its more voluminous namesake, still deserving of special commendation for its general accuracy as to the "personel" of the Church at Home, and for the very moderate price at which it is given to the Public.

We are compelled to hold over all other Notices for want of space.

A Review of Sir Richard Temple's "India in 1880" will appear in our next.

THE SHRINES OF LOURDES AND ZARAGOSSA.

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

(CONTINUED.)

I WILL now recount from the latest Spanish authorities, purchased on the spot some months since, the received account of the Virgin of Zaragossa. It is almost necessary to hold one's breath while we read this marvellous history. One year after the death of Christ the Apostles met together to distribute the world into Mission Fields, and after consulting the Queen of Heaven, and hearing Peter the Vicar of Christ celebrate Mass, they all prayed with the Queen of the Angels for the Holy Spirit, and they heard a voice ordering Peter to divide the Provinces among the Apostles. To James the Greater fell Judæa, Samaria, and, strange to say, Spain. It appears that, in the early days of Missions, travelling was very much assisted by the Apostles being lifted up and carried from one country to another by Angels. James went to Spain, A.D. 35, in the month of August, and landed at Cartagena. He preached at Granada, where he was much persecuted by the Jews. He was thrown into prison, but the Virgin, being appealed to, came on a magnificent throne and released him. He then preached all over Andalusia accompanied by a guard of Angels supplied by the Virgin. He passed through Toledo into Portugal, thence to Galicia, and at last arrived at Zaragossa. He established churches and appointed Bishops in many places, performing miracles everywhere. Now James was to be the first Apostle who should suffer martyrdom. Our Lord therefore appeared to His Mother while she was still living at Jerusalem, and directed her to proceed at once to Zaragossa, and order James to return to Jerusalem to suffer martyrdom. The faithful Chronicle gives all the conversation which passed betwixt our Lord and His Mother on this subject with extreme minuteness. James was to be ordered, before his departure, to build a temple at Zaragossa in honour of the Virgin, where she would be reverenced and invoked for the good of Spain. The Virgin asked for special protection to this Temple, and special blessings to the worshippers; and her Son replied

that His Mother possessed all His Power, and that whatever she promised in behalf of this Sanctuary should be accomplished. The Virgin, still living in her mortal body, was then raised on a throne by Seraphim and Cherubim, and, accompanied by thousands of Angels, conveyed from Jerusalem to Zaragossa. Over and over again the Chronicler draws attention to the fact that she came in her mortal body before her death, and not, as in the case of appearances at other shrines, merely as an Apparition. She arrived on the second of January at midnight. St. James was roused from his sleep, with his disciples, on the banks of the River Ebro outside the town, when this wonderful arrival took place. With her came a small Column of jasper or marble, and a small Image of the Queen of Heaven with her Child in her arms, made of a different material.

The Apostle received the Mother of our Lord with profound reverence, and she conveyed to him her message, and as a proof of the truth of her promises in favour of the new Temple, she told him that she herself had brought this Pillar, and placed her own Image upon it, which would remain there till the end of the world. The Angels planted the Pillar, and placed upon it the Image, and James humbly implored her protection for Spain. The Virgin returned to Jerusalem in the same way, leaving an Angel in perpetual charge of this Sanctuary, where he is on duty to this day. A Chapel was built over the Column, and eventually a vast Cathedral has inclosed the Chapel.

James then left Zaragossa, having appointed Athanasius as the first Bishop, and, embarking on the Catalan coast, sailed for Ephesus, where he met, and prostrated himself at the feet of the Virgin, and asked her assistance and presence in his approaching Martyrdom at Jerusalem, and, again, her special protection for Spain. James went to Jerusalem, and at the hour of his death he prayed that the Virgin would come to assist him, and she was brought upon a throne from Ephesus, by Angels, to see him die, and was then taken back. His disciples conveyed his body from Jerusalem to Joppa, and thence to a spot in Galicia in Spain, where it was discovered many centuries afterwards and buried under the present shrine of Santjago di Compostella.

Such, for the glorification of Spaniards, is the Legend of their Patron Saint, and of their two great shrines of Zaragossa and Santjago. If indeed it is purely and selfishly national, it is at least not the outcome of deliberate fraud, nor was it devised for a purpose. There are no less than five principal shrines of the Virgin in Spain:—I. La Pilár, at Zaragossa. II. The Atocha, at Madrid. III. Monte Serráto, near Barcelóna. IV. Guadalupe, in New Castile.

V. Toledo. We can sympathise with the circumstances of the people of Spain. For many centuries their country was overrun by Mahometans from Africa. They passed through periods of deep affliction. They fought hard for their faith; and these Images, which are most interesting to the antiquarian, were one moment concealed, and then suddenly appeared at the head of their armies, as a consolation to the people and as a centre of union, the palladia of the Nation. In the time of sieges, plagues, and tribulation, having no bible in the vulgar tongue, they turned to these Images, and having loved them in the time of their deep degradation they cannot abandon them. Even now though Spain has lost her rank among the Nations, she has her Pilár, the most ancient of the Virgin Shrines of Europe, and she christens her daughters after it. Nothing will turn her from the worship of these Images, in some respects, so like the special worship of the local Devi by the Hindu. For Spain, this worship has formed a leading factor in the Nation's Life, and it stands invested with the sanction and the prestige of centuries. It is indeed a Religion underlying and separate from the great Cult of Rome.

In contrast to the elegant and classical white figure of the Virgin, which seeks to realise the French idea of beauty, the images in Spain are generally black, and so covered with jewels, that nothing is left visible but the face. They have extensive and costly wardrobes, have aged Priests specially told off to wait upon them, who dress them in different costumes according to the particular Church Festival. I have often stood in the temples of the Hindus, and watched the proceedings of the Brahmins, and the attitude of the worshippers. And it is a very sad feeling which comes over me when I think how much they are akin to the proceedings I have also watched in the Greek Churches at Jerusalem, and in Russia, and in the shrines of the Latin Races in Spain, France, and Italy. The "motif" of the Ritual is a mystery to the uninitiated, in the one case as in the other; but the trained Brahman would, drawing from the common source of superstitious error, speedily understand it. For the Brahman is a philosopher, and the worship of the "DIVINE MOTHER" irresistibly recalls to the philosophic mind the sentiment that led former ages to worship Cybele, that urges the savage to recognise the influence and to propitiate the power of "Mother Nature," and that brings the Hindu himself to bow before the shrine where the "divine" and the "maternal" are blended, even though, in his case, the result may be to prostrate him before the image of Prithur, or of Durga. Of course Miracles are reported of these shrines. Especially is this so with regard to La Pilár. Pope after Pope has acknowledged the

miraculous power, in Bulls. The pious Chronicler tells of suits decided in favour of the Virgin, brought by parties who questioned her power. It is marvellous how any one in Zaragossa, who cared for his life, should dare to do this. There is an extensive street occupied by Silversmiths, who make large gains by fabricating silver medals, and who would be as stout in defence of their Image as the Ephesians were of old in defence of Artemis, whose statue, like that of Zaragossa, fell down from heaven. Yet the world has outlived that veneration of Artemis, which two thousand years ago it would have been dangerous to question. Among the most remarkable of the Miracles vouched for by the Chronicler is that of a labourer who lost a leg by accident and was supplied with a new one by the Virgin, with a line of red marking the place where the old limb had been cut away.

In reading the depressing account of miracles performed at these Shrines, I was struck by the extraordinary capriciousness of the Healing Power. Of the thousands who flock to the Shrines with ailments, and the thousands who fill the Hospitals, and lie about the streets, to elicit charity by exhibiting disgusting sights, how few are healed! The Priest of Lourdes tells us how his Virgin worked three miracles to residents of a village, which happened to be his own residence, because for many centuries the "Ave Maria" Bell had been rung three times at daybreak. He mentions the conversion of an English Protestant, and of two very old Sinners, and records one remarkable case of Parents having taken to the Shrine a child with an incurable disease, and going home without a cure, but happy in the fact that they and their child had been converted to the true faith, a more precious blessing than bodily health. That *such* Miracles may take place *all* will admit, but the question at Lourdes applies to physical Miracles. The French and Spanish Chronicles both dilate upon the number of the Pilgrims; but had they visited Jerusalem at Easter, or Hurdwar, Benares, Gya, or other places of Hindu pilgrimage, they would recognise how comparatively insignificant was the display of Faith numerically evidenced in European countries, when contrasted with the vast numbers, the enormous distances traversed, the sufferings by the way in the long marches on foot, the hunger and thirst, the illnesses and the deaths of the Oriental Pilgrimages.

The object of this Paper is to show, in the facts actually exhibited at the present day, how the Church of Rome, from the very earliest times to which the Legend of Zaragossa can be attributed, down to the present century with its Legend of Lourdes, has invariably lent itself to any and every development of Mysticism, to any and every

expansion of the limits of Holy Writ, in defiance of the closing verses of the Revelation, and that it is impossible to say what further extension, both of dogma and practice, it may yet hold, so to speak, in reserve. The "Message," or teaching embodied in the practices we have above referred to is, moreover, very clearly different from that which was given by the Master to His Apostles, and by them was preached to the world. Whately remarks, that the spontaneous corruption of Christianity is caused by the natural, unrestrained, workings of the human mind. This feature is evidenced in the decay and degradation of the Mahometan, Hindu, and Buddhist Beliefs. With the exception of the three last developments in France—La Salette, Paray-le-Monial, and Lourdes—the superstitions of the unreformed Church were not the results of systematic contrivance, but sprang spontaneously in the indigenous growth of the human heart. They arose successively, gradually, and imperceptibly, and were, in many instances, in an age of darkness, first overlooked, then unsuccessfully opposed, then tolerated, then sanctioned, and finally embodied in a system, of which they are either to be regarded as the cause or the effect. How far they were originally pious frauds, sincerely intended to promote a good end, how far they have been adopted by less scrupulous agents for their own views, all this is known to God alone.

The conclusion to which one is compelled to arrive is that Asiatic and African Churches, if taught such Doctrines, and influenced by such practices, will fall into greater errors than those to which they are now liable. They will have changed the names of the Images they worship, but will have conserved the practices and the feelings which the worship inspired. The Mahometan will, of course, utterly reject them; and his simple Monotheistic Faith will be better for him than the combined delusion and degradation of Gospel History and of Gospel Truth by which it might be sought to replace it. The Hindu will recognise the Virgin and Child in his Devaki and Krishna, and the worship of the Infant Christ will have pre-existed for him in the cult of the infant Krishna. If he could be made to understand the meaning of the worship of the Sacred Heart, he would be irresistibly led to connect it with one of his most revolting forms of worship. The philosophic mind of the Brahman will develop and re-arrange the new facts into new triads, the female element being largely developed, as it is now in the Devi and Sakhti. The Hindu will argue that an Heavenly Father and His adorable Son care as much for the people of India as for Spain and France. They will conclude that the Virgin Mother should do as much for St. Thomas, the Apostle of India, as for St. James, the Apostle of Spain. This

might give birth to an Indian Pilar. The necessity of opposing Secular Education, a heretical Government, and an alien Conqueror, would quite justify an Indian Lourdes. The French Priests attribute the Philloxera among the Vines of France to the wrath of God with the French Republic. Surely the continuous famines of India would, in like manner, evidence His displeasure with the Anglo-Indian Tyranny. The nominal Christian of the Indian Roman Catholic Church will indeed look for Christ and His precious promises, but he will fail to find them amidst the congeries of European Legend and the wide-spread development of spiritual Hero-worship. The African will recognise with delight his old fetiches in the Skull, Bones, Hairs, and fragments of Dress of Saints and Martyrs. But enough. For these simple and philosophic minds the simplest form of our Religion is necessary. And we ought to be thankful that it is so simple as to admit of the highest and the humblest receiving it alike, where nothing is added to the old story of the Bible.

OUR CRIPPLED CHILDREN.

By H. A. Forde.

[Papers for Mothers' Meetings.]

XXXVII.

OUR crippled children! The words sound very sad. "Thank God, mine are all straight and strong," says one mother, and it is something to be very thankful for. But listen to the cry of another mother, living perhaps in the same street: "I shouldn't mind so much if the poor child could only make its own living." She is speaking of her boy or girl limping about on a crutch, or perhaps sitting helpless in the chimney-corner. Yes, that is the saddest part of the crippled child's fate, when it is born among what we call the working classes, it cannot make its own living; while its parents live it may have the snuggest corner by the fire-side and the warmest place in their hearts, but when they grow old or die, it must be dependent on charity or go to the workhouse.

This grievous state of things must have distressed the souls of some kindly and wealthy people in the year 1851, for at that time a Home was set on foot for crippled girls, with the view of teaching them a trade and enabling them to support themselves in after life. The

Home is in a great thoroughfare, in the parish of Marylebone. It is a large, airy, old house, near to one of our great parks, and any one who likes to do so may ring the bell in the outer wall, pass through the roomy court-yard, and ask to see the crippled children.

Let us do so to-day. It is a blustering winter's morning, and we are sure to find the large family at home.

A stout girl in a blue and white gown, with a good conduct medal hanging round her neck, asks us into a little front parlour. She is not a cripple we are sure. She looks the picture of health, but in the parlour is a pleasant-faced poor soul who has, no doubt, grown up in the house, but who still goes by her old name of "Tiny." And tiny she is still, and always will be, though she looks to have all the cleverness of a larger growth. She is a monitor now, we are told by the Secretary, who comes in to welcome us and straightway conduct us to the work-room.

There are sixty or seventy girls sitting about this large, warm, well-lighted upper room, and at a first glance we hardly take in that they are all cripples, for they are comfortably seated in little arm-chairs suited to their size, and the poor useless legs are out of sight. The faces, turned up at the appearance of a stranger, brighten as readily as those of healthier children, and there is no lack of shining hair and even of plump cheeks among the party, though here and there is a face marked with that sad look which seems peculiarly to belong to the cripple, and every now and then a veritable dwarf lifts its heavy head among the crowd. They all look *so old*. That is one of the ideas that forces itself upon us as we gaze at them. Yet the ages of the young workers range between twelve and eighteen. What are they all doing? That is easily seen. The fingers are mostly busy with straw plait of all sizes and colours, from the new-comer who toils at stitching odd bits of plait together for practice, to the grown-up girl who hardly can look up at us, she is so busy fashioning the fine straw hat that is "an order," and will some day shade the pretty face of some rosy darling who cannot be kept still a moment, and who never dreams of this room full of crippled little maids. Her mother has thought of them, though, or she would not have given this order.

Come a little further: what a strange old-fashioned bonnet that girl is sewing, and the next! Who does wear such shapes now? A pleasant young woman in charge is quite ready to tell us. Just across the way there is a large Charity School, and every year it sends an order to the Cripples' Home for bonnets. Ninety-six are wanted now, all of one shape, something like a small coal scuttle turned

and important. They are not cripples at all, but healthy children taken in and trained for domestic service, and they wait on the more helpless of the cripples. In the bedrooms these healthy girls are scouring the floors and arranging the neat little pink-striped beds, into which, at evening time, they will have to lift some poor, half-helpless body. In the kitchen two or three of these girls are attending to the gas cooking-stove which prepares the dinner for the hundred inmates of the house. Remembering the troubles of the great snow week in January of this year, we ask how the Home fared at that time? There is a cry of dismay at the recollection. Oh, the gas failed, and the dinner had to be sent out to be cooked, and the house was in darkness, and for a week there was no water; but the work-house and other great neighbours were kind, and helped the Cripples out of their troubles.

What is that curious machine of which two girls are turning the handles? Look in: it is a trough of flour, and this is a kneading machine—a great saving of trouble; the bread is made at home, but not baked; that is proved to be too expensive in gas. Of course we must taste the bread, as a royal visitor did before us, no less a person than the beautiful, gracious Princess of Wales, who visited this Home in 1874. So out comes another machine for cutting the bread, and while a slice is presented to us of the really nice wholesome loaf, we are told about this charming visitor, how she went all over the house, and won the hearts of Cripples and Monitors, and would-be servant girls, and how finally she wrote her name in the visitors' book—"Alexandra, Princess of Wales"—and called for a quill pen to do it with, because she does not like steel pens. But the quill pen was not found in a minute, so the fair lady made the best of the steel nib, and clearly enough wrote down how pleased she was with all she had seen.

As we were on the subject of visitors, we were shown another noble name in the book—that of a Russian Prince, Chamberlain to the Emperor, a name too difficult for me to spell or pronounce. He came with the view of seeing how things were done here, that he might set up a similar asylum in Russia. He remarks that he thinks the institution most excellently managed; and so, indeed, it seems to be, judging from the happy looks of most of the poor girls. They seem quite at ease; there is no stiff school look on their faces; they might almost be in their own cottages, only they seem even more comfortable than they could be there.

But to come back to the thirty "domestic girls," as they are called. In the wash-house they are hard at work, wringing and washing. In

the laundry, there they are again, drying and ironing, while the old Tom cat lies almost inside the vast stove, where a perfect regiment of flat-irons are heating themselves. In fact, you come on these working bees in every corner. They learn everything, we hear; a fortnight is spent in the laundry, a fortnight in the kitchen, a fortnight in the rooms, and so on, till, at the end of three years, they are supposed to have a good idea of all sorts of work, and then they make up their minds what post they would like to fill, and their friends, or the Institution, try to get them places in good families. Do they make good servants? we ask. Yes, many of them do; but again, of course, there are idle girls here as in all large communities, and such will never get on, however they may be pushed. One lady last year was so pleased with the improvement of a girl that she placed in the Home, that she sent £5 to the funds of the Institution.

But in speaking of these girls, we are forgetting our poor cripples, and they, after all, interest us most just now. In looking at them all once more, we are struck afresh by some quite elderly faces, and we ask for an explanation. Then we hear that there are a few *life cases*, inmates who are allowed to live on here, and who fall naturally into such grooves as they can best fill, and make the place their home. One has been here over twenty-one years, and by her bedside stands a pretty little invalid table with her books and every comfort she can possibly need at night. The Committee gave her this present to commemorate her strange coming of age. She is one of the helpless ones, and lies on a couch in the work-room, doubtless very useful in her own way, a monitor respected and beloved.

The Cripples, like the domestic girls, remain three years in the Home and then usually take situations, either as straw workers or dressmakers. Since people have taken so much to wearing what are called millinery bonnets, or machine made articles, the straw business has gone down, so it is perhaps as well that dressmaking can't be so easily dispensed with. Sometimes the good food and care, and the skilled services of the doctor, work so well together that a girl's health is wonderfully improved in the Home. "One girl who entered the house on crutches is now no longer a cripple, but a fine young woman able to do her work satisfactorily in a clergyman's family as house-maid. Another who could only be carried about, or crawl on the ground when first she came, is at the present moment enabled to stand upright, and, with the aid of crutches, to walk to the House of God."

There is a nice garden to the Home, though it does stand in a busy London street, and here in the summer the poor girls may sit

and enjoy the flowers, and even have a little garden of their own if they are strong enough to care for it.

Every morning if fine the girls go out for a walk, I was going to say, but for some there can be no walking, and these have their own carriages. Fifteen perambulators await their pleasure, and snugly seated in these, the poor cripples enjoy air and change and sunshine in the happiest fashion. Greater change still however is the yearly visit to the seaside. There is a house belonging to this Institution at Bognor, in Sussex, and here every girl spends a month in the summer. Can you fancy anything more delightful to look forward to?

Treats, too, the girls can appreciate, like any other ninety young people in their teens; rich friends near London, but outside the brick and mortar streets, ask them to their pretty lawns in the flowery months of the year, and there they are well amused and enjoy out-of-door feasts, and come home laden with sweet blossoms which will remind them for days of Highgate or the banks of the Thames. Then the Crystal Palace has invited them once to come and see all its wonders, and Madame Tussaud, of the Waxworks, has given them free admission to see her big dolls, while other entertainments again are occasionally provided by loving hearts for these our crippled children.

And now I hope that some rich people may read this Paper and be moved to send a subscription or donation to the funds of the "Home," for it is not a very rich Institution, and it is a very kind, and good, and needed one. If I had gone to a Home of this sort and found it had beautiful rooms and excellent rules and yet saw its crippled children with downcast faces and prim school-girl manners, I should not feel happy about it. I should think something must be wrong in the management, and I should not have the heart to beg people to send money, or girls, to it; but in this Cripples' Home it seems to shine out before one that the rule of love is here the law, and so the children must be as happy as they can be in this troublesome world.

We have no Pool of Bethesda in these days, so we cannot help a poor lame creature to step into the "healing waters"; but we can still join in that Angel's work who troubled those waters, by doing all in our power for our poor crippled little sisters, who, now that the earthly hand of the Lord Jesus cannot be placed upon them, must wait for the "life to come" to be at last, and for ever, made "whole."

A SCENE IN CEYLON.

From the Ceylon Gazette.

Visit to a Buddhist Temple: The Sacred "Bo" Tree: Temples and Priests of Buddhism: The "Fairest 'Nothing' ever Passed on Man": "The Gods Worship me!"

A CORRESPONDENT of the *Ceylon Diocesan Gazette* gives an interesting description of a Buddhist Temple at Dodanduwa, a village about nine miles north of Galle, close to the sea, and famous as a stronghold of Buddhism. The temple stands on a slight eminence, overhanging a still lake of wonderful beauty with the bright green leaves of numberless shrubs and creepers shading it on all sides. We were struck by the contrast between the calm loveliness of Nature and the strange weird works of art before us. On our requesting to see the temple three priests in their yellow robes came from the Pansala, or priest's residence, which adjoins the temple, and accompanied us round; but we noticed that they seemed to know little of the meaning of what they showed, and left explanations mainly to our guide. The majority of the priests are said to be extremely ignorant of their own creed. First we looked at the sacred Bo-tree (called Bo-deva—"the Divine Bo") always planted in the temple precincts, and supposed in every instance to have sprung from a branch of the original tree at Anuradhpura, said to be the oldest in the world. The stone altar in front of it, a large low slàb, had only a few flowers upon it, but a much more direct worship was being paid by two women who knelt before the tree with outstretched hands, and did not appear to regard us. Here, indeed, there was a literal "bowing down to the stock of a tree." On the other side of the tree was a large niche which we learned had contained a statue of Buddha, now placed within the temple. The next thing which we viewed was a little shrine apart from the main building, and used for the worship of Vishnu, or some other Hindu deity. It was small, dark, and stifling, the inner room being filled with large statues on either side of the principal one, to which a boy-priest who was with us gave unintelligible names. In the front room was a mean and dirty altar with a tiny dip burning on it, and the whole place had an appearance of neglect. My friend said that the shrine was formerly within the temple itself, and this sort of patronage of Hinduism—common among the Buddhists here—illustrates the early toleration so characteristic of their creed. In another temple I have seen the figure of Vishnu, as it was said to be

in attendance on that of Buddha, and the priest told us that it was worshipped, though not by himself.

Next we turned to the dagoba or bell-shaped monument, supposed to cover a relic of Buddha. On four sides of it there were small wax figures, most of them gilded, in glass cases concealed by doors, representing Buddha in other attitudes besides the traditional sitting one, as with the hand raised in giving instruction. But all had the same heavy, flat, emotionless face, which to an Eastern is, I suppose, the perfection of beauty. In front of one of these tiny shrines was a fantastic piece of cloth hanging from a stick, and intended apparently as an outline of the human form, though the resemblance was not obvious. Entering the temple we saw in front of us a large gilt statue of Buddha, flanked by two smaller ones, all behind glass, and guarded on each side by two stalwart figures with spears and helmets, more skilfully carved than the central statues. On each side of them an opening leads into a corridor which runs all round the building. This is carefully paved and kept very clean, while its walls from floor to ceiling are covered with frescoes, evidently new. The lower row represented places of future torment. One of the priests said that the full number was 136. In all these frescoes the grotesque was combined with the horrible in a way which cannot be described. One could but marvel at the weird imagination which could invent such horrors, or devise such a variety of them. The Oriental fancy seems more capable of depicting the hideous than the beautiful. The priests seem to regard them without awe, so that they appear to be designed only to strike terror into the popular mind. One fresco represented some men in a lake of fire devoured by a monster, and our guides informed us that this was the fate of all who did not honour the priests. They appear to treat these matters without awe or seriousness, or as subjects for a languid curiosity. Buddhists, however earnest or pious, have no habit of reverence.

The frescoes on the inside wall related to events in the life of Buddha; these were more pleasing. He is depicted in one as a royal prince in his carriage witnessing the four sights which prompted him to renounce the world; in another he is seen on horseback, clearing a river at a bound; and then cutting off his long hair, and parting with his fine clothes. One of the most curious scenes was the attack of Mara the evil spirit to prevent his attaining to Nirwana. Mara sits on horseback with a train of grotesque friends behind him, and malice in his face. The air is full of spears and axes descending upon Buddha, who sits under the Bo-tree with the usual placid, unmoved countenance, as if he was taking no notice. In the same

picture Mara appears on the ground crushed and vanquished; and in the next Buddha receives honours. This story is a later addition to the legend, borrowed, as some think, from Christianity.

On leaving the temple we were shown a room where the reading of Bana, or the Buddhist Scriptures, takes place. It was an untidy, cheerless place, with a pulpit in the centre, and a canopy over it. In the verandah outside sat a novice, repeating Bana in the usual sing-song manner, without expression or emphasis. In a small room adjoining the sacred books are kept, stowed away in glass cabinets, but the atmosphere was stifling, and we quitted it hastily. We declined the offer of the priests to show us their abode, the Pansala, and quitted the enclosure, after bidding farewell to an aged and benevolent-looking priest in the vestibule. I said to my friend, "If anything would prevent a man becoming a Buddhist, I should think it would be the sight of a Buddhist temple." Yet Buddhism gains a hold upon the people, and has to some extent moulded their character, though it is only a few earnest men and women who practice the self-denial, charity, and contemplation which Buddha enjoined. The sense of responsibility is almost lost in the belief that a man's happinsss or misery depend upon the "karma," or deeds of a previous birth. The priests neither preach nor teach, but beg for food, whilst the worship consists of offerings of flowers and visits to the temple on festival days; this seems to accord with the natural indolence and easy apathy of the Singhalese. It was a true observation of Bishop Milman: "The Buddhist religion is the hugest and fairest 'nothing' that was ever passed off upon man. If its end is nothingness, there is also a present feeling of nothingness, a continual '*cui bono*' rising up in one's mind, in the midst of its innumerable outward manifestations and inward metaphysics."

Mr. Marks observes: "The Buddhist priests never bow. They act on the principle of the Brahmin who, when asked whether he worshipped the gods, replied, 'No, the gods worship me!' When I was in Mandalay in 1870, I was present on a great State occasion in the palace of the King of Burmah. About 800 Buddhist priests passed before the throne, each receiving a present at the hands of the Royal Princes. When the priest who had been the king's teacher appeared, the monarch himself rose from his throne, came forward, and with much grace handed him the present. He received it, as the others had received theirs, without the slightest sign of acknowledgment, and filed off with the rest, not one of them, from first to last, bowing to the king! A similar attempt at discourtesy on principle was, I believe, attempted at the Prince of Wales' levée at Colombo in 1875, with the result that several Buddhist priests were excluded."

THE CHURCH UPON THE WATERS.

[MISSIONS AT HOME.]

BY J. BATTY.

"'Tis something that we kneel and pray
With loved ones near and far away;
One Lord, one faith, one hope, one care,
One form of words, one common prayer."

SOME forty years ago a young clergyman at Bristol, warmly interested in the welfare of the many seamen who were continually passing up and down the Bristol Channel, first began the work of a Missionary amongst them. From ship to ship he went, going on board their vessels whenever an opportunity offered, inviting them to attend Services, conducting Divine Worship, distributing books and tracts amongst them, and availing himself of every opening for giving them instruction. But the work was a great one, and one which grew beneath the labourer's hand; for this volunteer Missionary soon found that it was not only on vessels in the roadstead off Bristol that his services were gladly welcomed, but further out in the Channel, off Cardiff, Penarth Road, and even as far as Swansea, till at length Milford Haven was added to the sphere of his work. The task was gigantic, but the earnest spirit which had begun the work neither flagged nor failed. One vessel after another carried away some remembrance of his active work, some memorial of his teaching; but he knew well how much more was needed, how widespread the harvest which waited its ingathering, and it was only after twenty years of devoted work, and having assisted to establish in Bristol a Society specially for the purpose of carrying on this Mission amongst the sailors in the Bristol Channel, that he resigned. In the following year the "Missions to Seamen Society" was founded in London, and afterwards united to the Bristol Society. The Bristol Channel was the cradle of this sort of Mission work. Here the first Mission yacht was built, cruising amongst the various islets, sailing up and down the roadsteads, a well-known and much-loved craft amongst the many sailors who year by year came within reach of its influence.

We cannot, if we would, in these pages trace the whole history of this Society from its first formation up to the present time, neither

do we propose to point out the great need of such a Society amongst seamen, of whom we are told that *more than one-half* come to an untimely end. The spiritual condition of the sailors in our Royal Navy is generally well cared for. With chaplains and naval instructors on board about one-fourth of Her Majesty's ships, with well-supplied Libraries, Service and Hymn Books, and with every facility for holding Divine Service, it is not of *these* that we are now writing, but of the vast number employed in the mercantile marine. England possesses the finest Mercantile Navy in the world, the seamen thus employed numbering a *quarter of a million.* Yet this does not convey an adequate idea of the total number whose business is on the great waters. Add to these figures the thousands employed in fisheries round our coasts, the number of foreigners sailing under the British flag, and in every sense British subjects (for example the Peninsular and Oriental Company alone employ *five thousand* Lascars), and we find the number vastly increased of those for whose spiritual welfare the National Church is bound to care. We may well rejoice that from the small beginnings which we have described there has sprung up so great a tree, whose wide spreading branches are reaching to many a distant spot, and gathering under their shelter many once neglected outcasts. "Our merchant fleets go wherever cargoes can be carried with profit to their owners. Corn, wine, timber, cotton, sugar, tea, rice, coffee, and endless other commodities, are committed to the care of seafaring men to bring to our homes for the supply of our daily needs. It is only just to commiserate those who are thus withdrawn from the ordinary means of grace, public and private, and are denied, many of them for life, those ministrations of religion which are within the reach of every landsman."

There is so much that is full of the deepest interest in the work of a Society like this that our only difficulty is to cull from the pages of its various publications just those few particulars which will best supply the reader with a general view of what it undertakes, and of the manner in which it carries out its work. For this purpose we have selected one or two examples of its labours in Foreign Ports, at our Home Ports, and amongst Foreigners, Coasters, and others brought as it were accidentally within reach of its ministrations.

As a picture of work in Foreign Ports we select the following notice of work in Mauritius :—

"About 15,000 seamen annually pass through Port Louis. Bishop Ryan tells us that, finding that a schoolmaster used to devote his half-holiday on Saturday to visiting the crews of the ships in harbour, he determined that something more should be done. Services were

accordingly established on board a mud-dredger, under the conduct of a layman. Probably this was all the island could at the moment afford, but the Bishop received constant complaints that the sailors didn't like the dirt, nor the slovenly way in which the Service had, in such a place, to be conducted. One morning, when he was preaching in the Cathedral respecting the Good Shepherd, and the privilege of looking to Him, the Bishop suggested the necessity of bringing the seamen under the Gospel. The captain of the port subsequently called upon the Bishop to expostulate against sailors being put off with the mud-dredger, and the hull of an old merchant ship was purchased as their church.

"Still the sailors were not contented with having only the ministrations of a layman. They wanted 'a regular built parson,' to give them all the privileges the Church affords to landsmen. A clergyman was accordingly ordained, and the sailors, proud of their parson, sent home for proper robes, and rigged him out better than any clergyman here. As many as twenty-five boats from so many different ships crowded round the Church ship on Sunday morning, and a larger hulk had to be purchased. The Bishop says, 'The Services on board the ship were exceedingly delightful.' We suspect, none the less, that this sailor-congregation was not very deeply distressed when a storm drove the hulk on shore, and thus suggested to their landsmen friends that the land, after all, was the proper place for the next Church. The result was that Bishop Ryan's successor had the privilege of consecrating the pretty little church which the sailors considered as their own, and where excellent work has been done.

"Singapore is another instance of the Mission work of the 'Church upon the Waters.' Upwards of 9,000 seamen visited the roads here in the single year 1874. 2,021 of these men were present at Services held by the Seamen's Chaplain, either afloat or on shore, on the Lord's Day. 'Unhappily,' he writes, 'we have no Church for sailors. The Services of the Mission are in consequence necessarily confined, in a great measure, to those held on board ships in the roads, or in rooms placed at the Chaplain's disposal upon the various wharves.' The store-rooms at Singapore do not seem to have been more popular with seamen, however, as places of worship, than similar ungarnished Mission-rooms are nearer home. As a rule the Services held afloat on board a selected ship conveniently situated were much better attended. The shipping lie at some little distance from the land, and a Church-ship, such as the sailors at Mauritius were so glad to exchange for a stone edifice ashore, was the very thing which was the most desirable here. Without this, wrote the Chaplain, three years'

experience convinces me that whatever good is effected by our Sunday Services is too often weakened, if not totally lost, from there being no opportunity of following up the impression made by Services on week-days. Besides which, sailors, like other men, perhaps I ought to say more than other men, require to have free access to their clergyman at all times. . . . It is impossible to over-estimate the advantages of a place specially provided for the purpose of Divine Worship in a harbour such as ours, advantages which would be shared by all the seamen who visit this port, but which would be especially felt by officers and men employed in vessels belonging to the Straits Settlements.

"Vessels employed in the foreign trade make a longer stay in harbour, and it is seldom that they do not spend one or more Sundays in every port to which they sail. Besides this, it is becoming common for the captains of these vessels to assemble their men for Divine Worship on the Lord's Day whilst at sea. But such a thing is entirely unknown in the vessels trading in and about these Settlements. I have met officers, especially engineers, belonging to these English vessels, who have assured me that they have been trading from port to port here for months and months without having an opportunity of attending Divine Service, or of visiting a clergyman. In some of these cases I had repeatedly visited the ships to which these men belonged, but had never before met the men themselves, as the nature of their employment necessitated their presence in the engine-room during the working hours of the day. To reach such as these, and to supply their many wants, a floating church is absolutely indispensable. They could and would attend Divine Service of an evening after their day's labours were ended, if such privileges were within their reach. This last opinion has been questioned on the specious ground that tired men would not voluntarily so assemble on a hot evening in such a climate. What this is worth will be seen when we state that we ourselves once served for five years in a frigate, on board which, in a precisely similar climate, officers and seamen voluntarily assembled every evening in a very close cabin for a little Service. The practice is common on H.M.'s ships in all parts of the world. We have ourselves no manner of doubt whatever that the chaplain at Singapore would never want for a week-evening congregation of sailors, if he were able to offer them a hearty, cheerful Service."

Scarcely any better example of the work of this Society at Home is perhaps to be found than that of Swansea. Swansea now possesses its own neat little Seamen's Church, St. Nicholas, situated close to the entrance of the Docks. From the Flagstaff, in the enclosure

round the Church, floats the well-known Blue Flag with its White Angel. The Church will accommodate about 350 persons, and is always well attended by seamen and their families. All worshippers are provided with Prayer and Hymn Books. The Service is very hearty and very congregational; plenty of singing, and the responses well given. Much care and attention are bestowed upon the seamen to prepare the way for these Services. There is careful visitation from ship to ship, and all new arrivals are made acquainted with the hours of Service and invited to attend. When the hour draws nigh some one is always in attendance to give them a welcome at the Church Door, to find seats for them in the Church, to provide them with books and point out the pages to be used. The officiating minister gives out the number of the page in the Prayer-Book to which they are to turn, always pausing a little while to give time for the worshippers to find their places. Very solemn and very happy are these seasons of Public Worship in the Seamen's Mission Church. Above all is it most encouraging to find that there are always a number of Communicants, the average being, at the early Service, usually about eighteen, and at the later about twenty-eight.

The clergymen who work amongst the seafaring population on our Coasts, or who are stationed at some of the large Ports, need many special gifts to aid them in their work. Readiness in mastering foreign languages is a very useful gift, and the Chaplain at Southampton, who could converse fluently in at least two of the languages of Hindostan, was thereby specially qualified for his work at that important station. The nearer-home languages of Europe—French, Italian, Spanish, Portuguese—are all useful to the pastor whose Parish is the wide ocean, more especially if his work lies on the Southern Coast of England; just as Norwegian and Dutch are the most helpful on our Eastern Coasts. But there is one mode of communication still open even to those who do not possess this useful gift of conversing fluently in the many tongues of other lands. By the help of the Society for Promoting Christian Knowledge, the St. Andrew's Waterside Mission, the British and Foreign Bible Society, and the Religious Tract Society, Bibles, Prayer-Books, and Tracts are largely circulated amongst these seamen of many nationalities. Archdeacon Hore at Singapore stated that the Prayer-Books sold there, at the Depôt of the S.P.C.K., were purchased "by dozens," merchant captains being eager to possess them, that they might the better be enabled to conduct Divine Worship on board their ships. Even in ports so thoroughly home-like as those on the Tyne the Prayer-Books in Foreign languages are of great value.

When we speak of the Tyne Ports let it be remembered we are speaking of a length of river extending some nine miles; the principal towns on which are Newcastle-on-Tyne and North and South Shields. Ships from almost any nation in the world may be met with throughout the entire distance. At South Shields an old twenty-six gun Frigate serves as a Church, a Parsonage, a Home for the Scripture Reader and Shipkeeper, a Reading-Room for the men, and contains besides a Library supplied with books in many languages. In addition to the daily Service at the Sailors' Home and the visitation of lodging and boarding-houses where sailors are likely to be found, there is a Sunday Evening Service, held at the little watch-house of the Volunteer Life Brigade, of which the Chaplain is an active member. This little building, which is neatly fitted up and furnished with a harmonium, stands close to the water's edge, and here many a shipwrecked crew has returned thanks to Almighty God for rescue from a watery grave.

But we have given examples enough of the kind of Mission work carried on by this Society. There is another of which we are equally bound to speak when treating of the "Church upon the Waters." We refer to the St. Andrew's Waterside Mission. To do justice to the noble work accomplished by this second and most successful Agency is however quite impossible within the limits of our present Paper.*

"INDIA IN 1880."

BY SIR RICHARD TEMPLE, BART., G.C.S.I., C.I.E., D.C.L., &c.†

BY GENERAL ROBT. MACLAGAN.

AT the time of the great outbreak in 1857, which so rudely shook the British sovereignty in India, but without moving its foundations, it was noticed that just a hundred years had passed since the events which first gave Britain a footing in that country as a ruling power. People who were thus bidden to observe the dates gave ear to a reported prediction that a century was to be the term of our supremacy in India. This reported prediction, however, had not been much heard of before, and it soon ceased to be referred to when it was seen that England was not, after all, loosening

* See, in this connection, the interesting passage upon the above Mission, to be found in our present "Notes of the Month."—(ED.)

† London: John Murray.

her hold on that splendid possession which had been committed to her charge. She was steadily and strongly breasting the sea of troubles that had surrounded and threatened well-nigh to overwhelm her. The prediction might perhaps be content to take the political death of the old East India Company as sufficient fulfilment when nothing further came. But England's enemies in the East, who had hoped to rise on her ruins, and her friends who had come to fear what others hoped for, began to believe in her again, as she reared her head above those waves, and re-asserted the might which had given her a recognised position in India, and by which (but not by might alone) she was prepared to hold it still.

Not now such a position as Plassey gave her. For what a century of growth it had been! Before 1757, Britain was only represented in India by a few scattered trade settlements on the East and West coasts, and near Calcutta. These settlements were not at first very specially distinguished above those of the Dutch and French, established on a similar footing of trade. Even as traders they had all their little military establishments of a miscellaneous kind. And not till after many struggles with their Native and European neighbours had the English title to be reckoned a military power in India been recognised. The fortune of war in the south gave them a place over their strongest rivals, the French, when both were armed on behalf of Native states, and also doing their part in the hostilities which set the two nations against each other in Europe. It was a new attitude that Britain was about to take up when, after further proof of power, in a new field, she set her foot down in Bengal, intending to stand and to stay there.

Continuous advance, through varied fortunes, marked the hundred years from Clive to Canning. During the first quarter century, England's power in Bengal was rooting itself and spreading its branches widely and irregularly. The English in India, no longer the mere servants of a merchant Company, but arbiters of the affairs of rival Native governors, and dispensers of patronage in virtue of their felt mastery, soon became the undisputed rulers of a Province. It was but a small territory that England held of her own, and her larger charge she ruled at first on behalf of a Nawab nominally under an Emperor in far distant Delhi. But this was the small beginning of that growth of power which ere long transferred the empire to the nation of the traders. Before the end of that first quarter century after Plassey, the territories acquired and ruled by the East India Company had become large enough to need a new authority with higher powers for the management of the whole under the direction

of the Company at home. And an old servant of the Company at Calcutta, who had become Governor of Bengal—Warren Hastings—was made the first Governor-General of the British possessions in India.

The military successes and political influence of the English in India during the next five-and-twenty years, while the country was suffering under the continuous wars of the Mahratta States, became more firmly recognised and widely felt. And they were during all that time preparing the way for further extension of the English rule. Alliances were formed with the principal Native States. The British Government began to take a more lively interest in Indian affairs. Further provision was made for the growing wants of Indian administration, and for the control by the ministry of the proceedings of the Merchant Government.

The next similar period saw further progress in the same direction, with further additions to British territory, in the West and in the East. The trade, of which the East India Company had held a monopoly, was thrown open, when the questions connected with the periodical renewal of their charter came under consideration in the beginning of the present century. And now began connections of a new kind with neighbouring countries, in view of possible attacks on India from without, at the instigation and with the aid of hostile European powers. It was not very long before the Government of India and the controlling authority at home decided that a time had come for counteracting, beyond the boundary of our possessions, the influence that was suspected of this aim.

On a larger scale, and in more rapid succession than at any former time, were the additions to British territory in India in the fourth quarter of the century. Four provinces and some smaller territories came under British rule during this period. It was in other ways also a time of great activity and progress. Interior communications were extended and improved, railways and the electric telegraph were introduced into India, agriculture was aided by new and large works of irrigation, education received a great impulse and was brought under more systematic direction, and with the access to large fields opened in new territories fresh efforts were put forth by Christian Missions. Then came the great storm of 1857, which has been variously connected, in the minds of different people, with the abounding vigour and energy and unrestrained action of which these and other things were the outcome. But the storm has not stayed or thrown back any of them. Since that great convulsion, which made men look back a hundred years to our small beginnings,

and called us to "set in order the things that were wanting," nearly another quarter century has passed. It has been a time of building up and strengthening, of great internal progress, of enlarged educational activity and Missionary effort, and of all measures for the advancement of civilisation and the welfare of the people. It has not been without its full share of trials, troubles, and distresses. Widespread calamities have called forth remedial measures of unexampled magnitude. And earnest honest effort has been made to meet the wants of the country and of the day, and to improve the relations between the governing race and the people of India. At the present time, we find Britain in possession of territory in India in eight provinces, covering 900,000 square miles, with a population of over 190 millions, of whom 536,000 are Europeans, Americans, and Australians. An area of 580,000 square miles is occupied by feudatory Native States with 49 millions of people. British India has an army of 65,000 Europeans and 125,000 Natives, with an equally large organised Police force. It has an imperial revenue of upwards of 60 millions, and a total import and export trade of 125 millions. It has 8,700 miles of railway open, with nett receipts of over five millions, employing 3,800 Europeans and 142,000 Natives. About 2,500 of the former belong to Railway Volunteer Rifle Corps, in addition to the various corps of English Volunteers in the large British stations. There are 5,500 Post Offices and 58,000 miles of postal lines; between 19 and 20 thousand miles of electric telegraph, and 240 telegraph offices. Irrigation canals with permanent flow of water have an aggregate length of between two and three thousand miles of main channel open, supplying manifold distributing channels. There are, besides, numerous canals of another class, filled by the annual rising of the great rivers, and hundreds of artificial reservoirs for irrigation, the whole protecting the crops of an enormous area of country. A sanitary department is maintained in each Province. Hospitals have been provided in all large cities and stations, and dispensaries in all towns and principal villages throughout the country. There are courts of justice in every district, with High Courts at chief stations of Provinces and a rapidly increasing body of Native as well as English barristers. Education, English or vernacular, though still very far below what is wanted and aimed at, has been carried into every part of the country, either under the direct management of the Government or under Missionary and other societies, with Government support. There are three Universities. Schools of Art have been established at several large places, museums, schools of medicine, and schools of engineering. And considerable progress has been made

with Native female education. Special schools have been established for various classes of the English population—schools of a high class for boys and for girls, schools for the children of European soldiers, schools for the children of Europeans employed on the railways. Christian Missions, of the two great Church of England Missionary Societies, and of other Societies and Churches, have occupied all the most important cities and stations in British India, and several places in Native States. Medical Missions have been added, and Missions to women. Besides the Mission schools giving Christian instruction to all their pupils, there are Divinity schools for training educated Native Christians for the ministry. There are now upwards of 460,000 Native Christians of the Protestant Church, receiving large additions annually, and including between two and three hundred Native clergy with a large body of catechists and teachers.

This is the India in 1880 of which Sir Richard Temple undertakes to give an account.

No one is better entitled, from personal experience, to take this task in hand. There is probably no living Englishman—and it may, with at least equal confidence, be said there has been none in days gone by—who has seen so much of India as Sir Richard Temple. Seen it, that is, not as a visitor or traveller, but as a man employed in important duty, administrative or special, in every part of India where he has been, and this for nearly thirty years. These duties have brought him into contact with the people of every class, with the rural population and the wealthy and cultivated Native gentlemen, with the Indian princes of every rank, and with all classes of European dwellers in India, official and non-official. Nor is it merely that his duties have given him many and varied means of acquiring a knowledge of India and its condition and progress, a familiar acquaintance with its people and personal share in its Government. His physical energy and unfailing vigour have given him advantages which not many others could command, who might be called to similar duties or be favoured with like opportunities. Add to this that his pencil has ever been as busy as his pen, and it will be seen that India, in all its manifold aspects, has in every way found a most able exponent.

The comprehensive character of the book we are noticing is seen at once from a glance at the headings of the chapters and the outline of their contents. Everything relating to the country itself at the present day—its physical condition and the objects of interest in nature and art which it has to show—the people and their condition—the European inhabitants—the British administration—and the Native States—is treated of in detail. It would be difficult to find any subject of

importance relating to India in 1880 which does not find a place in this volume. The book deals little with opinions, largely with facts. Its purpose is description, not discussion. This is explained in the Preface and introductory chapter. In some places this general plan is departed from, where explanation involves a statement of the views which have been held on certain subjects. This, it will be seen, was imperatively necessary to a right understanding of the present state of these questions.

Among the many books we possess about India there are three of a character somewhat similar to this of Sir Richard Temple's, and dealing more or less with the same subjects, but at an earlier date. There is Colonel Chesney's "*Indian Polity*," which appeared some twelve years ago, when the new arrangements which followed the restoration of order after the Mutiny had come into regular operation. "*Modern India and its Government*," by Sir George Campbell, was published in 1852, five years before the Mutiny. And the Papers of Mr. Henry St. George Tucker, of which a selection was published under the title of "*Memorials of Indian Government*," belong to a still earlier period,—some of them written as far back as 1829. They were given to the public after the writer's death in 1851. It is interesting and useful to look at these works together. Each has, in its time, been, and still is, of the same kind of service as that which we have now before us. "It behoves those who have fresh memories of the country," Sir Richard Temple observes, "to record their recollections before the freshness begins to fade. By such a record they set up landmarks to denote the steps by which the age is advancing, and leave such vestiges on the sands of change as may help to guide the students and workers who are to follow."—(p. 2.)

The study of the constantly changing and advancing condition of India is most needful, as our author points out, for all who have to offer an opinion on Inidan affairs, or take any part in their management. Every one who has been concerned with Indian questions and Indian work will recognise the truth of Sir R. Temple's remarks on this subject:—"Men who have specially studied the country or travelled in it, or taken part in its administration, will naturally think that the knowledge acquired at the time and on the spot will be always valid, that the experience gained under certain conditions will be ever applicable. However valuable such knowledge and experience may be, as constituting a preparation for judgment, they must be supplemented constantly by fresh study and new observations. There is danger lest data, sound in themselves, should lead to unsound conclusions, by reason of the shifting character of the circumstances.

. . . . Those who are conversant with the country must, by the study of current events, strive to march abreast of Indian progress, and to keep pace mentally with the advancing tide of change in the East. Otherwise they will be moved rather by the recollection of India as she was, than by the consideration of India as she actually is."—(p. 2.) To this might be added, with respect to certain matters at least, the possible error of applying to India generally, or to particular parts of it, the knowledge and practice that have been right for certain places or provinces, under conditions not everywhere similar. It will occur to some readers of this book, and the impression is by no means a new one, that progress in India, in late years, has been all too rapid; that some of the changes have been unduly hurried on, and have thus taken a character which is not always to be designated by the word "*improvement!*" There was at one time a great cry against over-legislation, and against laws made applicable to all India alike. This is not altogether answered by Sir R. Temple in his remarks on the "strong current of opinion," in some quarters, "against scientific and systematic legislation for India."—(p. 190.) There have been times of partial unsettlement when intelligent Natives observed with some anxiety the introduction of changes in somewhat quick succession, not in the department of legislation alone but in others also. "The motto of the imperial administration," says Sir Richard Temple, "should be 'festina lente.' By 'festina' is meant that confident energy which must ever be the mainspring of progress. By 'lente' is meant that circumspect caution which is essential to success."—(p. 492.) The condition of the masses in India is one of those questions on which there has been much diversity of opinion. The extreme poverty of the agricultural population, and others, in many parts of the country, has been represented by some who have applied an incorrect standard. Sir Richard Temple takes the opposite view, and the remarks with which he upholds it (pp. 493—495) are well worth reading. It is true that here, as in many other parts of the book, things take a generally satisfactory appearance which is almost too good to be altogether relied upon without some misgiving. "Though endeavour has been made," the author says, "to paint broadly the veritable shadows in the picture, still the lights of various degrees have forced themselves into prominence."—(p. 492.) Most matters treated of, indeed, are made very smooth in Sir Richard Temple's volume, they are stated so clearly and simply. It was no part of his plan to take up or even exhibit the many questions which hang around the various subjects brought under review. And so,

with this appearance of being quite straightforward and simple, things seem for the most part to be all right as they are, and to need only to be understood, not to be discussed.

Of the education of the people and its present extent, the agencies by which it is carried on, and the systems of State expenditure on public instruction, either in direct provision for it or in aid of independent effort, a succinct account is given in Chapter VIII. of the book. Two questions have for some time been agitated among those who are concerned with education in India, or who are interested in it. They have reference to the general principles laid down in the Educational Dispatch of 1854, confirmed by another Dispatch of 1859. They are, (1) the amount of educational work done directly by the Government instead of under the grant-in-aid system prescribed in the Dispatch, and (2) the relative claims on the State of primary and high education. Both these questions have connected themselves with the relations between the Government and the Missionary bodies with respect to education. In the representations of the Missionary bodies and their supporters on the first of these questions, reference is made to the parts of the Dispatch in which it is declared to be the desire of the Government to aid and encourage local efforts on behalf of education by grants of money under certain conditions; and, where the educational wants of any place are efficiently supplied in this way, to discontinue the direct work of the Government in schools and colleges of its own, so as to give free scope to private effort.

The main point to be noticed in the consideration of this question as it affects Mission schools and colleges, is that in the Government institutions education is entirely secular, while, in the others, Christian instruction is added, and is obligatory. It has been declared to be within the purpose of the grant-in-aid system that support should be given to Mission schools and colleges in this way. And this is done. It is a different question, under what circumstances the Government can withdraw from any particular field, and leave it to an agency which requires that all the pupils shall receive Christian instruction. This was not directly in view in the Dispatch. It is obvious that it is attended with difficulties. It means a decision that, in the place where this is done, the secular instruction will, for the future, only be given to those who accept Christian instruction along with it. And it is not exactly an encouragement of local effort on behalf of education, which it was one of the objects of the grant-in-aid system to help and strengthen.

None can be more interested than the Government in carrying out the provisions of the grant-in-aid system, in reducing its own direct

educational work and substituting, at a much smaller outlay, help to other agencies. The Government will not be slow to do this when it is seen that it can be done, with confidence in the secular education that will be given, and with advertence to the duty of the Government to the people.

On these points there is much to be said that could not be fully said here. But one remark there is which must not be omitted. The feeling of the people of India now (speaking in a very general way) towards Christian teaching, is not what it used to be. That is, there is an increasing number of the people who have not the dread of Christian teaching in schools that their fathers had. They are indifferent, or they are even willing, if they have a choice, that their children should have it, if only they can get the secular instruction they want, on which they consider their success in life depends. Still there are many who are not thus indifferent or thus willing. And the Government has to consider the just claims of the heathen and Muhammadan people, and its own character for fair and full observance of the principle that none shall be placed at a disadvantage, as none shall be favoured, on account of their religion or the want of it. The increasing readiness of the people to avail themselves of the Mission schools, when the secular instruction is good and other circumstances favourable, is a helpful sign. When rank infidelity is being sedulously promoted in that country, shaking, as by side winds, the ancient faiths of India while directed against Christianity, we must surely rejoice in the removal of any kind of opposition, passive or active, to the knowledge of the truth, and must gladly welcome every opening fairly afforded or obtained, for the Christian teaching of the young.

What is done, however, must be done with due advertence to the conditions of time and place. A few years ago circumstances were much less favourable to Christian teaching. A few years more and we shall find still greater facilities. There is cause for much satisfaction to Christian people in the advancing change of feeling among the people of India with regard to this religious teaching in schools. Let us use it thankfully, but at the same time wisely.

The second question above noticed is, in a measure, connected with the first. If the Government bestows on the extension of elementary instruction for the masses a larger amount of the money assigned to the educational services, then it will have less for the colleges and higher schools. And so this higher instruction would come to be more in the hands of aided local bodies or Missionary societies. A great deal has yet to be done for the extension of primary education

in India. The proportion of children at school is extremely small compared with the proportion elsewhere. But here too the circumstances must be borne in mind, and progress must be measured by reason as well as guided by zeal. While we consider the position, the knowledge, the traditions, the habits, the requirements, of the classes of people for whose children this education is required, and avoid the mistake of expecting too much and going too fast, let us also notice with satisfaction that the number of school-going children is increasing greatly every year.

"A review of national education in India," the author of this book observes, "would not be complete without some notice of the instruction which is being afforded to European and East Indian children." This is a subject of great and growing importance. The employment as well as the education of these children is engaging the attention of the Government. The whole subject has been treated in an almost exhaustive Report by the Ven. J. Baly, Archdeacon of Calcutta, to whose efforts and advocacy a just tribute is paid by Sir Richard Temple. The negligence or the poverty of parents, which leaves at present upwards of 2,000 European children untaught, at places where there are schools for them, sufficiently shows the need of some steps being taken. There is a higher class who obtain good education in excellent schools at certain hill stations. Many of them well qualify themselves for good situations in the public service. Of the other class some are in a very low condition, and for the credit of the English name, as well as for the good of the country and of these people themselves, it has been needful to make arrangements for their suitable education and training. So long ago as the end of the last century, when the number of Europeans in the British India of that time must have been very small, the prospect of this need had begun to be noticed.* And now the annual number of European lads in India who have to find employment is estimated by Archdeacon Baly at about 300, taking eighteen as the ordinary age at which employment needs to be got.

Sir R. Temple's chapter on Christian Missions in India will be looked into with deep interest. He is acquainted with Missions in many parts of the country. He has known the Missionaries and seen their work. In this chapter he notices the very different views that have been taken of the progress of Christianity in India. Unfavourable opinions and unhopeful views are not generally those of persons who have had much personal knowledge of what is going on. There is more to be said of the results of Missions than any figures

* Tennant's *Indian Recreations*, i. 68.

can show. The estimate of Missionary success which is based on the number of converts within a certain time, or the whole number of Native Christians at any place, is very imperfect. Christian influence is making itself felt, Christian principles are being adopted, Christian knowledge is being disseminated, Christian literature is sought for in many parts of the country where yet the Christian faith is not openly professed. And there are some who declare their conviction of its truth and acceptance of its precepts, who yet at mature age are not prepared to face the social and family disruptions which its adoption would involve. Some feel assured that their children will be Christians, and are willing that they should. There is much just now being done that is not seen; but there is much also that is. The progress of the Native Churches in self-support, the character and qualifications of the Native clergy, the working of Native Church Councils, these and other things give evidence of a life in the Native Christian Church which may well give confidence in its stability and its growth.

A short mention is made (p. 175) of the Cambridge Mission begun a few years ago at Delhi, and the Oxford Mission now being established at Calcutta. Much interest attaches to these two Missions, both on the account noticed by Sir R. Temple, that they are specially intended to meet the men of higher position and higher culture, the leaders of thought and Native society, and because the Missionaries are in concentrated strength at these important places, not dispersed—a right principle which one cannot help sometimes regretting has not been followed more frequently.

Of the Brahmo sect not much is said. The hopes that were entertained of them at one time are not lively just at present. They and their great leader have met with some serious checks. The movement has not, however, lost its interest, and important results may yet be seen.

This book will be a valuable treasury of reference for a knowledge of the state of India in 1880. There are few persons connected with the East or concerned in its prosperity who will not derive from it both pleasure and instruction. If some of the sketches appear rather colourless, with lights and shades so balanced and blended that one feels the lack of any clearly-expressed opinion, we must bear in mind the aim and nature of the book, as stated by its author. The plain and full descriptions which it gives of those things which are best worth knowing, and which cover the whole field that is surveyed, will exhibit to every English reader much that is gratifying, much that is hopeful, and some things also which are the reverse. A great deal will be found, which, whatever may be the views taken of our past

history in India and of our present policy, demands active effort as well as watchful care, and, it must be added, some things which call for grave consideration. There is no Englishman who will not feel a reasonable pride in looking at what has been done in India through the instrumentality of England, though other feelings must sometimes mingle with this pride. It is a very grand charge that has been committed to us. All who see and comprehend what this means feel that it involves a huge responsibility.

There is much to be done for the country and for its people, and both are worth the labour. The Preface to this book concludes with these words: "My story will have been told in vain, unless the reader shall be induced to feel an affectionate regard for India and the Indians." And the concluding chapter shows well why this should be. Heartily will the sentiments there expressed be responded to by those who, during a lengthened residence in India, have seen much of both the country and the people. Many may be the defects, which we are often told of, in the prevailing character and conduct of the Natives of India, though these are widely varied, for India is a wide word. Many may be the discomforts and disadvantages of the country, its unpleasing features and its unwelcome requirements. But these are not the things most remembered by those who have known them best. It is a country abounding with objects of interest and beauty. If there is much in India that roughly drives away the bright visions of the gorgeous East, with which some people have sought to please themselves, there is much in the sober realities that will more than fill the void. If there is much that to English ideas is dipleasing in the people of the country and their ways, "still there is in the Native character," as Sir Richard Temple justly says, "much to engage the sympathetic regards of Englishmen, over and above their sentiment of duty towards those whose destiny has been linked with that of England."

A JOURNEY TO ATHABASCA.

By C. S. Bompas.

THERE started from Winnipeg last May a goodly group of travellers to commence a journey of 1,500 miles across the prairies, and by lakes and rivers, to Athabasca. Bright and beautiful as was the weather, it was still cold enough to make us enjoy our full equipment of winter wraps by day, and our large deer-skin robes at night. The party consisted of a Clergyman, a School-

master, and a Farmer, proceeding with wives and families to the Mission station at Peace River, whilst I myself and young companion were bound for the Far North. We travelled in spring waggons for the first part of the way, and in our rear came eighteen ox-carts conveying supplies and luggage, some horses and a cow, who accomplished her twenty miles daily and yet failed not to yield a good supply of milk every evening.

Before leaving Winnipeg we had the comfort of a dismissal Service, including a celebration of the Holy Communion, and conducted by Canon Grisdale and others of the Cathedral staff. To say that one felt no anxiety on the eve of such a journey would be far from correct. Might we venture to hope that all would pass safe and unharmed amid the difficulties and perils which we well knew lay before us? Could we help shrinking from the cold which might visit us, and from the fierce heat which, in the short summer of these Northern regions, is of truly tropical severity? Other elements of discomfort were also in prospect, as, for instance, the rough roads, which indeed are not roads, but mere tracks made by former travellers, and trodden by countless oxen with heavily laden carts and waggons. These tracks, which never bear a good character, were pronounced this year to be worse than ever, owing to the very heavy rains which had lately fallen. The ruts were frequently more than a foot in depth, and the jolting was such that while lying in my waggon I was continually tossed up to its roof. There were also great swamps to be waded through, and sad it was to see how the poor oxen stuck while trying to drag forward their heavy burdens. Sticks and shouts usually succeeded, however, in the end, and we made fair progress, although on one occasion an ox died in the struggle. The driver of the poor beast declared that its death was caused entirely through the ox's own stubborn determination to put his head under the cart in front and thus get its neck broken. This, if a loss, in one sense, was a boon in another, for the animal was soon cut up into beef, and made a welcome variety to our pemmican and salt bacon.

But whatever faintheartedness we may have had in starting we soon took courage. With so many kind friends bidding us "God speed," and the remembrance of the blessed Feast, we should indeed have been sadly wanting in faith and trust had we been otherwise than bright and cheery. Another beautiful Service was in store for us, which we came in for at Portage-la-Prairie, our first halting-place. It was that of Ascension Day, being also the Day of Intercession for Missions. Great indeed was our help in the remembrance of how many prayers were ascending that day in our behalf, and to feel that

strength and courage, according to our need, would most surely be vouchsafed to us in answer to those prayers.

It is wonderful how very soon and how easily, when once fairly started, we get into the routine of travelling. What a capacity for compression all one's equipage assumes, and how possible, if not easy, it becomes to accomplish one's morning toilette in about ten minutes, from the moment when the "Lève, lève," rouses us from sound slumber until the shaking and uprooting of the tent pegs announces the removal of our snug nightly shelter. Our morning and evening Services were very refreshing. Mr. G., of Peace River, was our chaplain. The morning prayers were frequently somewhat hastened, as our "Freightor" would be standing, whip in hand, ready and eager to be off; but in the evening, when the horses were unharnessed, the tents pitched, and the fires lighted, there was no need for haste, and we always had our evening hymn, which sounded clear and solemn amid the deep silence of the vast prairies, and the same prayers which so many of our dear friends in England had offered up at their evensong some seven hours previously.

The scenery of these prairies is flat and monotonous; but the soil is for the most part excellent, and farming, when attempted, thrives, except where there is a deficiency of water. The prairie flowers and birds are a constant source of interest and delight. I collect great numbers of the former, and my waggon and tent are daily adorned with them by the little ones of our party. Of birds there are a great variety, the most conspicuous among them being the quail. This is much smaller in appearance than the little plump bird we know in Europe by the same name. The prairie quail has a perpetual and very pretty "call," which an Indian woman told me signifies: "We fed the Israelites." It certainly sounds exactly like those words. There are also beautiful little plovers, whose wild call and graceful shapes delight one continually. Ducks, teals, and divers abound in great numbers. Wild geese have been seen flying overhead, and there are also many large cranes, as well as hawks, snipe, prairie-chickens, a few pheasants, the singular booming bittern, wild pigeons, and the Canadian blackbird, with its splendid scarlet breast. The discovery of a duck's nest with nine new-laid eggs was a welcome surprise.

Fair leafy June broke in beautifully upon us. The weather had, for some days past, been piercingly cold. It was very difficult to keep warm in the tents at night, and wood was not plentiful enough in our camping grounds for large fires by day. Whitsunday, however, brought us outward and inward gladness. How forcibly I recalled our beautiful Church Services at "Home"! Yet our Church

here, under the open vault of heaven, was as beautiful as any building, and the fresh young green of the trees, and the flower-spread ground, were fit accompaniments for our sweet Festival. We mustered but few at the Morning Service, as our "Freightor," with some of his men and the ox-carts, had camped about a mile in our rear; but we sang our Whitsuntide Hymns, and *not* "unmelodious was the song." I trust that the presence of the Blessed Comforter was indeed felt among us. I have now a Choir meeting regularly in my tent, and we practice Chants and Hymns. I am trying to work up a good Choir for our new Church at Chipewyan.

In the afternoon we had a visit from some Sioux Indians (heathens), and some of the company of the renowned chief, "Sittingbull." They looked thoroughly wild and warlike, being painted and feathered, and armed with axes and tomahawks. They tied up their horses and we went forward to shake hands with them. They immediately seated themselves on the ground, and one of them lighted a very handsome pipe, which was passed round that every one might take a whiff, thereby revealing their friendly intentions. We showed them some sacred pictures, and spoke to them a little of the Saviour of the world, and they listened with apparently great interest. They said they were hungry, so I gave them some pemmican and hard biscuits, for which the Chief uttered an emphatic "A wugh," thank you. These were the first Indians we had met since my return, and it seemed like coming back again to my home and work, for which I felt very thankful. They soon took leave of us and started off at full gallop. One of these men had gold earrings all up his ear, another had a hair appendage formed of about twelve large beads and a brass thimble. On one of their horses was a drum, or rather tambourine, which is used in their horrid art of medicine-making. This is one of the most objectionable of their conjuring performances. In practising it the Indian works himself up to a state of frenzy and excitement, as singular, as it is horrible, to witness.

The following morning was bright and genial, and we hoped to make an early start, but our ox-carts and men did not come up and the day wore on without their appearance, or any explanation of the delay. In the afternoon some of the party went on in the one waggon which we had, hoping that the rest would soon follow. When evening came we found ourselves very bare of provisions and with no means of proceeding, as my own horse with the buggy was the only vehicle left us. I resolved to go at once to the men's camp and ascertain what they were after, and Mr. L. volunteered to accompany me. We drove back a mile or so on our former track and soon discovered the men,

in the state I much feared they would be found, completely intoxicated! Our freightor and guide, Stevenson, was lying on the ground with two small kegs of whisky near him, one completely empty and the other partly so. I reproached Stevenson for his conduct in leaving us for so long a time, and for thus neglecting his duties in fetching me wood and water, and seeing to my comfort, &c. The man was too far gone to speak coherently, though he seemed ashamed of his condition and tried to excuse himself. I then sprang from the buggy, seized the kegs of whisky before his face and placed them under the seat. After this we appealed to the men and tried to bring them to reason, and the result was that I succeeded in inducing Stevenson to take the bridle of my horse and lead him back to our camp. A most ludicrous attempt at leading it was, for the man could hardly stand steadily, far less walk so, and every few minutes he was sprawling on the ground. After this he would loose his hold of the horse and entreat me to go on without him, promising to follow in half an hour. But I knew my man too well to lose sight of him again; so I still urged him forward, assuring him that I felt safe when *he* led my horse, which was quite true in his sober moments. At last, with great difficulty, we succeeded in returning to our camp, and were soon followed there by the other men. There was, of course, nothing to be done but to let them sleep off their miserable condition, while we had to resign ourselves to the loss of an entire day. I took the opportunity of emptying the remaining keg and watering the prairie grass with between three and four gallons of the "fire-water." Stevenson came to me early next morning expressing great contrition for his conduct, and promising that it should not occur again. I could hardly help smiling at his justification, when he said that he had given his men a taste of whisky and "the fools all got drunk." The change from the flat, monotonous scenery of the prairies to the richly wooded and undulating country near the Sasketchewan and Assiniboine rivers was very refreshing, and still more so was it to exchange the weary jolting waggons for boats and canoes.

One incident which occurred on the Athabasca River marks with a deep impress a day in my life. Our party had broken up some time previously, many having branched off to the Peace River Station. A clergyman and Mr. S., the schoolmaster for Fort Simpson, had joined us *en route*, and thitherwards the latter was proceeding with my young companion and myself. We had started one morning, about four o'clock, rejoicing in a fair wind and a glimmering of pink in the eastern sky, which gave hope of finer weather. We had passed through days of incessant rain and head winds, threatening us with

another detention of five days, such as we had recently endured on Buffalo Lake. But our fears proved groundless, and, in renewed health and spirits, we were borne pleasantly along by the swift current of the broad stream with its high banks on either side, and a background of dark firs and poplars. At 7 A.M. we put ashore for breakfast, enjoying as best we could our dried moose-meat and biscuit, with some potatoes and coffee, sugared, but of course without milk. My blankets and bedding are done up each morning in the oil-skin covering, and form my couch in the boat by day. I was seated as usual in the stern sheets with my two companions, the seats in front and on my right hand serving as a table for books, work, and writing, &c. At about ten o'clock we had turned one of the curves in this long winding river; the wind dropped, and the men took to their oars, the boat going at a brisk pace as the strong current helped us on. How often have I sat in my place there, watching our Red Indians pulling, so different in all respects to our English rowers. Here the men rise upright from their seats and give a gentle swing to the whole body, which may not be correct according to the science of boating, but which is, nevertheless, exceedingly graceful. I had just left my couch for the opposite seat for a few moments, having my back to the men. Mr. S. was occupied in cleaning his gun, which he had purchased at Red River, on coming out from England, but which had as yet failed in bringing down any wild birds or in being of any avail. Suddenly I felt a great shock; a gun had gone off; a smothered cry of pain from behind me; an exclamation from the men, and Mr. S. sprang to his feet, exclaiming, "I have shot a man!" Horrible, indeed, but it was too true! The shot had passed so very close to me that for a moment I felt perfectly stunned, and when I turned round amid the scene of confusion and dismay I saw that one of our poor Indians, the second from where I sat, had fallen forward on his face! Strange to say, no one of his companions put out a hand to help him, and Mr. S. was far too bewildered to offer any assistance. I instantly made my way over the oars, &c., to where the poor fellow lay, and there was indeed a sight to make one shudder! Streams of dark clotted blood were pouring from his breast. I called for a cloth or handkerchief or anything to stanch the wound, and lifted his poor head. It was all one could do; but in a few seconds he was gone, the pulse ceased to beat, and the poor strong arms, which were busy rowing but one moment before, now hung down lifeless at his side. He had uttered no cry of pain after the first exclamation, nor attempted the slightest movement or change of position. I had been weeping from the moment

I went to him, but I now felt that I must restrain myself while imparting to the men the fact that their comrade was gone. There was not a dry eye in the boat. I felt most thankful that not more than this occurred. Very few years have elapsed since such an event could not have taken place without summary vengeance being inflicted on the "white man" by the Red Indians. Our guide, or steersman, also explained to the men that it was "entirely an accident, you know, simply an accident." So it was; but how insane the carelessness which had brought this woeful calamity upon us! Both barrels of the gun were already charged and the cap was on one of them, and then the trigger of the other barrel, which was thought to be uncapped, was pulled, the muzzle of the gun pointing exactly in a direct line with three occupants of the boat—myself, who felt the charge pass quite close to my right thigh; the first oarsman, under whose right arm, which at the moment was providentially raised, it then found its way; and finally the poor victim, in whose left breast it lodged, about two or three inches below the collar bone. The barrel discharged had contained a bullet and about ten shot. We decided to put ashore at the nearest bank of moderate height, which we reached after some twenty minutes. Meanwhile I sat by the poor body, and prepared for the sad task of washing and making it ready for burial. Most earnestly did I commend the soul of our Indian brother into the hands of his Saviour. He was a Christian, by name "Nutah" (Linx), and came from Fort Good Hope, where there is a colony of Romanists, by whom he had been baptized.

Now came the painful and difficult task of hauling the body up an almost perpendicular bank. We wrapped it carefully in his blanket, and then laid this on the "parrelas," or oil-skin, which belongs to each boat for covering boxes, flour-bags, &c. When the top of the high bank was at length attained he was laid down amid the sweet ferns and wild flowers, under the shelter of the tall dark fir-trees, while some of the men set to work to dig a grave, and the rest gathered round me to watch and help me if necessary. The washing of the poor dark-skinned body, and the examining of the ravages made by the shot and bullet, was a fearful task, but I was enabled to get through it without flinching. It was all done at last, and there he lay, neat and still and peaceful. Death had come so suddenly that there was not even a look of pain on the countenance. He seemed only to sleep the sleep which the Indian takes so readily in the intervals of his hard toil. An old gun-case, which the men lengthened, was the only thing to be found for a coffin, and lining it with ferns

and leaves, we laid our poor boy in this rough box, with his blanket still around him. No Indian would ever think of using a blanket which had belonged to a deceased comrade. I made a small cross of the pretty autumn leaves and young cedar branches to lay upon him, and took my last look as Mr. S. came and bent down to kiss him. The prayers were said amid the most perfect order and stillness, and we committed the body to the earth, the comrades of the deceased filling in the grave with their hands. Then five or six large trees were cut down and laid over the coffin, while others again were placed over the grave to guard it from the attacks of wolves.

And so we left him to rest, while, weary and sick at heart, we took our way back to the boat. I find that the poor fellow has left a young widow and one child. Every day that we draw nearer to the end of our journey I dread the moment when she must hear the grievous tidings of what the "white man" did for her brave young Nutah!

CHURCH AND STATE IN S. AFRICA.

By the Ven. Archdeacon White.

WE observe with regret that there exists, in certain quarters, a twofold misapprehension in regard to what is known as the Grahamstown Controversy. The misunderstanding affects, first, the point at issue, and, secondly, the consequences to the whole Colonial Church of the Cape judgment against Bishop Merriman being confirmed on appeal. We have no intention of entering into anything like a history of the question; but it is of importance to establish briefly and clearly in what it consists and what it threatens to result in.

St. George's, Grahamstown, built upon Government Land, was granted to the Bishop of Capetown (whose Diocese then included the whole Colony and Natal). It was afterwards transferred by him to the Bishop of Grahamstown, under a Colonial Act of 1860—an Act against which no one has made any complaint that I ever heard of. It was afterwards in accordance with the directions of the Provincial Synod of 1870 (of which Dean Green was an active member) transferred to four Diocesan Trustees, two of whom are laymen. Complaint has been made that this last Transfer was not made under the provisions of the Act of 1860; and this is true, but it is argued, *per contra*, that this was not an actual Transfer in the sense of the Act of

1860, but only a co-option of new Trustees. Almost all the Diocesan property is in the same position as St. George's. If the Bishop gives up St. George's, he must on the same principle give up all, or nearly all, the Diocesan property. The Judgment says that he is not legally Bishop of Grahamstown, and has no right to any of it.

St. George's, Grahamstown, was transferred by the Bishop of Capetown to the Bishop of Grahamstown under the authority of a Colonial Act of undoubted validity against which no objection is made by any party. No Act is to be found in the Cape Statutes, because none was ever obtained to destroy the old trusts. Notwithstanding this, the Judgment of the Supreme Court of the Cape Colony, against which the Bishop of Grahamstown is appealing, has pronounced that the Letters Patent formerly issued to Colonial Bishops have such force that Bishops in the position of the present Bishops of Capetown and Grahamstown HAVE NO RIGHT TO THE PROPERTY OF THEIR RESPECTIVE SEES, since legally they may be any day supplanted by a Bishop sent out by the Queen. It hardly requires a moment's reflection to see what this involves not only for the Church in S. Africa but throughout the whole of our Colonies.

The principle for which the Bishop of Grahamstown is contending is that which gives a right of self-government to our Colonial Churches. This was supposed to have been secured by the Judgment of the Privy Council in June, 1863.

"The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body which will be binding on those who expressly or by implication have assented to them.

"It may be further laid down that when any religious or other lawful association has not only agreed on the terms of its union, but has only constituted a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequence of such violation, then the decision of such tribunal will be binding when it has acted within the scope of its authority, has observed such forms as the rules require, if any forms be prescribed, and, if not, has proceeded in a manner consonant with the principles of justice.

"In such cases the tribunals so constituted are not in any sense courts; they derive no authority from the Crown, they have no power of their own to enforce their sentences, they must apply for that purpose to the courts established by law, and such courts will give

effect to their decisions, as they give effect to the decisions of arbitrators, whose jurisdiction rests entirely upon the agreement of the parties.

"These are the principles," their Lordships proceed to say, "upon which the courts in this country have always acted in the disputes which have arisen between members of the same religious body, not being members of the Church of England. . . . To these principles, which are founded in good sense and justice, and established by the highest authority, we desire strictly to adhere."

The importance of the Grahamstown question and its true bearings will, we hope, be understood from what we have now stated.

NOTES OF THE MONTH.

By the Rev. Canon Churton.

BOMBAY.

Annual Meeting: A "Model Missionary": The Late Mr. Gordon: His Journeys: 200 Miles in 14 Days: The Bishop in Ahmednuggur: An "Inquirer's" Letter: The Work at Mazagon.

The annual meeting of the Bombay branch of the S.P.G. was held on Tuesday, December 21st, 1880, in an ante-room of the Town Hall, the Bishop of Bombay presiding. The Rev. C. Gilder read the Annual Report, in which it was stated that the work of the S.P.G. in the diocese had received some reinforcements, Messrs. H. and D. Lord having been sent out, and Mr. Charles King, a Lay Reader at Ahmednuggur, having been also accepted as a Candidate for Orders. On the other hand, it was regretted that the Committee had been compelled to reduce the expenditure upon native agents. In Bombay the Rev. C. Gilder, of Trinity Church, Sonapore, had baptized three adults, and hoped to baptize two more at Christmas. The open-air preaching in front of the Church had been continued. There were 115 pupils in the Sonapore Indo-British Institution. The services at St. Paul's, Kamatipura, had been continued in English and Hindustani, and there had been increase in the attendance at the latter. Mrs. Ledgard has a successful Sunday-school for English-speaking children, and a Bible-class in Marathi for Christian women. The Mussulman School had been doing good work, and one adult had been baptized in connection with the Hindustani Mission. Mr. Diago, who is in charge of the Tamil Mission, has baptized six converts in Bombay, and three in

Poona. Mr. Gadney, of Dapoli, reports three baptisms and 146 children in his schools. The Rev. T. Williams, of Ahmednuggur, reported 56 baptisms. The Rev. H. Lateward advocated the subdivision of the great Ahmednuggur Mission into four districts. At Kohlapur the Native Christian community has reached 250, and the number of inquirers is increasing. At Poona, the head-quarters of the Bishop's Marathi Mission, thirteen adults have been baptized during the year. Since August Mr. Lateward has undertaken the Evangelistic work, whilst the other branches are under the direction of the Rev. Cecil S. Rivington. The Report also recorded some notes of work in the Zenana Mission, the Harbour Mission, Father Page's Mission at Mazagon, and in the stations of the A.C.S. Chaplains. The expenditure of the Committee during the year had exceeded its receipts, and left a deficiency of 6,606 rupees. The Bishop of Bombay in the course of his address expressed regret at the woefully small interest shown in Missionary work by the Christian public in India. "In this country the power of the Evil One is manifested in false religions. We are surrounded by an atmosphere of spiritual wickedness, which interferes with our zeal for Missionary work." The Rev. A. G. Cane in his address dwelt upon the exemplary life and work of the late Mr. Gordon: "He was a Missionary in every sense of the word, and although he received pay from the Society with which he was connected, he returned to that Society much more than he received. His wants were few; he was satisfied with the bare necessaries of life. In one of the Mission stations in the Punjab, a friend found him living like a native, and satisfied with the simplest fare. Mr. Gordon would be remembered both as a Missionary and as a member of the Royal Geographical Society. In making his journeys he never returned the way he came. He first visited India in the ordinary way, but his return was by way of San Francisco and New York; when he was allowed to return again to his Missionary duties, he took a more ambitious course, travelling by Russia and the Caspian, through Persia to India. He visited some Mission stations on the Caspian, and stayed some time in the neighbourhood of Teheran. He afterwards joined a Persian caravan, travelling every night, hearing nothing but Persian spoken, never seeing a European face during the whole journey. His friends used to wonder that, considering his large experience, he used to speak so little about his travels. The reason was that he had but one object in view, to see where the Gospel of God could be proclaimed. In his sermons he often referred to what he had observed himself in Palestine. Many Missionaries corresponded with him, and looked up to him as competent to advise, and at the

same time as one whom they could trust as a brother. In his will he left £6,000 to the C.M.S., with directions for the money to be laid out in itinerant Missions. He made his journeys mostly on foot. Once 200 miles were accomplished in fourteen days. He was an excellent linguist, and knew Tamil and Hindustani, and gained some knowledge also of Persian, and of Pushtoo whilst at Kandahar. He marched 400 miles on foot with the 2nd Belooch Regiment, preferring to do this, though a good horseman, in order that he might be more accessible to the soldiers." Mr. Cane concluded by describing the circumstances of Mr. Gordon's death. After an address from the Rev. W. Black, the meeting concluded with a vote of thanks to the Bishop for presiding.

The Bishop of Bombay was expected at Ahmednuggur about January 3rd or 4th, to itinerate for a month with Mr. Williams in the district. Among other things brought before him will be a proposal from Mr. Williams to annul the agreement made with the American Mission two years ago. It has not been adhered to by the Americans. At their annual meeting in October, when they made their arrangements for the ensuing year, it was reported that they had received a large legacy from an American gentleman lately deceased. Since that meeting they have changed their mode of operations and their Mission has assumed a fresh activity. The effect of this, Mr. Williams says, has been "to draw away some of our congregations. You know how depressed our condition has become from our being compelled to dismiss two-thirds of our agents. On the other hand their increased means have given them extra power." Mr. Williams has consequently written to the senior Missionary to say that in his opinion the agreement is at an end. The Sungumnair question has been referred to the Society at home, and it is hoped that an agreement may be come to under which the C.M.S. and S.P.G. may work side by side in that important station.

Mr. Williams has recently received the following letter from "An Inquirer," dated December 28th, 1880:—

"Respected Sir,

"I was in a great joy of seeing your honour's kind letter. I have no time to read the Scripture of God. Since I got the New Testament from Mr. King, all my mind is devoted towards it. When I go in the office, I think of it, and in regard to God's actions. I kept the New Testament in my box. Since the Bible was given to me, I feel rather to be quiet and humble. I have no idols in my house to worship with, like others. In accordance with my ancestors' custom I do worship idols sometimes when my family members are too much

after me. As I get no idols, I go out for them, but in conclusion it is good for nothing. How can I know the mind of God through the Lord Jesus? It is right that we should atone for our sins. How is it that by simply receiving baptism the Holy Ghost could descend upon us? The mind must be as clean as water for this. By what way can man resist Satan who is mind? What is the difference between the Devil and Satan? In Luke, chapter 6, the disciples of Jesus began to eat the ears of corn on the Sabbath-day: what is the meaning of the Sabbath-day? Jesus healed many people, and performed many miracles. How can I believe all this? Who was the author of the New Testament? This is my deplorable state. I hope to meet with your kind consideration. I am in trouble in Sheogan Taluka, for there I am on official duty by day and night. I have no time to read the Bible even on Sunday. It was with great trouble that I got my education, my father being a mere cultivator who did not value it. I used to defray my school expenses by teaching other boys in the same city. I thus obtained a first class certificate, and I was admitted to the public service in 1875. For three years I served in the Nagar Collector's office, and obtained employment as a clerk from Mr. Boswell. When Mr. Candy arrived I stated my circumstances to him, and he said he would employ me when an opportunity should occur. I was appointed by him as a permanent Karkoon on thirty rupees, but I was turned out by the Brahmins of the Taluka, and was reduced to fifteen. I am like a mote in their eyes, which they try to pull out by every means. In this Taluka I am on a rock, for my superior is a Brahmin, and I am the only Maratha Karkoon. But I am in a deplorable state. They are sweet talkers and neck-cutters; outwardly in sheep's clothing, but inwardly like raving wolves. When they reduced me they enjoyed a dinner-party among themselves, as if they had conquered the country. In Sheogan there is no time to read the Bible, no church to go to, no friend to speak with on religion. I am in office daily from six to twelve and from one to eleven. Even on Sunday I have no time to read the Bible. Will you speak for me to Mr. W. R. Hamilton, Deputy Collector of Nagar, to take me into his office on fifteen rupees? In that office there are two Karkoons, with monthly pay of thirty-five and fifteen rupees respectively. I wish the one who has fifteen rupees could be appointed in my place and I could have his place. If I were a Brahmin I would not ask to be transferred. In this Taluka the Brahmins treat the other caste people very badly. In the offices where there are European superiors they dare not do this. If I could be transferred I should have time to read the Bible, to go to church, and to read with your honour.

In this world there are Missionaries to help poor and helpless creatures, so I have stated all my circumstances for your kind consideration, and pray that you will kindly take some steps in my favour."

The Rev. J. Greatheed, in a letter dated January 1st, 1881, says: "We are in the midst of our Christmas festivities—prize-giving, and so on. Professor Hathornthwaite (Bombay University) officiated. He is very friendly to the Mazagon, and thoroughly appreciates Father Page's work. He said that eight years ago Mazagon was only known as an out-of-the-way place, where the P. & O. bunder (wharf) was; now it was a source of spiritual light and life to Bombay. He enumerated the various works which have sprung up—boys' school, girls' school, native orphanage, Jewish school, cottage hospital, church improved and adorned. Our new altar is put up in memory of Mrs. O'Neill. There is a tabernacle, or sort of canopy, over it, and three cherubs on each side, and a cross on the retable. It is almost too large for our small church. It has been decided to give up the Cottage Hospital as the patients were few. It will become the All Saints' Home. We have now five Sisters—two in the girls' school. They have been asked to nurse in the great native hospital, 'the Jamsetjee Jeejeeboy' institution. The Jewish School is next door. Mrs. Vallings (formerly of Chota Nagpur) is working it. There was a very curious gathering there the other day, of Jewish children and their parents, also some Maratha children from a native boys' school, which has been put under Mrs. Vallings' superintendence (it was the first time they had mixed with Europeans, and the master was rather unwilling to come at first); also our Christian native children; an old Hindu lady who is a great Shástri, knows Sanscrit well, and a great sader (saint), spending much of her time in meditation—a little shrivelled up body; also a couple of Parsee ladies. Let us hope that ere long they may all be gathered into the ark of Christ's Church. Father Black gave us a very interesting account of his visit to Kolhapur, where Mr. Taylor is working. He has been out for two or three months, returned for Christmas, and is going out again to explore fresh ground in a town on the coast, two days' journey from here, Sawantwādi.

"A native Christian, Paul Ganesh, is coming to us to study for Ordination. Narayan Vishnu, who had been working as a S.P.G. Catechist for a long time, was ordained Deacon the other day. He goes to the neighbourhood of his paternal home, but his father refuses to have anything to say to him. We have had a Mission in our parish, preached by Father O'Neill, during Advent, the Bishop kindly

assisting. Mrs. Mylne is ordered home for her health, and the Bishop is letting the house, which he had taken less than a year ago.

"We have a young Armenian here, Theodore ter Isaac, who will be going to Oxford shortly, if he can find friends in England who will support him. He is able and industrious, and devoted to his down-trodden Church. In consequence of the difference of chronology he is keeping Christmas when we keep Easter. The Bishop suggests that I should take up the Jews as my definite work. It requires more knowledge of Marathi and of men than of Hebrew. They acknowledge that they are in the position of Hosea ii. 5, that the Mosaic covenant is not standing; but they fall back on the Abrahamic covenant."

BRITISH GUIANA.

Indian and Coolie Mission Work: 224 Marriages: A Present Appeal.

In the Potaro Mission, Mr. Pierce has been itinerating in the uplands, and has found representatives of five different tribes—the Paramunas, Maousis, Arecunas, Accawoios, and Wapesianas. The Catechist, Mr. Lobertz, has a perfect knowledge of the Accawoio language, and through that was able to teach the Paramunas. But for the remaining tribes, Mr. Pierce was obliged himself to prepare a very short and simple catechism, which he translated into the various languages—a tedious and disappointing task. After surmounting these difficulties in the catechising and examination of catechumens, he was able to record as the result of his work the baptism of 1,398 people, children and adults. Great care was taken to introduce a regular family life among them, and 224 couples were married after their baptism. Mr. Pierce concludes his report with an earnest appeal for the establishment of a permanent Mission among these tribes.

ST. ANDREW'S WATERSIDE MISSION.

Want of Funds: Threatened Results: Atlantic Cattle Keepers: Travelling "by Board of Trade": A Great Change: Work Abroad.

The Rev. F. C. Naish gives the following sketch of the condition and prospects of the Mission:—

"Canon Scarth's health having broken down in May, with hemorrhage from the lungs, he left us on the 14th of October for Bordighera. The Secretary in London is acting for him, and I reply to all our special friends who address here. Like all societies just now, we feel the pressure of the times. Several of the grants which

should be made at Midsummer have only just been paid, and the Christmas ones must soon be ready, whilst St. Andrew's Day has not brought us so much help as last year, when it fell on a Sunday.

"In consequence of this we have been seriously debating whether we should not be obliged to let the steam launch, so kindly given us some years ago by Quebec Chapel, lie by, whilst we use the much less expensive, but far less efficient boat which once did the work. The number of ships on the river, and the space in which they lie, has however much increased; and to act as described would be to cripple our work severely, and expose ourselves and our men to much inconvenience and hardship in the little boat during this winter weather, besides adding long hours to our already overtaxed time. However, we earnestly hope we shall not be compelled to do this. As to our work, we thank God that it is every day more successful. The opposition of another Society in the hands of the Plymouth Brethren has all but entirely ceased, and to meet with anything but a warm welcome on board ship is the rarest possible occurrence. The other day I found a man, the skipper of a coasting vessel, who had taken much pains during his short stay at home in Hartlepool and Shields to visit Middlesbrough for the sake of attending a Mission there in St. John's Church. Of course this was but a straw, but it shows how the wind blows. Our Libraries are very much valued, and the custom is growing of writing down to us to supply them so that we may be quite sure to be ready with the books when the vessel comes down. A large trade has arisen, entirely within the last few years, in live cattle from the United States, and the shepherds and cowherds of the Atlantic, as one might term them, are quite a special class, on whom, as opportunity serves, we endeavour to inculcate kindness to animals, as well as the more prominent parts of Religion. The excellent arrangements of the Board of Trade for transmitting the wages of seamen to their homes direct is bearing fruit wonderfully. Last month 4,700 men sent home their wages in this manner. One man who had been wishing to reach his family for fourteen years, but was too weak of purpose, overjoyed his relatives in Aberdeen the other day by getting there by 'Board of Trade,' as the phrase goes. The crimps and tavern-keepers of the East End are feeling it very severely. Two magistrates who took an East End tour the other Saturday night were absolutely astonished at the result, and wrote their amazement to the *Shipping Gazette*. I spent July and August at Marseilles, aiding in the establishment of a Sailors' Home, which will do much to deliver our poor fellows from certain dens of infamy which are simply indescribable. The 'Home' is already a great success, and almost pays for itself.

The English residents contrive entertainments and amusements for the men, to keep them in and interest them in their own saloon, which is a public reading-room for any British sailor in port. Such 'Homes' are imperatively necessary for Bordeaux, Genoa, and several other places, and there is a large work to be done in their establishment. The field opens out if only we could occupy it. Within the last few days we have had a letter from the Bishop of Maritzburg, beseeching us to give aid to the clergy who have lately joined him from Colenso, one of whom has much influence at the waterside. The Bishop of Gibraltar looks to us for help at Odessa; and we are entreated to add work for bargemen on to our other branches. Meanwhile we can barely meet engagements already made."

SHORT NOTICES.

"*Outline Missionary Series.*" Snow & Co., Paternoster Row. (*6d.*) We have received the three first numbers of the above. Whilst reserving a fuller notice of them, we congratulate Messrs. Snow upon what appears to be a well-conceived and excellently executed series of Missionary "Primers." The want of such has been long felt. The amount of information contained in the present numbers on China, Madagascar, and Indian Zenana Missions is so considerable and, upon the whole, so attractive that the Series deserves a very wide circulation.

"*India's Women.*" The Magazine of the Church of England Zenana Missionary Society. The second number of this Publication contains much information upon the special Mission Work it is designed to assist. It contains also a sensible Sermonette on "The Christian Use of Money." We are asked to state in connection with this Society that a special offering is appealed for in aid of its Funds upon the morning of Census Day. Contributions should be addressed to Geo. Arbuthnot, 23, Hyde Park Gardens, W., or to Mrs. Stuart, Roxeth Lodge, Harrow.

"*The Little Papers and the M.P.S.*" We have been agreeably surprised at finding these modestly named Papers so numerous and instructive. The present budget will be found a particularly good one. We very heartily commend both the "Papers" themselves and the "Mission Parcel Society," from which so many distant workers have derived such evidently appreciated help. All information in connection with the M.P.S. will be gladly given by Miss Maclachlan, Great Stanhope Street, Bath.

CASTE.

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

THERE exists an Ancient Custom in British India among the whole of the Arian and a portion of the Dravidian population, known by the name of "caste" in English, "jati" in the Vernacular, and "varna" in the sacred languages. This Custom does not extend to British Burma, or to the Buddhist portion of Ceylon to an appreciable extent, nor is it adopted by the non-Arian Races of India, the Dravidian, Kolarian, and Tibeto-Burman Races, which have remained uninfluenced by the Brahmanical Religion. On the other hand these Hindus, who have adopted the Mahometan Faith, and the vast number of non-Arians, who have attached themselves to the lower strata of the great Brahmanical Polity, and, strange to say, the descendants of the Afghan, Tartar, Persian, and Arab immigrants who during the last eight hundred years have floated into India with each Mahometan wave of invasion, have sensibly, and unmistakably, adopted the Custom, as a mark of respectability, and though they talk only of tribes, and not of castes, yet are under the same yoke, as regards Matrimony and Commensality.

In a Paper which I read in 1879 before the National Indian Association, I discussed the nature of this Custom, and the infinite variety of its primary and secondary divisions. I showed how the claws of a Custom, which might possibly be intolerant, had been cut by the long domination of the Mahometans, and the uncompromising system of the English Administration, based on absolute equality of man with man in the Courts of Criminal and Civil Justice, the Public Service, the Railways, the Schools, &c. I pointed out how mistaken was the idea, that a man was in any way compelled to follow the profession of his Father, or was in any way debarred from his rights as a Free Agent. My conclusion was that there was nothing in this ancient Custom, as limited by English practice rather than Law, that prevented any of Her Majesty's subjects discharging his duty to the State; that the Custom was so far guaranteed by the State, that an action lay in the Civil Courts for tort on the ground of wilful breach of Caste, and that the issue of children born of Hindu unions,

entered into contrary to the rules of Caste, were illegitimate, and did not inherit. The Custom therefore did not deserve the wholesale abuse showered down upon it by certain persons. I have reprinted my Paper this year in my "Pictures of Indian Life," and I believe that my sentiments on this subject are shared by all statesmen who are acquainted with, and interested in the People of India. On this subject therefore I, and many other ardent supporters of Missions, are at direct issue with a great body of Missionaries. I believe them to be thoroughly mistaken.

In the course of discussion, which ensued after my Paper had been read, a gentleman of great experience in India, formerly an Editor of one of the best English Newspapers, remarked, that I had not touched upon the relation of Caste to the Christian Church. My reply was, that the National Indian Association was not the proper arena for such a discussion; I had already brought it prominently forward in the Mission Society, with which I am more particularly connected, and I now proceed to ventilate the subject in the pages of this Periodical.

I honour the Protestant Missionaries who devote their talents, and their lives, to the benefit of Asiatic and African races. But it must needs be, that they go out early in life, and the necessity of the language ties them to one field. Their views thus become narrowed to their own horizon. The Missionary from China writes and speaks as if the world could be converted, but for the sale of opium and the action of the Chinese gentry and literati. The Missionary from India is overpowered by the opposition caused by caste and secular education. The Missionary in Africa tells sad stories of human sacrifice, cannibalism, polygamy. And so on in the other fields. The Missionary in China or Burma does not feel any sensible advantage from the absence of caste. The Missionary in Africa looks rather longingly for state education, and repression of monstrous crimes. The experienced and enlightened Missionary in each field is generally silent on such topics, for he feels that it is the same depravity of the human heart which opposes him in a different development in different parts of the world.

In that portion of the so-called *Kingdom of Satan*, which is known as British India, I have spent a quarter of a century, and loved the people very dearly, because I became aware of their excellences by familiar contact. No doubt the scum of the Bazaar of a great town is no more a fair representation of a great nation, than the roughs of London are of the British people. The strong and impartial English Government has paved the way for the Missionary by putting down,

with a high hand, all abominable customs, which are contrary to laws Human and Divine, such as human sacrifices, burning of widows, burying of lepers alive, female infanticide, traffic in slaves, mutilation of the body, and so forth. An enlightened Government of the Nineteenth Century does not interfere with morals, and leaves drunkenness, profligacy, gambling, the use of bad language, &c., &c., to be counteracted by the moral and religious influences of the people and their spiritual guides restricting itself to the punishment of offences, scheduled in the Criminal Code. But besides these things in Oriental Countries there exists a group of customs, objectionable *per se*, yet not such as to warrant the interference of an enlightened Ruler. These are domestic slavery of the gentle and patriarchal type, child marriage, polygamy, cremation of the dead, painting or searing of the face and limbs, circumcision and caste. These are Old-World customs. We hear of them in the infancy of other nations, who have outgrown them, but unluckily customs in India survive in a hard and crystallised form, and the people are very conservative. We can quite imagine an enthusiastic young Missionary being shocked at any, or all of these customs, and wondering why they are not at once suppressed. But those, who have had experience in ruling Oriental Nations, know, that the attempt to do so would fail, might cause the loss of Empire, would certainly entail loss of life in rebellion, and do more harm than good. The work of amelioration must be left to time, education, intercourse with other nations, and general intellectual progress.

So speaks the Statesman. But the Evangelist seeks to gather into his nascent Church souls to be saved, and he appeals to a higher than human Law. He admits, that offences against morals occur quite as much among Christians as among the Heathen, and must be left to the discipline of the Church, and the influence of the Pastor, for they are recurring evils from which none are safe until death. But he at once puts his foot down upon some of the Old-World customs, above described, and insists that polygamy, cremation of the dead, circumcision, caste-marks on the face, must cease, as a condition precedent to Baptism. He declares the right of the widow to re-marry, and, if any remnant of domestic slavery remained, he would forbid it, and do his best to get rid of it. But if he be wise (and Missionaries do not always possess the wisdom of this world) he will analyse the ancient custom of caste, and make the abandonment of certain portions an essential, reserve certain portions for pastoral admonition, and leave other portions alone, for the simple reason, that to oppose them is to war against the common feeling of Human Nature. "Naturam expelles furcâ, tamen usque recurret."

In analysing the Census of British India we find that the great Indian Nation is made up of most conflicting elements as regards Race, Religion, Language, and State of Culture. Under the pressure of strong foreign Governments a certain amount of fusion has taken place, and this process is slowly advancing year by year. But the Nation has never yet learnt to forget that it is only an amalgam of very discordant materials, which discordancy is intensified by segregation from the rest of the world, religious dogmas, fashioned in the interest of a dominant class, and the universal practice of what is known in Europe as Trade-Unions, and ancestral occupations and possessions. Insensibly, rigid rules have surrounded marriage and commensality; this lead on to the feeling, that one stratum, or rather vertical slice of society, is different from another, and the whole culminated in pride, overbearing conduct, and, if opportunity offered, social ostracising. But if an educated man of an ordinary caste is asked, he will at once admit that his caste is not *superior to*, but only *different from*, that of his neighbour.

For a moment let us turn aside from India, and, looking round us, let us consider the phenomenon of Caste, as developed from ethnical and social causes, in the United States, a land of strict equality of man with man; as regards the Negro in the Cape Colony; as regards the Basuto Hottentot, and Bushman race; and in our own England.

Sir George Campbell made a tour in the United States in 1878, and carefully considered the relation of the antagonist races to each other. His conclusions are that "the separation of the two castes is becoming more pronounced than ever; that since the admission of the blacks to political equality the movement has been rather against social equality than otherwise; that there are entirely separate black churches; that the difficulty about public conveyance had been got over, and all travel together, which is a great step in advance; that, like the case of the Hindu, no intermarriage or commensality is possible; that there is universal separation in the public schools, at the wish of the Blacks, though good feeling and good temper are exhibited in daily relations; that half-castes, even when quite fair in complexion, go to the black schools; that the 'Caste system' must be accepted as a fact; that the most pronounced philo-negro in the States would recoil from the idea of intermarriage, *which is positively prohibited by law in most of the States;* that Christianity might effect much to bring the races together, but not for the present."

I quote his concluding words:—"To one accustomed to see great communities in India, where varieties of caste do not interfere with

union in a common social system ; where, on the contrary, caste but represents a variety of occupations and functions in the same system, the existence of two castes in America does not seem to present an insuperable obstacle to well-being. In India all the castes live very well together, and support one another, by each contributing their functions to the village existence. It is hard, then, that in the United States two castes cannot co-exist supposing that means of amalgamating them are not found."

In South Africa we have an unexceptional witness in Mr. Anthony Trollope. At the great Lovedale Missionary Institution of the Free Church of Scotland the boys and girls, black and white, are described as intermixed. But the European boys would not come to the school, if compelled to eat with the Kafirs. Any idea of intermarriage of the two races would not be thought of.

Lastly, in England, where all are of the Anglo-Saxon or kindred races, and no differences exist of Customs, or Colour, can we truthfully say, that there are not restrictions upon Intermarriage and Commensality, which have the essence, though not the name of Caste? The law, indeed, does not hold the penalty of illegitimacy over unequal marriages, but would the most devoted servant of God, lay or clerical, in a better class of life relish the marriage of his son or daughter to the pious pew-opener? Or admit to his table the upright though unsavoury scavenger? Has any one of our European Missionaries as yet admitted a native of India to the honour of being his son-in-law? Is it not the fact that the white Missionary forms a Caste with superior position and superior emoluments to the native and half-caste? And I do not deny that it is right, that it should be so. The Englishman landed in India considers himself, however low in the strata of English society, to be superior to the highest Indian. But to the eye of the Ethnologist the position of the superior native caste is as much removed above the lower, and they feel it as much to be so as, in the above case, does the English man or men we have now referred to. Even in Africa we find traces of "Caste" among some, if not among all tribes. In fact, self-respect and dawning civilisation first evidenced themselves in tribes becoming particular about marriage and commensality. I do not for one moment deny that the custom is developed in India in a much more rigid and unpleasant form than elsewhere. But what I do maintain is, that it is but a tree grown up to an extravagant height and bulk from the same germ, which is found, more or less, in every community of men.

To myself, with all my recollections of valued friends left behind me in India, whose features and voices live in my memory, and some

of whose portraits still decorate my walls, it is matter of no small surprise to hear these good easy people, amiable and ignorant, tolerant and affectionate, described in a Missionary periodical, March, 1879, as practising "a custom fraught with destruction to their souls, utterly divorced from morality, a custom which eats out human sympathy, annihilates fellow-feeling, renders the heart cruel and callous, and dams up the stream of affection." I can scarcely believe that my Brahmans and Khatries, who still send me letters, though they can never hope for any advantage at my hands, and tell me about their children and our mutual friends, English, Mahometan, and Hindu, without distinction of Race or Religion, are "slaves of a system which tends, more than anything else the Devil has invented, to destroy the feelings of general benevolence, and make three-fourths of mankind the hopeless slaves of the other"; that "it was an invention of the author of evil, the father of lies, by which he enthrals millions of souls"; that "it is Satan's masterpiece, Satan's chief institution, the monster evil of India, obstructive to all efforts for the improvement of the *temporal* condition of the people, as well as a soul-destroying influence."

It is sad to read such a tirade as this, for the spirit of it is foreign to the precepts of Christ. It may be called *tall* talk, and indeed *foolish* talk; or it may only be a flowery, oratorical way of implying that the writer disapproved of "Caste." And, no doubt, with a *tabula rasa*, "Caste," as well as many other time-honoured customs, might be dispensed with. But we have to deal with a Nation as we find it, and it is idle to say that the Indians with "Caste" are not as prosperous, as advanced in Culture, Arts, and Sciences, as benevolent, law-abiding, temperate, moral, and, in their own way, as religious as the Chinese, with whom "Caste" has never prevailed. Nor do we find in Ceylon, Burma, China, and Japan, though the people are entirely free from this snare of Satan, that the Gospel makes greater progress for its absence. In truth, people, who are free from caste, or opium-eating, or cannibalism, are still far from God, and the literati, the Brahmans, and the Medicine-men, are but the Pharisees of the Scriptures, who stand on their old ways, and right or wrong will not listen to new doctrines. A learned and devoted Bishop has wisely remarked that the "Christian Church has no commission to bring all Nations to any other uniformity than that of the Faith. She must leave National habits and customs (not amounting to deliberate sins, or crimes by law) alone. The Spirit of Jesus will, in its own good time, by the influence of Preaching, Teaching, and Example, work out the special type of Culture, Civilisation, and Social Habit, which is good, or at least possible, under the political and physical circumstances of the country."

The evils of Caste have been intensified to the Christian Missionary by the policy adopted of working from the lower strata of Society up to the higher. Unquestionably the souls of the meanest have the same value as those of the highest, and the Gospel was specially meant for the poor. St. Paul, however, clearly addressed the better classes. St. Augustine went to the King, and the Church of England was not based upon the scavengers, and lowest herdsmen of the Nation. The Pagani were the last to become Christian. However, we must grapple with the phenomenon as it exists, viz., a Church, consisting mainly of non-Arians, members of the lowest ranks of Society, of inferior castes, so low that the Sudra Caste, which in general estimation is the lowest rung of the ladder, becomes, by the discovery of lower outcaste depths, one of dignity. It must be remembered, that in India, as elsewhere, the lower the caste the more particular and precise are the Rules to protect it. These converts have had no sacrifice of social status to make when they accepted their new Faith. But their numbers, and the defilement of their old, and, possibly, present occupations, this, sticking to their skirts, presents a frightful stumbling-block to the man of Education, of Position, and of Social Estimation, who is moved by the Holy Spirit to become a Christian. Let any reader of these pages faithfully apply such circumstances to himself and to his family circle, and judge.

The Church of Christ is, however, a new Society, one with the highest morality, the grandest aspirations, and the most precious promises. Men upon entering such a Society, and becoming inheritors of such promises, must be prepared to make sacrifices. The unclean must be no longer unclean; the opium-smoker must no longer debase himself; the cannibal must no longer indulge his abominable appetite; the bloody man must no longer take away life; the proud man must admit, *ex animo*, that all before God are equal; that the worship of God is common to all without distinction of person; that Christ died for all; that the Ministers of God and Teachers of His Truth are to be listened to and respected without reference to their origin. These are essential conditions precedent, and may thus be formularised:—

I. Frank admission of the equality of all men before God.
II. No separation of Churches or of Seats in Churches except for the sexes.
III. Partaking of the same Bread and Wine from the same Cup and Platter, at the same time without distinction.
IV. Social intercourse with ordained Ministers and office-holders of the Church, in the Homes, the School, and Church.

V. Abandonment of Polygamy, Slavery, Circumcision, Caste-marks, Notions of ceremonial defilement, Belief in witch-craft, Soothsaying, Spirits.

VI. No separation of high and low castes in Burial-grounds.

It is unnecessary to allude to savage and inhuman customs, as the Laws of Anglo-India have stamped these out. For Office-holders of the Church, both Lay and Ordained, a fuller and more thorough compliance with the spirit of the above must be insisted upon, as the condition of office.

But outside such conditions are two important factors of Human Society—COMMENSALITY and INTERMARRIAGE. The founders of the Indian Church have no authority to lay upon that Church a greater burden than is imposed upon the English Church. Let us consider these subjects calmly but firmly. The Laws of Anglo-India have guaranteed the Customs, having the force of Law, with regard to Marriage and Inheritance. The Convert, however, must at once surrender his legal right to Polygamy. No right of divorce would, *ipso facto*, survive his change of Religion. But the Missionary must pause ere he ventures upon the gross tyranny of insisting upon his converts associating and eating together, except by spontaneous action, and avoid the still more violent infringement of Natural Equity in enforced Intermarriages, which might involve the Missionary in a Criminal Prosecution, or an action for Civil damages.

There are notorious instances of excellent Christians of good social position and caste, who, when they had occasion to be married, went long distances at considerable expense to find a Christian wife of their own caste and station in life, instead of helping themselves, as many Missionaries would suggest, from the senior class of the Mission Girls' School, consisting of low caste young women.

Some of the Protestant Missionaries are as unreasonable in denouncing Caste in the Christian Church as the Roman Catholics are in denouncing Freemasonry. I cannot say that I think highly of either institution. But the roots of both lie deep in the soil, and both have a side of goodness. It is vain to run counter to the deep currents of human opinion, and institutions such as these will last as long as the world lasts. It scarcely lies in the mouths of those Societies, who plead for the independence of the Native Churches, both at present and in future, to interfere with their Social Customs, and attempt to bind the Indian congregations with ropes of tow which will be snapped at once. The Native Christians already show signs of desiring for themselves a Church modified to some extent in its forms and ceremonies so as to suit Oriental notions. And Indian life and modified Caste,

limited, we may hope, to Rules of Intermarriage and Commensality, will, we may depend upon it, ever be found a feature in any such Native Indian Church.

The merits and the good points of the character of the Indian people are without number. They are very docile; free from the curse of drink; polygamy, where it does exist—and it is exceptional—is very different to the polygamy of Africa; and if intoxicating drugs are indulged in, the cases are rare; assassination, secret societies, and blood feuds are unknown. It is doubly unwise of the Missionary in these conditions to tilt against a brick wall, and to step aside from his obvious duties of preaching the Gospel. As to Mission Boarding Schools, or any other similar Institutions of a pecuniary character, such conditions can be imposed as seem proper to the benefactors, and it would be ludicrous to allow the least atom of Caste to be maintained in such Institutions. The State would not tolerate it in the Gâts, the Railway Carriage, or the School.

Let us recollect that the "Kingdom of God" is not meat, or drink, or marriage; that things much worse than "Caste" exist in the English Church after centuries of Christianity; that the practical man considers what is possible and equitable, not what is desirable, as if he had to deal with an Utopia; and, finally, that a word can be said in favour of Caste; for the feeling of Caste in England makes a gentleman polite, a tradesman honest, and a soldier brave.

(To be continued.)

MISSIONS AND THE CIVIL POWER.

By Bishop Steere.

I HAVE only just seen a remarkable Paper by Mr. R. Cust, in the October number of this Magazine, on "Missions and the Civil Power in Asia and Africa." . With the general object of the Paper I entirely sympathise. A Missionary has no right to go, with arms in his hands, and force his way into, or through, a country, where he is expressly forbidden to enter. Into such countries he ought to go, but only with words and deeds of peace, ready to give up his own life for the faith, but under no circumstances to take the lives of others. Why should modern Missionaries consider it such an immense evil to be killed? Is not a death for the faith the greatest blessing a man can meet with? Next to this, to suffer wrong and be evil entreated was to the Apostles a subject of thankfulness. We can

never preach effectively the Gospel of Christ, Who suffered of His own will for us, until we too are willing to suffer for His sake. Asking for the punishment, by the secular arm, of those who persecute us for our faith seems to me to be a denial of that faith itself; yet there are plenty of Missionaries, and still more of the nondescript people who send out Missionaries and do not go themselves, who talk as though without some sort of secular support Missions would be impracticable and almost wicked.

In going into a foreign country the first object of the Missionary should be to make his converts good subjects of the State to which they belong. We find, in only too many places, that, instead of this, Missionaries aim at forming independent communities. St. Paul taught the slaves he converted to serve their masters, especially bad ones, better than they had ever been served before. There are modern Missionaries, on the other hand, who open a refuge for runaway slaves, and put arms into their hands to shoot their old masters with. Missionaries ought to form a Church, they often do form a Statelet. Forming a Church, they have only really power to censure and to expel from Communion; but this involves any kind of punishment which will be borne willingly to escape expulsion. In this way it is possible to punish offences against Christian law by fines and stripes. The offender can always leave, if he likes. The cases of thefts and murders and such-like stand on quite a different ground.

Mr. Cust's words are open to great misconstruction when he says of Mohammedans and heathens, that "their crimes are not our crimes, their view of right not our view, their laws are not ours." Of course, in the sense that Christianity forbids many things which heathen laws allow, this is true; in the main, however, it is inexact. All modern European law is based upon the law of Heathen Rome, and I can say, as a fact of my own knowledge, that Mohammedan and Heathen African law are, in their great features, identical with English law. I have been surprised to find how many of what we used to think refinements of the English common law are regarded as a matter of course in an African village. One of the first duties of a Missionary is surely to teach his converts to obey and respect the laws of their country. If only they directly contravene the laws of God, and then with sorrow and reluctance, is he entitled to disregard them.

Polygamy and slavery are two points often mentioned; but no law in the world commands a man to marry many wives, or to keep slaves; it is lawful for him not to do either, and, in fact, everywhere there are many who do neither. It is no part of Christianity to interfere with heathens or Mohammedans who do either, except by

showing them a better way; and it is not necessary for a second wife that she should be divorced, or for a slave that he should be set free, before she or he is baptized; in either case, as a Christian, she or he will be bound to perform whatever the law of the country declares to be a duty with more exactness than before.

That there is in Central Africa such a thing as a "No man's land" is an error which needs everywhere to be strenuously denied. Every inch of land in Africa is subject to law, and to law which has the same substantial principles with European law, only that it recognises a number of social customs which are very un-European, and some of them very nasty and very wrong. These social customs the Missionary must fight against; but one great reason why Mission converts, of the nominal sort, so often turn out utter reprobates is, that they feel themselves freed from native law, without being really under the power of Christianity.

Our effort ought to be to build up a native African state by supplying the great essential, so often wanting where Christianity is not, of a body of sober, God-fearing citizens. In my judgment Missionaries ought to be absolutely forbidden to hold land except under some native authority, or to take the law into their own hands in any case of theft, or murder, or fraud, or violence. The law of all Africa clearly forbids all these things, and punishes them in a way which native opinion supports. Capital punishment in the hands of a Missionary is Excommunication, and nothing else; lesser punishments are penances endured willingly or not at all.

A European blunders into the midst of a state of things of which he knows as nearly as possible nothing, and having set all law and order, as the natives know them, at defiance, complains that his goods are pilfered and that he can get no redress. You are likely to get scant justice anywhere if you begin by insulting the judge, still more if you take the law into your own hands, and happen to flog the wrong man.

It is a sore temptation to a Missionary to see an opportunity, as he thinks, of obtaining a great slice of the country and governing it on Christian principles. We see in the Blantyre Inquiry what the result is likely to be. And here let me say that all Missionaries owe a debt of gratitude to those who, like Mr. Chirnside, call attention to the mistakes and failures of Missions, and still more to those who, like the Scotch Kirk, inquire into such charges thoroughly and take sound measures of cure and prevention. Nothing is worse than a hidden sore, or a wound deceitfully skinned over, or to cry "Peace, peace," when there is no peace.

A WINTER'S JOURNEY IN NEW WESTMINSTER.

By Violet Sillitoe.

THE Bishop had been since Christmas wishing to go to Yale, as Mr. Good was in Victoria with his family, and the place, therefore, was left without a Priest, Mr. Blanchard being only in Deacons' orders. But, the river being frozen, no steamboats were running. Now to travel the whole distance by road is costly, and occupies a great deal of time. He determined, therefore, to wait till the river should be open, at least as far as Chilliwhach, whence we might get on overland. At last, a thaw having set in, with almost incessant rain, which lasted for nearly a week, the "Gem," one of the smallest of the steamers, arrived from above, where she had been for some time frozen in. George, our Indian, was sent into New Westminster, and late in the evening brought us word that the "Gem" would start next morning for Chilliwhach. It was not till after night-school, which lasts from 7.30 to 9, that we thus learnt for certain that we should be able to go. We had consequently not much time to make arrangements for our absence, or to pack up; but packing up is a simple process, when one does not take more luggage than is absolutely necessary.

The "Gem" did not get off as early as was expected, and it was nearly nine o'clock on Wednesday, 2nd February, before she called for us at the Sapperton Wharf. Our three dogs very much wished to accompany us. The day was fine but the wind cold. The "Gem" is not a passenger boat, and has, therefore, no proper accommodation for passengers; but two chairs were provided for us near the boiler, and the officers did all in their power to make us comfortable, whilst they were profuse in their apologies that the accommodation was no better. We had not long started before the tiller rope broke, and the boat swung in and threatened to go ashore. The accident was soon remedied, and we steamed on again. Towards one o'clock, feeling very hungry, we began to speculate on the probability of getting dinner, and, as we could discover no place resembling either kitchen or dining-room, we considered our chances small. However, at one o'clock dinner was announced, and we followed our guide over bales and boxes of goods, till we reached a small place partitioned off from the engine-room. It could not have exceeded six feet in width, and of this two feet, at least, was taken up by two bunks, in one of which a man slumbered peacefully. A long, narrow slab against the partition

was our dining-table, and between that and the bunks there was scarcely room to slip in. The Bishop sat on a flour barrel at the end of the table, and as the machinery was working close behind him, he had to be careful lest his coat tails should be caught.

We thoroughly enjoyed our dinner, and soon left to make room for other hungry people, as only five could sit down at once, and there were several other passengers, as well as the crew. As our chairs had been taken for the dining-room, I had to ensconce myself on a big case, with a bale at my back, and so managed to make myself very comfortable; amused, also, at listening to our very loquacious fireman talking to the Bishop. He was an American, and spoke with great scorn of British Columbia farmers, saying they would stop the boat to send off eleven eggs, and ask if the boat would wait whilst the hen laid another to make up the dozen! I give this only as a good story, not that I would have anything so libellous believed of our farmers. From all accounts they are doing very well now, and if there has been formerly lack of energy, it was for want of a market. We arrived at Chilliwhach about 6 P.M., and found Mr. Baskett on the landing-place, awaiting us. A sleigh was soon got ready to take us to Chilliwhach proper, about a mile from where we landed. The mail sleigh left for Yale at eleven the same night, but we had arranged to remain the whole of the next day at Chilliwhach. We spent most of the day on Thursday trudging about in the snow, visiting Whites and Indians. At 7 P.M. there was Service, at which the Bishop preached. The Chilliwhach Indians want a little "Church-house" of their own, and there was a great deal of talk as to where it should be built and about the cost. The Bishop has promised on his next visit to look at the site they propose.

Our driver wished to start at seven the next morning (Friday), but we objected so strongly that he consented to make it eight o'clock if we would be punctual. He it was, however, who kept us waiting, and it was 8.30 before we made a start. Our conveyance was a very primitive one; a long shallow box on runners; a plank laid across as a seat, and, for my comfort to lean against, some hay behind. The day was very fine, not very cold, and sun shining brightly. The road, not being used except for a short time in winter when the river is closed by ice, is not kept in repair, and a nice shaking we had; scrunching over stones, through the rocky beds of streams, and over other almost impossible places. There are dips in the road as deep as a ditch, and into these the sleigh goes, standing up on the front end, and then on the back. We had to keep in as best we could, since there was nothing to hold on by. At one place one runner was on a

rock and the other on the ground; the Bishop was on the lower side, and out he was thrown, with one foot only left in the sleigh; I followed helplessly, and then came the hay. Happily, we were going very slowly, and the driver noticing us, pulled up. A yard further, we must have been deposited in the bed of a stream, which, although not deep, would have given us an unpleasant wetting.

Our driver told us there was one "bad" place, where the road goes round the face of "Murderers' Bar Bluff." A few nights before he was driving some of the mail passengers, and seeing they were quietly asleep, intended to drive round without waking them. One man, however, started up just as they were coming to the place, and seeing the character of the road, without a moment's hesitation, rolled out at the back of the sleigh. It so happens that just at this part of the road there is no snow, but a smooth sheet of ice, with nothing to prevent the sleigh from slipping off the road down into the river below! The sleigh got round safely; but the efforts of the passenger to get round on foot seemed hopeless. So slippery was the ice, that he could not even stand, and at last had to take off his boots and follow bare-footed till he succeeded in reaching the sleigh. Our autumn trip had made us callous to such places, and we were driven safely round. At three o'clock we reached the Indian village of O'haml, and there stopped about an hour to rest the horses and get dinner, which was prepared for us by an Indian woman. There were not many people on the road; but we met one picturesque-looking Indian, with gun slung at his back, mocassins on his feet, snow-shoes in his hand, and surrounded by five dogs. We reached Hope about 6.30; the last part of our drive being in bright moonlight. We were tired, stiff, and very cold, but had thoroughly enjoyed our drive. "Dock" and "Boundary," our two steeds, were as pleased as we were to have reached the end of their day's journey.

The Bishop had arranged that a team should meet us on the other side of the river the following morning, Saturday, to take us on to Yale. At half-past ten Captain Bristol, the mail guard, came to say that a canoe was waiting to take us across. We started on foot over the hard snow, down the steep bank of the river, and were paddled across, about half a mile higher up, as far as there was open water, and then landed on the ice. The ice was so slippery, and the wind so strong, that had I been left to myself I should have been reduced to take the same measures as the gentleman going round the Bluff. Happily there was no necessity for this, as Captain Bristol had provided a small hand sleigh, on which the Bishop and I seated ourselves, and we were drawn, or rather the wind blew us, across the ice to the

shore. The sleigh which awaited us was of the same description as that we had had the day before, only now it was nearly filled with goods and we had nothing against which to rest our backs. Twice we had to get out when the sleigh went through streams, the bridges over which had been burnt. It was thought more than probable that if we remained in the sleigh we should be overturned into the water. The snow on this side the river was much deeper than on the other, and for about eight miles we could hardly advance beyond a walking pace. Nearer Yale there had been more traffic, and we progressed more rapidly. We found Mr. Whiteway and Mr. Blanchard at the door of the Mission-house to welcome us on our arrival, and very soon we felt ourselves quite at home again. Many Indians came to the Mission-house in the course of the afternoon and evening to see the Bishop.

The following day, Sunday, there was Holy Communion at 8 A.M. at St. John's Church. Matins and sermon at 11, also at St. John's. Afternoon Service and sermon at the Indian Chapel, where a good congregation of Yale and Spuzzum Indians were assembled, at 2.30; and evensong and sermon at 7.30 at St. John's. The Services at St. John's, both morning and evening, were crowded.

The Indian Chapel requires a great deal to be done to it, both externally and internally. It must be terribly cold in winter to hold Service in, as daylight may be seen between nearly all the boards. The altar cloth is very shabby. There is a common woollen fringe of a bright yellow colour round the pulpit and reading desk, which is very offensive to the eye. Altar cloth and hangings for pulpit and reading desk might be provided in England at a very trifling cost: here suitable material cannot be got, and materials of any kind is very expensive. What I have said of the Yale Indian Chapel applies also to every Indian Church in the Diocese, and to many of the Churches for White settlers.

On Monday the Bishop was occupied the whole day arranging business matters and seeing people. On Tuesday morning we started again homewards, the morning fine and bright, though the east wind was very cold. During the night the thermometer had been as low as 10° Fahr. Thanks partly to the numerous wraps with which our sleigh was provided at Yale, we were warm enough, and the road being in better condition than it had been on Saturday, we managed our fifteen mile drive comfortably. Soon after leaving Yale two deer crossed the road a few yards in front of us. At the river, after being again drawn over the ice in a hand sleigh to the open water, we found the canoe awaiting us, and we were paddled across by two Indians. It was no easy matter to climb the steep slippery bank on the other

side, but that accomplished, we soon reached the inn, where, as usual, we received a hearty welcome. The Bishop held a Service in the church in the afternoon, and the singing was remarkably good, though there is no instrument. A sleigh had arrived for us from Chilliwhach. The driver brought the pleasing intelligence that the road was much worse than when we came up, and that the sleigh had nearly slipped over the bluff into the river at "Murderers' Bar." He wished to start at seven o'clock, but, out of consideration for my feelings, consented to its being half an hour later. On Wednesday morning, therefore, at 7.30 we took our places in the sleigh; this time seated on the bottom, and without any hay for our backs. The bare boards seemed very hard, and every jolt shook one severely. The cold was intense, and we watched the sun rise first over one mountain, then over another, longing for it to reach and warm us too a little. We had intended to get out and trust to our own legs going round the bluff, thinking it safer, as one of our horses had lost a shoe; our driver, however, never stopped, thinking he could take us safely round. My heart seemed to stop beating, as I felt the sleigh sliding, sliding, till the corner where I sat was off the road, overhanging the river. The chain, which forms a drag, round one of the runners turned the hinderpart of the sleigh outwards. Happily, the horses kept a firm hold on to the ice, and we were soon on safer ground. The road round the bluff is not more than fifteen feet above the level of the river, but it is directly below, and runs, as at all the bars, very swiftly. The road certainly *was* worse than as we came up, but, on the whole, we felt little disposed to quarrel with our jolting.

We reached Chilliwhach about four o'clock, and found the place in great excitement over a "SOCIAL," an entertainment somewhat of the character of a penny reading, that was to take place that night, and at which I had promised to sing. I was very tired, and it was kindly arranged that both my songs should be in the second part, so that we might remain quietly in the hotel during the first half. Much to our relief, the "Gem" arrived that very evening. Ice had formed in the river during the last few cold nights to such an extent, that there had been grave doubts whether she would be able to get up. We embarked about nine o'clock on Thursday morning, and were soon on our way down the river. There was much floating ice, and for the protection of the boat, rough planks had been nailed on to the bows. The ice, however, made short work of these. Then they tried lashing two trees, at a sharp angle, before the bows, but the ice soon cut the lashings through. At Langley there is a small loop of the river, into which the captain tried to go, to land the mails; but it was so blocked

with ice that this was found to be impossible, and it was a difficult matter to get out again. The screw grinding against the ice, and the boat making runs at it. It took a whole hour to get out where we had been but a few minutes getting in.

The "Gem" is not a boat in which one can feel much security. The ice here was but 1½ inches thick, whilst that we passed through last year, in the Gulf of St. Lawrence, was from 15 to 20 feet; yet we were in more danger in the "Gem," than we had been in the "Sarmatian." After getting out of our difficulty and proceeding a short distance down the river, we encountered a fresh obstacle. The ice was closely packed across its whole width. The Captain determined to try and get through, but soon found he must back out, and quickly too, if the "Gem" was not to be fast shut in, as large masses of ice were coming down from above. When, after hard work, we were clear, it was decided that we must make fast to the shore and wait till the ice broke up. The ice had done some damage, which the crew set to work to repair. We were in sight of Maple Ridge, a settlement where we should have been hospitably received, and should have found comfortable quarters. We made for it, but, alas! there were no means of crossing a slough which lay between us and this wished-for goal, so we had to return to the steamboat and spend the night on board. The weather had been warm all day, and rain seemed imminent. The Captain and Engineer gave up to our use a small cabin on deck, their own sleeping quarters, and into this five persons were crowded; sleep was out of the question. At midnight (it was snowing hard) when looking out I heard a curious roaring sound down the river. The Captain came soon after and explained that it was the tide coming up, lifting and breaking the ice, which by morning would be floated out to sea. He proved to be right, and at half-past six on Friday morning we made a fresh start.

The Engineer told us that during the night, finding the boat was making more water than he could account for, he took a light and went round to examine, and found that one of the main planks had been started by the ice, and that, but for a coating of ice, she would have filled still faster! By 9.30. A.M. we were landed at Sapperton, heartily glad to be at home again after a trip which in spite of its roughness we had yet, on the whole, thoroughly enjoyed.

The following is the comment of one of the local papers, on the journey:—

"A Live Missionary.—The Bishop of New Westminster, accompanied by his wife, paid Yale a Missionary visit last week, and held Services in St. John's Church. Even hardy pioneers shrink from making the trip at such a season."

AN INDIAN DIOCESAN CONFERENCE.

By Rev. Canon Churton.

AT the recent Calcutta Diocesan Conference the Bishop referred in his opening address to the proceedings of the Lambeth Conference in 1878, and especially to the system adopted there of providing commendatory letters, by which every person, going wherever he might, should be able to satisfy the clergy of the place that he really was a *bonâ fide* Churchman, and, as such, entitled to all the privileges of the Church. He also referred to the association recently formed in England by retired chaplains and officers for the purpose of raising funds for the benefit of the Church in India. The papers and discussion which followed were on the subject of finance. It was urged that the Diocese greatly needed a paid secretary and a regular business office for correspondence and for organising collections.

Mr. Whitley, of Ranchi, spoke at some length on the plan of collecting in the Chota Nagpur Mission, including monthly subscriptions, offertories, &c. "The root of the whole difficulty in getting money for Church purposes is the great neglect of systematic almsgiving. If Christian people would give not less than some fixed proportion of their income for works of charity, there would be no lack. Many people give, and perhaps give liberally, when a stirring appeal is made to them, but comparatively few give on principle, whether they are solicited or not." Mr. Vaughan, of the C.M.S., used a similar argument: "As a Missionary I feel the very great importance of pressing this matter on our native Christians. I hardly let a Sunday pass without urging this duty; I tell them how much has been given, and how much ought to be given. These exhortations are already producing an effect; the contributions of our Krishnagar Christians have been more than doubled. I also encourage special thankofferings for special mercies; and here and there a man will come, saying, 'Saheb, God has been good to me; my wife or my child were ill, and they have been restored'; or, 'I was in peril, and God has delivered me from it; take this as an expression of my gratitude.' In this way eight annas, one, two, three, or even five rupees, are given by those poor people in acknowledgment of God's goodness." Mr. Rudra, the Pastor of a Native Church in Calcutta, said, "The spiritual condition of the people must be raised." One woman in the Almshouse, a member of his congregation, during the

year contributed voluntarily five rupees, saved in pice from what was allowed her by the District Charitable Society. Some of the inmates of the Leper Asylum, who had a pice a day from the same source, would give a rupee, and more, at the offertory.

The "principles of Christian instruction" were discussed by the Conference on the evening of the following day. Mr. Blackett, in the course of his paper on the subject, said: "Here in India there are three chief notions, or prejudices, or habits of thought, which render difficult the question of Christian instruction—Pantheism, Metempsychosis, and Social Bondage. How shall we deal with Pantheism? Argue with it, logically? More easily said than done, as some of us have experienced. We should require as instructors an army of dialecticians more acute than Spinoza himself. And when they had done their best, the result would be utter confusion of mind, probably on both sides. Logic avails little against a habit of thought resting on ancestral development. But present, with the realism of faith, before the eyes of conscience, the God Incarnate, and there will be little room to fall back upon the unrealisable notion of the God diffusive or inherent. The presentation of 'God in Christ, reconciling the world unto Himself,' will outflank the nebulous hosts of Pantheistic fancies, and the offer of 'Christ in you, the hope of glory,' will attack them, and storm their citadel in the heart. The Christian instruction that keeps the personal Saviour in the fore-front will need no other proof of the personality of God. We hardly realise, I think, how much the doctrine of successive births, higher or lower, in accordance with conduct in the previous stage, obscures the doctrine and blunts the feeling of retribution, on which perhaps it was originally founded. That suffering is for sin is generally admitted; but then it is for sin of which the sufferer's conscious self knows nothing, and cannot really acknowledge itself guilty. Thus retribution, as concerns the past, is merged in fate. What wonder, then, if fatalism be allowed to govern the hope of the future too? What I suffer and shall suffer was written on my forehead, not in the just law of God; and my sins too are the result of my fate, not of my wayward will. But show me the Son of Man, with an indomitable will for righteousness, suffering for sin, dying because I had broken the law which joins death to sin, and my feeble fallacies are not refuted merely, but dissolved; they can no longer shield me from the fear of wrath, nor draw me from accepting the offer of salvation. Corinthians, perhaps, had not much more sense of sin than Hindus; but St. Paul resolved not to know anything among them save Jesus Christ and Him crucified. And if we set forth to Hindus the Saviour dying for their sins, they will soon be

able to understand both sin and retribution, and salvation also. There are few more common mistakes, however, than to substitute a discussion of the doctrine of the Atonement for a setting forth of the Atoner. Christ, not the doctrine of reconciliation, being lifted up, will draw all men unto Him.

"In one point, at all events, the sense of duty is strong and unobscured in the Hindu mind. 'Honour thy father and thy mother' is a sentiment developed into a deformity in their mental constitution. How often has the force of incipient Christianity been rendered inoperative by devotion to the family, and through the family to society! But our Lord Himself has taught us at once why and how this bondage of society must be broken through: 'Whoso loveth father or mother more than Me is not worthy of Me.' God is higher than fathers and forefathers, and till this has been discerned, and acted on, the moral judgment has not been fully formed. It is a false estimate of right and wrong which keeps so many from accepting deliverance from sin, and from rising to a spiritual resurrection. No abstract doctrinal instruction will lead them to burst this bond. The whole habit of thought has become a nature, and though driven out with the pitchfork of mere dogmatic teaching, will ever run back till it is supplanted by the expulsive power of a new affection. Only an enthusiastic devotion to the Christian's Lord will strengthen young men to break the bondage of Hindu society, and lead them to the liberty wherewith Christ alone can make them free."

Mr. Willis, of the Oxford Mission, demurred to this last statement, and urged that devotion, to be true, must be based upon dogma. Devotion to a personal Saviour implied a knowledge of Who that Saviour was, and of the reason why devotion should be shown to Him. Mr. Vaughan argued that Mr. Blackett had not intended to disparage dogma, but only to urge that dogmas should be taught through the medium of our Lord's history and character, and not as abstract ideas. Mr. Vaughan then referred to the question of reserve, upon which a previous speaker (Mr. Jackson) had made some remarks. He was of opinion that if the Bishop of Bombay had had more experience of Mission work he would have modified the views he had expressed in opposition to Bishop Caldwell. The commission they held to preach the Gospel to every creature compelled them to preach the Atonement, a doctrine 3,000 years old among the Hindus. How could the doctrine of union with God be kept back when that of Yoge had prevailed for decades of centuries in India? Some discretion might be necessary: fundamental truths must be taught first, and the deeper ones approached gradually; but there must be NO SYSTEMATIC WITH-

HOLDING OF VITAL TRUTHS. More than a century ago two Moravian Missionaries went to Greenland. They found the people so utterly debased that they could hardly distinguish right from wrong. So those good men said, We must begin at the beginning, and teach them the first principles of morality. They went on this system of reserve for twenty years, and with what success? Why, at the end of that period, they had not made a single convert! One night the two good men were sitting in their cottage, comforting their hearts, and talking of the love of Christ, and salvation through Him. They little knew that one of their catechumens was listening at the door. But so it was. That poor man listened until his heart melted; in his excitement he rushed into the room and exclaimed, "How is it you never told us these things before? You told us what is right and what is wrong, and we assented to it all, but kept on doing the wrong; but oh! this Story of Love is what we never heard before!" The Missionaries changed their tactics; they abolished their reserve, and openly preached Christ and Him crucified; and now, I believe, hardly a heathen Greenlander is to be found.

Some discussion followed, in which Mr. Bickersteth, of the Delhi Mission, took part; also Mr. Sandel, who observed that the ignorance on the part of the Missionaries of the people they went amongst was a serious hindrance to progress. There could be no reserve with the educated classes who had access to books of Christian theology and to the works of unbelievers against Christianity. A movement was going on among the Bengali-speaking Christians, which inculcated that each man was his own priest, and could administer the Sacrament to his own family. It was lamentable that this should go on unchecked through the ignorance by the clergy of the language of these people.

OUR CRIPPLED CHILDREN.

PART II.

By H. A. Forde.

[Papers for Mothers' Meetings.]

XXXVIII.

I DARESAY many among you are saying to yourselves, we have heard what has been done for the crippled girls, but surely there are just as many crippled boys in the world, has no one thought of doing anything for them?

The question is a very natural one, and I am glad to say it can be

answered with a ready—Yes. There is a certain bow-windowed, red-fronted mansion, in that part of London called Kensington, which bears on its front in shining letters the inscription, "Home for Crippled Boys." Like many another charitable work, this Home did not spring into being the full-grown Institution that it is at present. The very beginning of it all, indeed, was the fact of one kind heart swelling with tenderness towards two poor crippled boys, and gathering this afflicted pair into a quiet room in Kensington. Now the two boys have increased to sixty, and building accommodation is designed for forty more.

Do you think, when these hundred lame and afflicted lads are housed and cared for that our "Crippled Boys" will all be comfortably provided for? I wish I could say that this houseful represented half, or a quarter, of the "Crippled Boys" of England. You will hardly believe the truth when I tell it you, that there are no less than one hundred and eighty lads waiting for a chance of admission to this one Refuge, and, I fear, hundreds more who are crouching at home, or limping in the streets and alleys, too well for the hospital, yet too ill to go to ordinary schools, and whose lives, in consequence, have little chance of ever being marked by brightness or success.

Why is this particular "School," or rather "Home," so anxiously sought after by the parents of crippled boys? That is easy to explain; it is an "Industrial Home"; the boys admitted into it being taught an industry, or trade, by which they can support themselves in after life. Come into the building and look around, not especially at the school-rooms and dining-rooms and halls, that first present themselves to the eye, but beyond these, into the square plot of ground which stretches at the back of the house. What are those low buildings skirting it on either side and opening on to it? Those are the work-shops of the Home, where the various handicrafts are practised, by which the boys are, later on, to gain a living. There are three such trades. I wonder, if I pause a moment to give you time to consider, whether you will be able to make a guess at what these three trades are! Remember that crippled lads are prevented from practising many handicrafts open to other boys. Even if they do not actually limp on crutches, these poor boys are weak and utterly unfit for hard work. And so the three occupations best suited to crippled boys are found to be carpentering, tailoring, and relief stamping.

Carpentering is the hardest work, and of course only the strongest boys can undertake it. They like the business though, and after a while turn out very creditable articles of furniture, which are sold for the benefit of the Home. Tailoring naturally seems most suited to these poor lads, and it is very much in place here—since, besides

taking in work, the boys can thus make all their own clothes. The favourite trade, however, is Relief Stamping. Do you know what that is? It is the stamping of coloured crests and addresses on letter paper. The fashion for such adornment has become very universal, and I have now before me a sheet of the different devices which these poor boys execute in this relief stamping: very gay and pretty they are. There are coronets and royal plumes and curious monograms, blazoned in blue and scarlet and gold, ladies' names fancifully twisted on scrolls, and in one instance at least the device is quite a picture—a large brown bee settling on the letter W, and so furnishing the means by which some Miss Beatrice Wright, very likely, means to give her initials to the world.

The boys no doubt enjoy this pretty and effective work; but the master complains that it is the most expensive trade taught in the house, since if the boy bungles over it while learning he wastes both colour and paper, while the tailor who bungles simply unpicks a mistake in his work, and the bungling young carpenter cannot go far wrong with his bits of wood. When once the boys have chosen their trade, however, they must set their shoulders to the wheel for the next three years, their term of residence in the Home, and must thoroughly learn their work. This is no play-place. The Home aims at turning out as good workmen as may be found anywhere, and it generally succeeds in doing so. Excellent masters are provided in each branch, and no boys are retained in the Home save such as are capable of really doing a day's work. This is no hospital, remember, but an industrial establishment. And is it *all* work, then, here? Do these poor lame boys never have a moment's careless enjoyment, like their happier brothers in other schools and cottage-homes? They look very business-like in their working aprons, but one would like to feel they had such little enjoyments as their twisted limbs and feeble frames permit. Of course they cannot enter into the active sports of the play-ground, but—wait a minute, you are going too fast. What do you think of cricket being played in this Cripples' Home? Of there being an Eleven here, and a very respectable Eleven too, that can hold its own in matches with sound two-legged boys? "Some of our lads here have *one very good leg*." And this good leg does good service, combined with scientific teaching from the head of the establishment, who likes his boys to do well in play as well as work. Indeed, there have been complaints made by sound-limbed elevens that the cripples have the best of it, from being so well taught, and from having a ground of their own always at hand, a half hour's leisure meaning a rush to the wickets. Lawn tennis, again, has been

provided for the boys; and, indeed, there is no game whatever which they will not make a try at, despite drawbacks. On Saturday afternoons there is a great stir in the house. From the doors shortly after issues a long procession, bound for the Park or Gardens or other open ground, and constituting the one great "out" of the week.

Sunday brings a change too, and a very pleasant change it is. Aprons put by, workshops closed, and the lads sallying forth in their best clothes to the beautiful Parish Church. Their Service is over early, and gives time for a good walk before dinner. After dinner comes a little welcome leisure, and then their Sunday-school, ladies and gentlemen from without undertaking the various classes. In the evening other visitors interested in the Home come in, and either talk to the boys, or join in hymn-singing, an occupation that always makes the time pass pleasantly. Besides the Saturday half-holiday and the Sunday leisure there sometimes dawns on these Kensington boys a red-letter day of peculiar enjoyment. There is to be an excursion into the country, or a rich friend of the Home has sent an invitation to these sixty guests, and then there are smiles on all faces, and a general feeling that there are some things very "good" in this world that God has made. And now the procession wends its way to the Station, or is whisked from the doors of the Home in some other fashion, and the passers-by stop to smile, and wish a happy day to the crippled boys, who no doubt realise those wishes, and return home in the evening tired, perhaps, but with new life in their veins and new thoughts in their hearts.

This Home is not exactly what is called a charity. Every boy must pay, or have paid for him, £10 a year; but as every boy costs £33 a year, there is need of subscriptions also. The boys' work, you fancy, goes some way in helping the funds. Well, not very far. Beginners spoil a good deal of material, and the Home is always made up of beginners, for directly a boy has reached his third year in it, and is showing signs of becoming a clever workman, his time is up and out he must go into the world to make his own living. Still turning to the report of the monies received by the Home, it does at first seem very satisfactory to read: "Received for carpentering work done, £367 1s. 4d." But then look at the opposite page, and read: "Paid for materials and wages of carpenter (the teacher of all these boys), £342 13s. 5d." What does this show as the profit made? Just £24 7s. 11d. That is not much. Most money is made in the tailoring department. Over £60 profit in the year is produced by this branch. The relief stampers only produce £25 a year, when all expenses are paid. But then remember it is not the first intention of the Home

to make money by the lads. The aim of all that goes on is to make them good workmen, able to maintain themselves in after life. And is this matter accomplished? Well, we must look ahead to answer that question. "Ye shall know them by their fruits," is written somewhere. What are the fruits of this mission to crippled boys? What comes of the workshops, and the training, and the Sunday teaching, and the cricket?

In the reports yearly issued by the Home, there is a page or two devoted to "Particulars of Old Boys," and we must turn now to this. The particulars given are very short and scrappy, and feeling you would want to know a great deal more than they thus give, I went to some old friends of the Home, and got them to help me out with equally true but fuller stories of these "Old Boys." You shall have them just as they were told me, except that the real names are not given, since most, if not all, these "Old Boys" are yet living, and would not perhaps like to have their lives made too public.

Frederick Jones, he after going through his three years apprenticeship to the stamping business in the Home, made his way to a large county town, and set up on his own account, visiting all the stationers of the town, and asking their custom. This he was very successful in obtaining, so much so, in fact, as to warrant his sending for a friend from the Home to assist him. Apprentices also he must have, and again the Home was applied to, the young master either taking boys who had learned their work as he himself did, or, with greater consideration, accepting such cripples as, for some reason or other, could not be received into the Home, and to whom therefore he had to teach their business from the beginning. You will be pleased to hear how young Jones behaved in prosperity. Very likely he put a fair sum by in the bank for a rainy day, but besides that there was an overplus which he spent in buying a watch to present to the master in the Kensington Home who had taught him his business. And furthermore that master's wife falling ill in her town dwelling, and Frederick Jones hearing of her case, nothing would do but that she must come at once to his house in the county town, and be brought round with change of air. She *was* brought round, you will be glad to learn, returning to London quite blooming. After a while young Jones' business increased so considerably, that he and his comrade agreed to separate, one going further afield to another large town, and making an equally good business there.

Charles Hall has another pleasant story to his name. He took up his abode in a Devonshire coast town, and soon gathering round him a very tidy business, he was also ready to help others. The first

person to need help seemed to be a red-coated big brother, who had gone through the Afghan Campaign, and had just got shunted into the Reserve. Him Charles invited to his workshop, teaching him his trade, while the soldier no doubt had many a story to tell him in work-hours of the way "fields were won," or perhaps "lost." Charles soon took to himself a second companion also, a companion in petticoats this time—a wife. She had been a lady's-maid in good service, and had saved money, which put in the bank with some of Charles' earnings made a very tidy sum. The bank it was placed in was called the West of England Bank. One morning people looked into their newspapers, and some of them turned pale with alarm. The Bank had gone smash! Fortune, however, had favoured our brave, or rather prudent, man, for Charles had withdrawn his savings the very week before the catastrophe.

The story of *Barney Blane* is a little different from the two last. Have you ever met in the street a little cart on low wheels, on which crouched a shapeless body, which moved itself along by its arms, and every now and then stopped to receive the halfpence of pitiful observers? Such a cart had Barney, and such a life of beggary and exposure he led for many a long day. His parents were wicked people, idle, immoral, and careless of the wretched child they had brought into the world. The man lived with another woman as his wife, the woman lived with another man as her husband; neither of them cared much for Barney, and when some charitable people made an effort to get him into the Cripples' Home they willingly gave him up. The arrival, however, of a boy from such a very low class of society rather disgusted the more respectable lads, and when it turned out that Barney lied and stole and used bad language, he was completely cut by the greater part of the community.

Whether Barney felt this and objected to it I do not know; all I do know is, that when he had been some little time in the Institution, it began to dawn on his mind that lying and stealing and swearing were neither calculated to get him on in this world, nor help him towards the next. So the bad words and the bad deeds grew fewer and fewer, and, let us hope, the bad thoughts too, till at the end of three years it was possible to get him a place as tailor's apprentice in the country without dread of how he would behave. Barney, in fact, was a changed character from the go-cart days, and being out of reach of his bad relations, he gave satisfaction also in his new place, and good reports continually arrived at the Home regarding him. Well may the Superintendent think of him with pride as a black sheep washed white in the Kensington fold. It is not always that

one is permitted to see the fruits of one's labour so evidently blossom as in the case of Barney Blane.

James Harris was a very troublesome boy in the Home, a rule-breaker and discontented lad, complaining of the food, and setting a bad example to the other boys. After many slight reproofs, the extreme punishment of reporting him to the Committee, and exposing him to a strong reprimand from that body, had to be resorted to. This did not seem to do him much good, and at the end of his time he left the Home not much regretted, not, apparently, a much better boy than when he entered. But the seed had not been sown on such very stony ground, and the sower might have taken a little more heart regarding the future crop, for some years afterwards a very respectable-looking young man came and called on one of the friends of the Institution, reporting himself to be that very naughty boy of old, *James Harris*. "It's all come back to me now," said the young man, "what a trouble I was to you all with my grumbling and complaining, and now I see what a bad boy I was, and how little I had to complain of, indeed how much I had to be thankful for, and I couldn't be satisfied till I let you know this, and how sorry I am for the trouble I gave. I am doing very well," he added. And the friend of the Home felt relieved and very thankful that this troublesome boy-nature had at last softened so as to allow the grace of penitence to pierce through the soil, and show that the good seed sown long ago had taken root.

The "Old Boys" often return to visit their old haunts, especially if they have anything to tell of success in life.

Here are some of the short notices given in the Reports.

E. G., Relief Stamper, left the Home last September. Works for a stationer at Bristol at his trade, earning 18s. a week. This youth has one thumb and one finger only to each hand.

T. M., Tailor, obtained employment in Yorkshire with a working tailor, a widower. His master's sister was housekeeper, and some months back T. M. was married to her.

C. S., employed at Wimbledon. His master died lately, and he (S.) is carrying on the business for the widow.

W. R., Carpenter, foreman in the cabinet-making department of a large firm, and earning £3 a week.

G. M. left the Home five years ago. Started on his own account in his native town (Newbury); has taken a shop, and is now the means of supporting an aged father and mother.

H. B., Relief Stamper. In a situation at Cambridge, being in the employ of F. S., a former pupil of the Home.

W. S., Tailor. In business on his own account, and has recently taken T. H., one of the boys in the Home, into his employment.

T. G. calls, and has occasional work, but he is not so satisfactory as could be desired. I insert this last report to show you that there are ups and downs with these boys as well as with every other class in the world.

There is not much more to tell now about these Crippled Boys. They have their library of interesting books, and they take in various magazines of their own, notably the "Boy's Own Paper" and the "British Workman."

The Church of England Temperance Society has obtained a hold on their affections, and more than half the boys have taken the pledge in the form it sets forth. The boys have very good food provided for them, but no stimulants of any sort. Each boy has, if he chooses, his own garden, which he cultivates in his spare time. There is, amongst the better-class lads, a sort of little association formed, called the "Mutual Help Association." It meets at stated intervals to discuss various subjects connected with the general good, and to keep up a good tone in the House. Papers are written by these lads on a given topic, such as "Success," "Amusement," &c., and a prize furnished by a friend of the Home rewards the best production.

This interest from without is a most valuable feature in the "Cripples' Home." We all know how delightful a visitor from outside is to the ordinary schoolboy; what then must it be to these poor lads? With this thought we bring our story to an end, and take our leave of the red-fronted Kensington dwelling and its inmates, to whom we heartily wish "good luck in the name of the Lord."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

CALCUTTA.

The Kohls: Devil Worship: Absence of Caste: Progress: Plan of the Delhi Mission: Krishnagar, Past and Present: Chunder Sen and the "Apostles of the New Dispensation": 3,000 Auditors: "Synthesis and Subjectivity": The Essence of the New Creed: Indian Criticism on the Babu and his Teaching.

In a speech at a recent Missionary meeting in the Town Hall, Calcutta, the Rev. J. C. Whitley gave a description of the Kohls of Chota Nagpur. They included two races, the Mundas and Uraons, speaking two distinct languages. They had no literature, and no

religious system like the Hindus. Their only religion was one of fear, and the propitiating of evil spirits. When they cleared a forest for purposes of tillage, they always left clumps of trees as places of refuge for the evil spirits of the forest. Mission work was begun among them in 1844 by some Missionaries from Berlin. Since 1850 there had been a steady increase in the number of converts, which has now reached nearly 35,000. They are free from caste prejudices, and a man by becoming a Christian is probably raised in the estimation of his countrymen. About 11,000 of the Christians, scattered over some 400 villages, are connected with the S.P.G. Missions. Bishop Milman ordained eight, and the present Bishop of Calcutta has ordained ten, three of whom are priests and seven deacons. The native pastors are entirely supported by their people. At the annual harvest festivals large offerings are made in rice.

The Rev. E. Bickersteth, of the Cambridge Mission to Delhi, gave an interesting account of the plan of the Mission, and pleaded against the abandonment of schools and educational work by the Missionaries. Schools of heathen boys, who had free access to the Missionary at all hours, might be a great instrument in the task of regenerating the country. He also defended bazaar preaching, as having won some distinguished converts, like the Rev. Nehemiah Goreh. It was of great use in giving an opportunity to the Missionary of "button-holing" some one, and influencing him by private conversation at home. He also pointed out the advantages of cultivating a closer acquaintance with the natives, and whilst on a preaching tour giving up the Dâk Bungalow and living in some unoccupied Native house. People would then come to see the Missionary who would not otherwise do so.

The Rev. J. Vaughan, of Krishnagar, dwelt upon the growth of the Native Church during the past twenty-five years; then there were only fifty Native pastors, now there are 200, and the contributions for Church purposes have increased tenfold. Another sign of progress is in the work of educating the women of India, a work in which scores of English and American ladies are now engaged. Mr. Vaughan said that when he was in Calcutta he devoted himself especially to the lepers, and a trying work he found it. Some success was gained, and he had the gratification of baptizing forty. In the C.M.S. Orphanage at Mirzapore there was being trained a boy of nine years of age, a boy full of earnestness and grace, but delicate and consumptive, and he had to be sent to the Medical College Hospital. While there he was in the habit of praying and reading the Bible with an intelligent Mussulman, whose case puzzled the doctors. Going to the hospital

one day, Mr. Vaughan found that the boy had died, and that the Mussulman had gone. A long period elapsed, when, on going to the Leper Asylum, he saw there a face he knew: it was that of the Mussulman, whose disease proved to be leprosy. This man he baptized on his earnest entreaties, and after a course of training he proved an efficient worker. The Rev. E. K. Bickersteth, Vicar of Christ Church, Hampstead, gave an eloquent description of his impressions of the different cities of India which he had visited—Lucknow, Cawnpore, Delhi, Benares, &c.

At the end of January last Babu Keshub Chunder Sen gave a lecture in the Town Hall, Calcutta, on the subject, "We Apostles of the New Dispensation in the East." The room, which accommodates nearly 3,000 persons, was full to overflowing, and there was a fair sprinkling of Europeans in the audience. "The lecture was a great oratorical effort, not as of one absorbed in a great cause, but rather of one who was consciously pleading for himself. He began by announcing the new Dispensation as 'the orient sun gladdening the world, and dispelling the folds of darkness.' He defined his own position in regard to his Church, and associated his colleagues with him as appointed to carry out the Dispensation. He alluded to the persecutions he had sustained, and to the honours paid to him, the two together, he said, 'keeping his head erect and in equilibrium.' He repelled the imputation that he claimed to be the equal of Christ, and made the humblest professions of adherence and loyalty to the Spirit of Jesus. He then described the continuity of Divine inspiration through various Dispensations: Moses necessitating the Advent of Christ, Christ making Paul a logical necessity, and the Christian Dispensation necessitating the present Dispensation. Its two principles were synthesis and subjectivity. By the former God became the centre of all systems and truths, and all religions ranged round a source of perpetual light and salvation. By the principle of subjectivity was meant the absorbent power of the soul, by which it projects itself into every circle of circumstances and sympathies, and converts itself, by sacramental love, into other personalities and types of character. Thus Paul became Christ, and Christ became the flesh and blood of Christians. The peroration grandly pointed out the Pantheism by which, not God and man, but all men, became one humanity represented by the new Dispensation.

"Besides other fallacies and self-contradictions, the lecturer, whilst claiming to be an Apostle, vehemently denounced the idea of mediation. In the new Dispensation God and the individual soul were to be in immediate relation with one another. He forgot hat an Apostle

is himself a mediator between the Sender and those to whom he is sent. Hence in the new Dispensation there was no room for Apostles. If there is no mediation, what need of Apostles, their preaching, sankirtan, and singing? These Apostles have no credentials to authenticate their claims to be ambassadors to the world.

"The praise given by the lecturer to Christ does not prove any approach on his part to a genuine acceptance of Christianity. Fifteen years ago in a speech delivered in the Medical College on 'Jesus Christ, Europe and Asia,' Keshub Chunder Sen spoke in even more exalted terms of the Christians' God and Saviour, and yet he is still groping in the twilight beyond the reach of the full light of Truth."

A reply to this criticism in the *Indian Church Gazette* appeared in the *Mirror*. "The general feeling, it is said, was that the speaker throughout his speech, and even subsequently, was unconscious of anything like 'effort.' All the while he was speaking from the fulness of his heart, without notes and without straining, and he was evidently carried away by his enthusiasm. After the lecture and the sankirtan were over, he was heard to say how much yet remained to be said of the great subject which he would like to say. We agree, however, with our contemporary that there was a painful amount of special pleading; and in this, we may add, the speaker was not quite successful. He tried to hide himself, but he could not. Surely in this matter he made a great effort, but in vain. He said he was Judas, and all that sort of thing. He said he was lost in his brother Apostles. But still everybody saw it was impossible for him to hide his individuality. On one point objected to the lecture was perfectly clear. It was argued that ideas and prophets come one after another in logical sequence, and when taken together they prove the complete economy and scientific unity of God's Dispensations. In the Old Testament Christ existed potentially. He was evolved in the New. Moses made Jesus a logical necessity, and Jesus, Paul. The Christian Dispensation is incomplete without Paul, without Luther, without Knox, without the Apostles of the new Dispensation. The *Indian Church Gazette* asks, If they are Apostles, where are their credentials? We reply, If these men of the new Dispensation be of God, time will prove it, and they can afford to wait till they are accepted as Apostles. Christians should pray and wait for light from God before they pronounce as to the real character of this new apostolic band."

Influence of "Caste" on "Progress": The Oxford Mission: The "Canonical" Hours: First Oxford Lecture to Educated Hindus: Allahabad and the C.M.S.: Generous Gifts.

The December number of the *Bengal Magazine* (edited by the Rev. Lal Behari Day) commenced with a paper on "Caste" by a student, in which it is argued that although the assigning of one trade to a particular class of men promotes its improvement, inasmuch as habit begets dexterity, skill, and tact, yet the system of caste, by assuming these qualities to be hereditary, is really inimical to the progress of Arts and Manufactures.

An article on the Oxford Mission to Calcutta urges the members not only to study the language, literature, religion, philosophy, manners, customs, and social usages of the Hindus, but also to cultivate personal intercourse, as a means of obtaining information which no books can give. The educated Bengalis are a very sensitive people, and are to be treated as Englishmen of a similar social status. Counsel should be taken of Missionaries and of intelligent Bengali converts, but all fraternising with the Brahmos is strongly deprecated.

The house which the Mission has taken is said to be large enough for the modest requirements of the Brotherhood, and conveniently situated for the particular work in which they are to be engaged. It is near to the quarter occupied by the better class of natives, and its door is passed daily by hundreds of educated Bengalis on their way to and from their offices in the city. A gateway (built up to on either side by godowns and small shops, one of which will shortly be used for the sale of tracts, &c.) gives entrance to a courtyard of small dimensions leading to the porch. The lower floor contains a central hall, which is to be used for public receptions or lectures, studies for those composing the Mission, and a room set apart and licensed as a chapel. On the upper floor are the Common Room, Library, Refectory, and Dormitories. The arrangements are marked by the greatest simplicity. The Press has already been set up, and is being worked by the English youth brought out by Mr. Willis for the purpose; the flat roof of the house affords facilities for the use of the fine telescope.

The Mission has printed a time-table of devotional exercises, in which the canonical hours are observed. This table has been noticed by a Calcutta newspaper, which has denounced the "hours" as "phases of Ritualism," which will "never convert the heathen," or if they did, "the converts would only be so many Pharisees." The Superior of the Mission has replied as follows:—After explaining the

terms "Prime," "Terce," "Sext," "None," and "Compline," he says, "I have no fault to find with your criticism, except that to us fresh from England, to call saying prayers 'ritualism' appears a somewhat novel use of terms. We have in the Bible a command to 'pray without ceasing,' and even a Jew could say, 'Seven times a day will I praise Thee.' If the saying of frequent prayer is ritualism, then all devout Christians who do as the Bible commands are ritualists. You tell us that because we are frequent in prayer, we 'gravely misapprehend the nature of the means necessary to attain the end' we have in view. That may be so, but we are in company with the greatest Missionary that ever lived. St. Paul, if we may judge from his own words, relied for the success of his work far more on his own prayers, and the prayers of others for him, than on any mere human exertions. We shall continue to follow St. Paul in this respect, although in India praying seems to be regarded as 'a very elaborate ritualism.'"

A lecture to educated Hindus was delivered by the Rev. E. F. Willis, Superior of the Oxford Mission, on Sunday, February 13th, at the Mission Church, 182, Cornwallis Square. It was to be the first of a series of Lectures on Christian Evidences, to be continued on successive Sunday evenings at the same place and hour. The subject of the Lecture was the "Sinlessness of Christ a Witness to His Divine Nature." The following notes of it have been received.

"Let it be granted :—

"i. That Jesus Christ was a real authentic character.

"ii. That the Four Gospels are authentic records of His words and actions.

"iii. That Sin is a falling away from the end for which a moral being was created.

I.

"A. The sense of sin is universal in human nature. This is witnessed to by the Hindu Shastras.

"B. No human being but Jesus Christ has ever claimed to be absolutely sinless. This is witnessed to by universal history and literature.

"C. The idea of sinlessness was not conceived by the human mind before Christ came into the world. This is evidenced by the character and action ascribed even to Gods by Greeks, Romans, and Hindus.

II.

"JESUS CHRIST SHOWN TO HAVE BEEN SINLESS.

"A. By His own claim. He appealed fearlessly even to His enemies. 'Which of you convinceth Me of sin?' (St. John viii. 46.)

"B. By the testimony of others. Judas, his betrayer, said: 'I have

sinned in that I have betrayed the innocent blood' (St. Matt. xxvii. 4). Pilate, His judge, said: 'I am innocent of the Blood of this just person' (St. Matt. xxvii. 24). The crucified malefactor on the cross said: 'This man hath done nothing amiss' (St. Luke xxiii. 41). The Roman executioner said: 'Certainly this was a righteous man.'

"C. By the general tenor of His words and actions. Jesus Christ never acknowledges any imperfections or shortcomings in word or deed. He never makes any confession of sin. He never expresses any need of forgiveness. All good men have felt their own shortcomings and imperfections, and this in proportion to their advance in goodness and holiness, and have universally acknowledged their sinfulness and need of forgiveness. Witness St. John, St. Paul, &c.

III.

"It follows from this that Jesus Christ must be regarded as either more or less than a good man. If He was not absolutely sinless, and yet claimed to be so, He was untruthful; therefore not a good man. If He was not sinless, and yet always spoke and acted as if He were, He was a hypocrite; and therefore not a good man.

"But if He was sinless, then He was more than man, for no mere man ever has been, or can be sinless.

"And if He was more than man, He can be nothing less than what He claimed to be, DIVINE."

Dr. Banerjea writes on February 14th: "Last night I heard a very interesting lecture from Mr. Willis, before a large audience composed of educated Hindus, in Christ Church, which was originally my church, now under the Church Missionary Society's auspices."

A lady in England has offered £400 to the C.M.S. to help them to keep Allahabad as a Mission Station. It is hoped that this great city will continue therefore to be included in the sphere of the Society's operations. The Bishop of Calcutta had strongly deprecated the abandonment of a post of such importance by the C.M.S. Another munificent donation of 5,000 rupees has been handed to the Bishop of Calcutta by a Churchman who had held high office, upon his retiring from "service in India."

There has been trouble among the Santhals, provoked by the census. The Santhals have real grievances, and have been hardly used by their Hindu and Mohammedan neighbours; they resent oppression, though naturally of a peaceable disposition. It is hoped that Mr. A. Stack, the C.M.S. Missionary at Taljhari, may contribute something to the restoration of tranquillity.

The Santhals: The "Compound" System: Manly Advice: Biblical Criticism: Where to go for good Hindi: Fire Worship: The Chaldean Tradition and the Vedic Theory: Proposed New Publications.

A Bengal Missionary, in an article in the *Indian Evangelical Review*, observes that "the Compound System," as it has been called in Bengal, is happily dying out. There has been a period, no doubt, in the history of the Native Church in India, when it was wise and well to snatch converts from their own homes and surroundings, and shelter them within brick walls capped with broken glass; but, thank God, that time has passed. In Bengal we may safely assert that Christian converts are not in danger, as to loss of either life or property, by remaining where they lived prior to conversion. This is especially true of rural settlements. The heathen may annoy them in many ways, and subject them to a mild form of persecution, but this should be an additional reason for remaining, not running. We have harmed individuals and whole communities by advising converts, when thus vexed by superstitious neighbours or petty zemindars, to pack up their goods and hasten to the friendly harbour of the Mission Compound. More than one Native convert has had what little backbone he had taken clean out of him by this cowardly flight from the scene of conflict and cross-bearing to the hot-bed atmosphere of a crowded compound, the gate of which is guarded by English law. We say, unhesitatingly, let the converts stand by their old homes, and till their own soil, and fight their own battles. The law of the land is on their side, and they should know it. We should feed their *courage*, not their *cowardice*. It will require AGES to evangelise India on the "Compound System"; but if converts will claim their rights, defend their homes, bear the cross, and suffer, if need be, cheerfully for Christ's sake, thus testifying to the purity and power of the faith they profess, brighter days are before us, and the kingdom of God will advance more surely and rapidly.

The *Indian Evangelical Review* contained some time since an article by the Rev. Nehemiah Goreh, which criticises severely the later recensions of the Hindi translation of the Bible. He complains that Mr. Bowley's excellent version has been laid aside for newer editions, each of which has been worse than its predecessor. An idiomatic Hindi rendering of the authorised English version was to be preferred to a faulty Hindi translation based more upon the original texts. He also argues that some of the renderings show a doctrinal bias in the particular translators, favouring the views of Baptist missionaries on Baptism, &c. Expressions are also modified to escape difficulties, as in the substitution of "caused to baptize" for "baptized" in John

iii. 22, 26. After advocating an adherence to the authorised English version in the New Testament, he points out some faults in Dr. Owen's Hindi version of the Old Testament, especially in the Psalms and Isaiah. The Hebrew name of God, El, is rendered Sarbsaktimán. Almighty, an adjective rather than a Name. This is unsuitable in many places, for instance, "the Almighty of Bethel" instead of Bethel ká Ishwar, "the God of Bethel." He deplores the neglect of Hindi as compared to Urdu. Some think that the Hindi learned from Pandits is as good as the Urdu taught by moulvies and munshis, but it is not so. Real Pandits are rarely found, for Sanscrit learning is dying out, and Hindi is even more neglected; and the vernacular is never made a subject of study even by Pandits who are thorough masters of the old philosophies. The only place where good Hindi is now to be found is in Government publications, for Government employs men of talent who are really masters of both Urdu and Hindi.

The Rev. Krishna Mohun Banerjea sends some interesting remarks on a review in MISSION LIFE last year of his treatise on "Fire-worship": "I am very glad you mentioned the Chaldean tradition about the origin of the Worship of Fire. I had read that long ago, but did not think of it when I wrote the essay. I am disposed to think that the Chaldean tradition only corroborates the Vedic theory, by bearing witness to the universality of that worship. The Vedas say that Bhrigu and his descendants introduced Pyrolatry into human houses, implying that it was universal. Neither Abraham nor any other character was noted for that worship in the way that the Persians were, and they were the descendants of Bhrigu according to the Vedas, confirmed by the Zend Avesta, which actually notices some of the characters distinguished in the Vedas as among the Bhrigus, as the patriarchs of the Iranians or Persians; and to this day names like 'Cavas-jee' among the Parsees of India bear testimony to the Vedic account. The Chaldean tradition, by attributing the origin of Pyrolatry to an arbitrary fancy, only confirms the account of the widely prevailing practice which the Vedas, with greater clearness and weightier reason, ascribe to the prevailing notion of fire being an instrument of the sacrifice which the first diluvial man offered, according to the concurring testimony of the Bible and Assyrian records,—both of Berosus and the inscriptions. The Vedas account for the undoubted practice by a chain of reasoning based on the nature of the practice itself; while the Chaldean tradition testifying to the practice attributes it to a mere arbitrary fancy. I have often been speculating in my mind whether Bhrigu may have any connection with φλεγω. The 'l' and 'r' in Sanscrit are held interchangeable."

The Rev. S. W. O'Neill, writing from Indore, says: "I wish I could report better progress in the translation of the Apocrypha. I find but little time for such work, and at present I am giving the preference to a revision of the Psalter for use in the Church, as being of more immediate importance. A new periodical, to be called the *Evangelist*, is projected. We agreed we could not undertake it till we had more men out here whom we could rely upon for editing it. Though any one man might be able to do it alone, yet if he were moved away or incapacitated for work, we might find the paper too great a burden, unless some one else of ability were free for the task. A prospectus has just been issued of a new weekly, to be called the *Indian Churchman*."

Heathenism and Morality: Friendly Greetings.

The Rev. E. F. Willis, the leader of the Oxford Mission to Calcutta, in a sermon in the Cathedral on December 12th, 1880, referred to the high and pure moral precepts contained in the Hindu sacred writings, and to the comparison which some learned authors have made between them and the precepts of the Gospel: "We must remember that these jewels of moral sentiment, bright as they are, do not form the main staple of heathen religious teaching. They are but fragments scattered few and far between, amidst much which Professor Max Muller describes as 'rubbish,' 'refuse,' 'silly,' 'hideous,' and 'repulsive.' And what is even more important to notice is this, that heathen religions nowhere furnish us with a living embodiment of the highest morality; nowhere but in Christianity do we find an example of a perfect human character, whom weak, erring man can take with confidence for his pattern and guide, to follow and to imitate; no religion but that of Jesus Christ can point its adherents to a living man in whose lips could, without manifest absurdity, be put the question, 'Which of you convinceth Me of sin?' In this Christianity is unique; in this it stands supreme, and without a rival, so that it provides us a perfect example which we may set before ourselves to copy."

The lectures to educated Hindus at Christ Church, Cornwallis Square, have been continued. The attendance has been good, the same faces being recognised Sunday after Sunday, showing a real interest in the subject. The lecturers were the Rev. A. Clifford, who is in charge of the church, and Mr. Willis and Mr. Brown, of the Oxford Mission.

The Address of welcome from the "Theists of the new Dispensation," with Mr. Willis's reply, has been printed in an "Occasional Paper" of the Mission. Mr. Willis says, in conclusion: "May this early exchange of friendly greeting be but the earnest of much free

and unrestrained intercourse with one another in time to come, by means of which you may communicate your thoughts and aspirations to us, and permit us to share ours with you. Here, then, we are in your midst, ready to be taught by you, ready to teach you; ready to come to you in your homes, ready to welcome you to ours; ready to impart to you of that which God has given to us; ready, lastly, to make you, if God will, what we as Christians are, members of Christ, children of God, and inheritors of the kingdom of heaven."

Mr. Willis intends, as we have said, to open a book depository of Christian literature. He has already sent home a large order for books to begin with. Any standard Theological and Devotional works, in good condition, which our readers may be able to spare, would be thankfully received by the Rev. M. F. Argles, St. Stephen's House, Oxford. It is hoped soon to set on foot a Quarterly Review of a religious and miscellaneous character.

CEYLON.

The Parochial System: School Work: Catechumens: A Wise Policy: State Subsidies.

The Rev. W. E. Matthew, Archdeacon of Colombo, has printed a statement of the progress of the Parochial Mission of St. Paul's, Kandy, 1876—1880.

The Bishop of Colombo has been striving to develop the working of the parochial system among heathen populations, in order that Christian congregations may be more impressed with the duty of evangelising their heathen neighbours; the evil of separation between the European and Native work being partly imaged by the evils which arise in London from the rich and poor being collected in different quarters of the City. Archdeacon Matthew came out fully impressed with the duty of working through the English-speaking Christian people to the heathen, and the parish with which he had been connected in London was one which was alive with every kind of parochial machinery. The state of things in Kandy was such as to produce an awful chill upon him. For, though good work had been done in past years, there was a lack of anything like parochial machinery. It was held to be no part of the duty of the Chaplain to meddle with the Natives. This was the prescriptive right of the C.M.S.; while on the other hand the English congregation had something more than a tacit dislike to Native Christians using for worship the same building as themselves, or to their clergyman in any way mixing himself up with Missionary labours.

Archdeacon Matthew then gives an account of the difficulties which he has surmounted in revising or maintaining various schools and institutions, including an Industrial School which he found heavily burdened with debt. A chancel was added to the church, and a new organ obtained from England. The Services have been greatly increased, and a Tamil Service commenced at the little Chapel of St. Stephen's, distant about 300 yards from St. Paul's. A small training-college for schoolmasters was annexed to this. The Tamil work has been steadily growing. Since 1877 there has been 17 adult and 23 infant baptisms; of the latter seven were boys instructed in the school. There are 40 boys on the books, 21 of whom are Christians, the rest willing to become converts but for their parents' opposition. The chapel has been restored and fitted with presents from England. In January, 1879, the new Parochial Schools, including Library and Parish Room, were commenced. The building is used both for English and Singhalese scholars. In the Vernacular Schools the Christians are taught separately from the heathen. In the English School the heathen children sit out and write copies during the Vernacular lesson to avoid the danger of impiety resulting from teaching Christian formularies to the heathen.

The Singhalese work has prospered wonderfully. During the past year six or seven high caste Singhalese have been baptized. They are doing well, and seem to be truly earnest Christians. It is becoming widely known that St. Paul's is a centre to which inquirers after Christianity may turn. There are now six or seven Catechumens under regular instruction, and an office for their formal admission has been translated into Singhalese, and printed at the Industrial School. It is important thus to recognise the Catechumens as having a definite status in the Native Church, as in primitive times. They are thus recognised as voluntarily placing themselves under instruction, and their baptism is deferred till they are taught and proved to be in earnest. One Sunday a Buddhist priest came to Archdeacon Matthew's house, inquiring about Christianity. That evening, having lost all belief in Buddhism, he threw off his yellow robes and burned them, and he is now at Matale receiving instruction from the Rev. F. D. Ederesinghe, himself a convert from Buddhism.

All through the troubles for which the diocese has been conspicuous, and notwithstanding the suspicions naturally aroused by new work opened out in altogether new lines, which appeared to be invading their province, Archdeacon Matthew has been able to maintain friendly relations with the C.M.S. clergy at Kandy; not interfering with their work, but giving them pecuniary support, promoting

intercourse for mutual counsel, and seeking the benefit of their longer experience in the Mission-field. It is thus hoped that the one work will have strengthened the other.

The withdrawal of State subsidies renders the present time a critical one for the Church in Ceylon, and intelligence may be shortly expected of important deliberations on the future work of the Diocese, both Native and European. During February and March the Bishop of Calcutta has been engaged in a Metropolitical visitation of the Island.

Ordination of Singhalese and Tamils: Visit of the Metropolitan: Account of the Cotta Mission: An Admirable Address.

The Bishop of Colombo returned to the Diocese, much restored in health, on January 24th. On February 2nd he held an Ordination in the Cathedral at Colombo. Five deacons were ordained, three Singhalese and two Tamils. There was a good gathering of Native clergy in the choir. Four of the five deacons ordained are in the service of the C.M.S.

On February 6th the Bishop of Calcutta arrived in Ceylon on his visitation as Metropolitan of the Indian Province. He landed at Galle, and proceeded to visit Mr. Marks' Mission at Buona Vista, and Mr. Allcock's at Baddegama. At Galle he preached on the subject of "Witnessing to the Truth." At Baddegama he preached on the Exodus of the Israelites, and their probation in the wilderness. The church was filled by the Native Christians and schools, numbering about 500. The sermon was interpreted by the Rev. A. S. Amarasekara. In the evening of the same day he addressed a mixed congregation of Christians and heathen on the Fatherhood of God. After the address three Buddhists came to the Bungalow to talk the matter over further. Mr. Allcock thinks that one of them is already a believer.

Weligama and Matara were visited on February 9th and 10th. At Weligama the Bishop of Calcutta addressed a large number of heathen who were gathered in the verandah of the school, which is used at present for Service.

At Kalutara there were signs of hearty welcome in the preparations made for his reception. The Bishop and his Chaplain, Mr. Deedes, were received by the Rev. E. A. Copleston, who is temporarily in charge of the Mission. The Bishop of Colombo arrived at the same time. The church was beautifully decorated for the Service on Saturday, February 12th, at which the Metropolitan preached and celebrated. At the breakfast at the Rest House afterwards the

Metropolitan spoke a few words of advice and encouragement in view of the impending withdrawal of State subsidies. Sunday, February 13th, was spent at Colombo. The Bishop of Calcutta celebrated in the Cathedral, and at the 11 o'clock Service preached on "Occupy till I come," speaking of the need of hearty, zealous work, and calling upon the Churchmen of Ceylon to welcome rather than deprecate the new responsibilities which the disestablishment of their Church would lay upon them. On the same day he preached at All Saints' Church, his sermon being interpreted by Mr. Dias to the Singhalese congregation.

In the evening the two Bishops went to St. Peter's in the Fort, and the Metropolitan, without any diminution of vigour, preached a stirring sermon on the last verse of 1 Cor. xv. They were received with similar tokens of welcome at other stations which were visited. Stations were decorated with wreaths and fruits, roads lined with palm branches, arches erected.

A prize-giving at St. Thomas' College formed part of the proceedings, and the Metropolitan addressed some judicious words to the students, warning them not to make the University Degree an end in itself, and not to neglect healthy exercise, the neglect of which had produced some fatal results. A large garden party in the College grounds followed.

On February 15th Cotta was visited. Here the Bishop of Calcutta was introduced to the two Native pastors, and the Missionary, the Rev. J. T. Jones, who interpreted the Bishop's sermon on St. Paul's salutation in Rom. i. The Bishop of Colombo afterwards spoke a few words in Singhalese on the wide extension of the English Church over the continent of India. Two thousand children from the Mission Schools assembled afterwards under an awning in front of the church, and the Rev. R. T. Dowbiggin, the Missionary in charge of the Cotta District, then read the following account of the Cotta Mission:—

"The C.M.S. entered upon its work at this station in 1832. If you wish to see a monument to the memory of those who began and carried on that work you have only to look around you. The thousands of children you have seen to-day are only typical of the work which has been done day by day and year by year, patiently, perseveringly, hopefully, and prayerfully in these villages: to a great extent hidden from the eyes and unknown to the Europeans who come to and live in Ceylon. Some of Ceylon's best and greatest men received their earliest education at this station. The newer institutions of St. Thomas's College, Colombo; Trinity College, Kandy; or Wesley College, Colombo, have taken away our students, but they

have not destroyed our usefulness. The number of girls on our school lists is 1,129, the whole number in the C.M.S. schools in Ceylon being 2,749. We have 1,622 boys, and the whole number, 2,751, are trained in 48 different schools. There were formerly four or five European Missionaries at Cotta; there is now only one, so that the work is chiefly done by Natives, pastors, catechists, and teachers, under the superintendence of the Missionary. The area of the district is about 250 square miles; the number of communicants 233. We have no fear of "Disendowment," having never been dependent on Government. In 1880 our congregations gave 1,488 rupees to the Pastorate Fund.

"The total number of our Christian adherents is 1,089, of whom 673 are adults. We labour under a great disadvantage in this district. There are no manufactories or sources of employment for our young people, and consequently they move out into the world, and become connected with congregations in Kandy, Gampola, Kurunegala, and other places, and thus our numbers do not show a large increase, although adult baptisms are of annual occurrence. There were fifteen such baptisms last year, and there are fifty candidates preparing for baptism."

When this had been read, the children chanted some Sanskrit Stokas, and afterwards the Metropolitan addressed them, Mr. Coles interpreting.

It was evident that the Educational work which has grown up in connection with the Cotta Mission has done much to elevate the people of the district. But the question arises whether the education of heathen children on so large a scale should not rather be left to Government, whilst the Church should educate her own children, and use her efforts for more directly winning the heathen to Christ.

The visit to Morotuwa on Friday, February 18th, was a specially interesting one. There were the usual manifestations of welcome, and a Singhalese Service, with 200 communicants, and a children's Service afterwards, followed by a distribution of prizes. But the chief feature was an admirable address presented to the Bishop in English and Singhalese. It showed the enthusiastic spirit in which the Church people of Morotuwa determined to meet the crisis of the Church. They viewed the imminent change as an opportunity for real service, and were determined not to flinch from any sacrifice demanded of them. The address, which was signed by sixty-seven persons, concluded as follows: "May your visit bind closer together all Churchmen in the cause of the Church. And finally, as an earnest of what our children will do hereafter for the Church, when they come to years of

maturity, we pray of the Lord Bishop of Colombo to accept a small offering from them in support of the Diocesan Fund." Nine boxes were thereupon presented by children and received by the Bishop.

Kandy was visited on February 19th. On the next day, which was Sunday, there was a Choral Celebration, attended by both Bishops, preceded by their Chaplains carrying their pastoral staves. The Sunday-school was pronounced by the Metropolitan to be one of the largest he had seen since he had left England. He preached at St. Paul's, Kandy, at the 11 A.M. Service, and visited Trinity Church in the afternoon.

February 22nd was spent at Pussellawa, and February 24th and 25th at Badulla, where there were Services in English, Singhalese, and Tamil, and the interest felt in the Metropolitan's visit was shown by the usual demonstrations of welcome, and the full attendance at the Services. Sunday, February 27th, was spent at Nuwara Eliya; and on March 1st the two Bishops were at Colombo, the Metropolitan embarking for Jaffna on his way to Tinnevelly and Travancore.

BOMBAY.

The Bishop's Visitation: Review of the Diocese: Dangers and Safeguards of Church Life: Officialism: Remedies: A Practical Discussion.

The Bishop of Bombay held his primary Visitation in the Cathedral on Wednesday, the 23rd of February. There was a celebration of Holy Communion at 7 A.M., and the Visitation was held at 8. Over 40 of the clergy answered to their names, as compared with 24 who attended Bishop Douglas's Visitation in 1875. This increase was partly due to a slight addition to the clerical staff since that date; but mostly to greater facilities of communication by railway, especially in the Ahmednuggur and Rajputana districts.

The Bishop's charge occupied about an hour in delivery: the heads of it are contained in the following syllabus, copies of which were distributed at the time:—

Introduction.—Scope of the charge, strictly Diocesan.

Review of the last six years.—Bishop Douglas, his charge, his example. Changes in the Diocese, territorial, and personal. (Changes in the Province, and the Lambeth Conference glanced at in passing.) Visitation of the Metropolitan. Working of the Diocese in the past six years, Parochial, Educational, Missionary.

Principal topic of the Charge.—Dangers and safeguards of Church life in India.

First danger.—Indifference to the Gospel, chiefly to be found among the laity. Definition and account of indifference. Moral indifference. Intellectual indifference.

Special causes of Indifference { (1). The presence of false religions. (2). The prevalence of the Historical method.

Results of indifference. Exceptions in the noble lives of some Agnostics.

Second danger.—"Officialism," the clerical form of indifference. Definition and account of officialism. Universality of the temptation to degenerate into officialism.

Special causes of Officialism .. { (1). The presence of false religions. (2). Want of Clerical Society. (3). Want of work among the poor. (4). Indifference of those about us.

Remedies against Officialism and Indifference.

(1). The person of our Lord Jesus Christ to be made the sustenance of our spiritual life.

(2). The person of our Lord Jesus Christ to be made the centre of our work.

This is how to combat indifference in others.

This is how to rise above officialism in ourselves.

In the course of his charge the Bishop spoke of Mr. Robertson's vernacular translations of the Prayer Book, and of Mr. Digby Coates, "the soldier's best-loved champion."

Bishop Johnson, of Calcutta, had, on his visit to Bombay, ordained one priest and one deacon. Besides these, he spoke of the ordination of two Natives and three Europeans. In all 1,780 candidates had been confirmed, of whom 1,098 were Europeans and Eurasians, and the remainder Natives. He spoke in high commendation of the work of the Guild of the Holy Standard in several cantonments. He also spoke highly of the work done by the schools in Bombay, in Mazagon, and in Poona. Great progress had been made in the Ahmednuggur Mission. There had been 2,000 baptisms, but the distance between the villages, and the dispersion of the converts over a large area presented difficulties in maintaining the work.

On February 24th a conference met in the Cathedral at 10 A.M., The first subject submitted by the Bishop for discussion was, "How to retain in the Church those who have been Baptized and Confirmed." The first paper was read by the Archdeacon, who ascribed the defection of so many from the Church to intellectual, social, and theological reasons. A fuller education in the Prayer Book than the instruction usually given in Sunday-schools was needed; and some teaching on the meaning of Holy Orders. In the Church the individual fails to realise his membership in a body, and is thus drawn to a sect where he finds a more compact and organised society, where there is more active proselytism, every member regarding himself as a Missionary. He then referred to the religious movements of the Irvingites and Plymouth Brethren, both of which, he thought, went on the principle of the corporate character of the Church as a divine, spiritual society. In conclusion he urged the importance of

grounding children in Church principles before they leave the Sunday-school. The next subject was that of Guilds: Mr. Johnstone pleaded for General Guilds for Church members and Church workers, in addition to class guilds, for boys, girls, medical men, railway employés, soldiers, &c. Father Greatheed recommended a guild for civilians to answer to the Army Guild. But it should set before itself definite work to be done. Some speakers demurred to the word "guild," preferring "class" or "association," and thought that if the Church fulfilled her work and taught personal religion, guilds would be unnecessary. The Bishop advocated giving laymen more work to do, such as the conducting of prayer meetings, Bible-classes, and hospital Services. If guilds ought to be unnecessary, so ought Missionary societies to be dispensed with, if the Church could be fully aroused to her duties to the heathen. Islam and Buddhism require no societies for their propagation.

The next subject was "Parochial Missions." Amongst other points raised was the question of extending efforts of this kind, which have already been made in the larger towns where there are considerable numbers of Europeans, to the smaller stations. This discussion was followed by a few remarks on Total Abstinence and Temperance Societies.

"What I saw at Kohlapur": A Heathen Chief on "Christianity."

A splendid altar of white marble has recently been erected in St. Peter's, Mazagon, Bombay. It has three carved alabaster panels. The centre panel represents our Lord's Body, just taken down from the Cross, and lying in the lap of His Mother. St. Mary Magdalene is at His Head. The whole attitude of the group is most expressive of sorrow and of awe, whilst the Body of the Saviour is admirably delineated. The two side panels contain each of them two medallions; on one side are St. Peter and St. Paul, and on the other St. John and St. Thomas.

The Rev. W. Black, in a letter dated November 18th, 1880, describes what he saw at Kolhapur: "Mr. Taylor has a marvellous knowledge of the countless castes and character of the people here. He will pick out and address at first sight the various classes of men in a large assembly, speaking to them individually in the course of a long lesson, and so keeping up the attention of all." In a Missionary tour through the district round Kolhapur, Mr. Taylor encamped at a place called Mandepur. Here there is "a very beautiful partly ruined temple. All above and around us the Mango trees spread their foliage, and the position of the temple of this small wood" would

form a good subject for a poet or artist. "Nothing but the beauty of Him Who is fairest among ten thousand would ever wean this people from the worship of such nature as they have before their eyes here." The people's knowledge of their own Marathi literature is surprising. Tukaran and Ramdas and other poets are constantly in their mouths. Mr. Taylor often quotes them, as testifying to the falsehood of the popular religion. "Every quotation is familiar to the people, even to the poorest."

"When we reach a village, we ask the Patel to call the people together, and he does this in the most obliging way. Then we assemble in the chowdy or temple, and the people sit perfectly quiet for an hour's sermon,—only interrupting here and there by some expression of approval. At the end of the sermon they are invited to say anything they may have to say, and those who desire more instruction are invited to our tent in the afternoon, and receive such books as may suit them best. Many come, and we work with them individually.

"Mr. Taylor hopes shortly to commence building a native church in Kolhapur. It is much needed as a centre for the 150 Christians in the district, and the children and teachers who live about the Mission compound. Towards this work he has received an anonymous donation of 5,000 rupees. It is wonderful what knowledge Mr. Taylor has of natives, of their character and opinions, and the influence he has gained over them. One morning on our way home we called at a goldsmith's shop, and found some little round idols just placed at the door in honour of the Pandevas, and Mr. Taylor ordered them to be removed, and to my great astonishment the old man's wife immediately took them away.

"During Gaupati's festival the Europeans of the station, including the clergy, were invited to a chief's house. They said they would be happy to go if there was no idol. He assured them there would be none. When they got to the house, however, there was a Gaupati at the end of the room with lights and incense before it, and some men singing. They immediately said they could not come in unless it was removed, and after a little delay Gaupati was carried out and the lights extinguished. This, of course, has made some stir, and one is glad of it.

"A few days after our arrival Mr. Taylor told us he had asked a number of Marathi chiefs to stay a few days with him for the Dewali holidays. The day after their arrival his Brahmin tutor called in great haste to say that they were all assembled in an old fort above the town, and were about to begin their sports, and that we were expected to come. The Brahmin drove me, and when I got to the fort

there were thousands of people in their holiday dress crowding the walls. In the centre there were portions railed off, and on one side a covered pavilion, with carpets spread, and one or two rajahs and some chiefs, Brahmins, and officials. I was led by the hand and placed next Aba Saheb. A pretty scene followed; the dresses and jewels were gorgeous. The wrestling was a formidable affair, like the palestra of the Greeks. It was nicely conducted, and the good feeling of the people towards their chiefs was apparent.

"Having done our part by witnessing their sports, we thought we might induce the chief to come to a meeting at our invitation. At 4.30 on Wednesday all the respectable men of the town assembled in the schoolroom, including several Mussulmans of good standing. We then sent word to the chief that we should be glad if he could come, and that we were waiting for him. Soon his horses were heard galloping up. The people seemed surprised. We got him into the chair, and he made a nice little speech, asking the people to listen to Mr. Taylor. The address which he gave was excellent. It was a passionate appeal in Marathi to the people not to be prejudiced, but to look into things for themselves, and to find the truth which we had found. Then followed an explanation of what the Bible is,—of its two great parts, prophecy and fulfilment, illustrated by the four kingdoms of Daniel, and winding up with the kingdom of Jesus Christ: not the dominion of the English, but the everlasting kingdom which is not of this world. It was outspoken and impassioned, yet marked with gentleness and a thorough understanding of the audience, which evidently carried them away. When Mr. Taylor ceased speaking, all applauded, and the chief and his Brahmin tutor both returned thanks, and told the people to think over what had been said. As we went down to see the chief into his carriage, Mr. Taylor begged him to follow the advice he had just given to his subjects."

LAHORE.

The Rev. E. H. Bickersteth: An Interesting Discussion.

The Synod of the Diocese of Lahore was held on the last three days of the year 1880. Wednesday, December 29th, was a "day of retreat," beginning with a Service at the Pro-Cathedral, in the course of which the Bishop gave the first part of his Charge or Synodal Address.

The Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, took part in the deliberations which followed. He also gave an address on "Sympathy between the Church of England and the Church of the Punjaub and Scinde." There were discussions on the

best method of ministering to scattered communities and railway operatives; on the work of the chaplains in military schools; on schemes of education; on a proposal for a Sisterhood in the Punjaub; on the Additional Clergy Society and lay ministrations, and on the use of the Cathedral. The programme of the Synod included a great variety of subjects, and the time devoted to each subject must have been too brief to allow of justice being done to it. There were also addresses by the Bishop, Archdeacon Matthew, and Mr. Bickersteth on "Women's Special and most Useful Works for the Church of Christ in India."

RANGOON.

The Aborigines of the Andaman Islands: "An Arrangement in Black and Red": "Establishing Friendly Relations": "Trotting out": A Pitiful State of Things.

The *Indian Church Gazette* in an article on the convict settlement of Port Blair, says:—

"The aborigines of the Andaman Islands are a most extraordinary looking set of people. They belong, as Bishop Titcomb says, to a class called by some ethnologists 'Oceanic negroes'; and most certainly they deserve that title, for their skin is of a jet blackness which makes the darkest Hindu comparatively pale. This black skin is, however, not left to nature, but is smeared over with a red pigment which serves the purposes of barbaric variety as much as of utility, keeping off mosquitoes and other insects; their hair, moreover, is as woolly as that of the genuine negro of Africa. Those at the little Andamans are savage and shoot arrows at any one who attempts to land. This is a great source of amusement to the Chief Commissioner, who, whenever he feels dull, takes a trip in that direction, and talks of 'trying to establish friendly relations,' &c. But besides an occasional arrow sticking into a Sikh policeman, who, not being on the look-out, neglected to 'duck,' there is no harm done. Those tribes who live near the settlement are comparatively friendly, and many of them are placed under the supervision of zemindars, who trot them out on occasions, when any 'tamasha' is going on. The races for Andamanese men and women form a feature in the athletic sports. It is to be regretted that these people should be treated as a joke, and that no serious attempts should be made to give them any education. The few who have been sent to school have already shown themselves as intelligent as the Hindu and Mohammedan children they have competed with. But although some thousands of rupees have been collected for Mission work among them, nothing has been yet done with the money thus raised."

CASTE.

(CONTINUED.)

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

I NOW proceed to quote upon this important question some opinions of men whose judgments are worth recording :—

Bishop Daniel Wilson, after recapitulating, very much as given in my six Rules, the matters of Church Order, which he must insist upon, in supercession of caste prejudices, closes thus: "I do not interfere with your national customs, or with matters of dress and food; but old heathenish customs must be relinquished."

Bishop Gell, of Madras (1868), writes on the importance of "exchanging the distinctions of caste for those of rank, education, and the like," that: "this object must be obtained, not by coercive measures, but by persuasion, and the power of the truth of Christ, working upon the prejudiced heart; and by the use of every opportunity for making advances without irritating."

In the official organ of the Society for the Propagation of the Gospel (December, 1877) we find the following passage with regard to a high caste convert :—

"I took pains to advise him *not to break his caste*, but to eat, drink, dress as heretofore, and live among his people, only abstaining from everything idolatrous." Upon inquiry I received a reply from the late Mr. Bullock, the Secretary, that in his *private* opinion the Missionary had taken the right course, and that the Missionaries of the S.P.G. generally would do as he did.

A most striking testimony on the subject is that of the Rev. Dr. H. Bower, of Madras, in the *Indian Evangelical Review* for 1876. He had read a Paper, in the February of that year, before the Madras Diocesan Church Conference. It was a vigorous, downright exposure of the dark side of "caste"; but suddenly the note is changed; like the prophet, he began to curse and ended in blessing. "I wrote an essay on 'Caste' twenty years ago; I was young, inexperienced, and enthusiastic; since then, as I grow old, and see more of men and of the world, I am disposed to be more charitable, and lenient to all who have scruples on this intricate subject. In order to form a just

estimate of the trials of a high caste convert we must put ourselves in his place, and view things from his standpoint. All castes, high and low, who embrace Christianity have peculiar difficulties to encounter. 'Caste,' or 'class prejudices,' seem to be inherent in fallen human nature. They are felt in Europe, in America, and all the world over, as well as in India. Their power pervades all minds: it in some measure influences the State, the Church, Benevolent Societies, Religious Communities, and even pious individuals. It showed itself in the prejudices of Peter. Providence has made a difference between one man and another with regard to birth, wealth, learning, and position. These distinctions cannot be ignored, however much they may be regulated, or mitigated, or improved. Are we justified in demanding of converts more than Repentance and Faith, which was all that the Apostles demanded? Capricious dictation and rigorous law will do no good. Charity and Liberty are more important than Uniformity. We must allow converts to retain their simple and innocent usages and customs, while we strike at the root of immoral and idolatrous practices; we must be careful not to disgust them with trivial matters."

A native clergyman at the same Conference remarked as follows in favour of the lenient treatment advocated by Dr. Bower: "A Caste-Christian may not answer the *beau ideal* of Christian perfection, but, so long as he is a Christian, he comes under Christian influences, and gradually accepting in its Christian sense the brotherhood of Man he may less and less attach any importance to 'Caste.' In dealing too rigorously with 'Caste' the Missionary demands on the part of the convert the exhibition of the highest virtue, and the most self-denying Christian graces, and makes no allowance for prejudices deeply rooted by immemorial custom." Another Missionary thought that "'Caste' should be recognised as an evil, and all moral means used to uproot it, while refraining from severe measures." Another remarked that "if native opinion were moulded, 'Caste' would die out like slavery from the Early Church."

I do not place much value upon the opinion of a Roman Catholic Missionary *as such*, but I accept common sense from whatever quarter it comes. In the *Missions Catholiques* of 1880 I read: "Le seul point essentiel des Castes c'est le mariage: les gens d'une caste ne contractent pas d'alliance avec ceux d'une autre. Les Castes étant des distinctions purement sociales le prêtre Catholique ne gêne en rien la liberté naturelle de ses ouailles."

The Lutheran Church has openly declared for the maintenance of 'Caste,' so there is always that refuge open to the neo-Christian.

The following practical testimony is given by a Madras Minister: "The longer I work among the people the more am I convinced that, until we get a staff of workmen from the high castes, our work in that direction will be unsuccessful. A high caste catechist may work with perfect impunity among the low castes; but a low caste man can never cross the threshold of a high caste man. I know the common cant, that the Gospel can level all 'Caste' obstacles, social and religious, and that no 'Caste' distinctions should be countenanced. This springs from mistaken zeal and downright ignorance. Many Missionaries are not so prudent as they ought to be, while they themselves are, perhaps, as high caste socially as the high caste Indian himself. I know of no Missionary who would be willing to sit down in a low caste house, and take his meals with the inmates, or let them sit down with him at his own table. This is a social distinction. There is no moral or religious principle involved in it, nor does the low caste consider such implied."

As a commentary to this I may remark, that in the first Report of the Panjab Council in the North of India it is mentioned that the Missionary agents had to simulate to be high caste, though they were not so, with a view of getting an access and a hearing. How often in England is it stated, that it is important for an ordained clergyman to be a gentleman? Now this is "Caste" of the rankest kind, since in the eyes of the Lord nothing is common nor unclean; and the word "gentleman" is not found in the Bible.

The Rev. Mr. Hickey, a retired Missionary, remarks with truth, that "Caste is more ethnological than superstitious; the lowest day labourer will not take the food cooked by one of another caste, much less would he marry with such. The design is to keep the clanships distinct. Education will have greater influence in this matter than rigorous Church discipline."

The Rev. Mr. Adamson remarks, that "in dealing with our weaker brethren in the faith some little respect should be shown for national ideas." He considers "the scheme of the annual dinner, or love feast, to be next door to compelling converts to adopt a European style of dress." And so indeed it is.

The whole question turns upon Christian liberty in doing, or abstaining from doing, what is not contrary to the law of the Bible, and the law of the land. The Missionary who compels his Christians to partake of a love feast, or who forcibly arranges marriages contrary to the wishes of their families, is doing an action contrary to the law of love, to natural equity, and which will affect him most when these communities grow strong enough to set aside both the letter and the

spirit of whatever laws may be framed for their government. Much is said in these days about the paramount importance of the independence of the Native Church. With the Native Council of that Church will eventually rest the decision of such matters as these. For the first generation, at least, we may fully expect that a separation of Jew and Gentile will exist. After this, and gradually, under the influence of example, advice, and, above all, God's grace, such will, no doubt, in the end disappear. In the meantime, why should the Missionary put a stumbling block in the way of the infant Church, and place upon his converts a burden with regard to Commensality and Intermarriage, which he himself would not touch with his little fingers?

The present policy of some Missions practically closes the door of the Church against the better classes, and opens it only to the very refuse of society. Colonel Sleeman, a skilled observer, remarked that what chiefly prevented the spread of Christianity was the dread of exclusion from "Caste," and the convert's utter hopelessness of ever finding any respectable circle of society in his new sphere. Other observers have remarked, that the unhappy convert is not admitted to the English "Caste," which is the strongest and most arrogant and exclusive "Caste" in India, and of which the Mussulmans, in spite of themselves, share the feelings.

Bishop Sargent very pertinently observed in 1871: "So long as all sit together in the Church, partake of the same cup in the Lord's Supper, admit the administrations of men considered originally of lower caste, and abstain from all heathen rites and ceremonies, what other overt acts are there that we can legitimately insist on? Now the above is the extent to which our rural congregations in the mass go. Have we power to insist upon this promiscuous eating in a social manner as a *sine quâ non?* It seems to me that the only power left us in dealing with this matter is example and persuasion. In my mind to whatever means I have recourse, I see that Love must be the spring, or the result will be disappointment." We may be thankful there is a Christian Bishop such as the man who wrote this, and who had lived years among the people:—The Love that is required to subdue this evil would prevent the uttering of such exaggerations, and the penning of such abuse, as disfigure the periodicals of Evangelical societies on this subject.

In the Christian settlement of Kishnagar in Bengal a great trouble broke out, and three well-known and esteemed native Christians were sent from Calcutta to visit the Christians, and report. They were Bengali, and knew what they were about. They were of opinion that

the more the removal of the "Caste" distinction was insisted upon at the present moment, the less likelihood there was of success, and that the best solution of the difficulty was to let matters alone; to treat the people kindly, and so win their affections as gradually to dispel their prejudices by some Christian teaching. Mr. Baumann, a European Missionary, did not hesitate to express his opinion that no one would like to be compelled to eat and associate with people given to filthy habits, and that the angry feeling of the people was caused by the exhibition of an overbearing spirit on the part of the Missionary.

Of course scores of quotations could be given in the opposite sense to the preceding ones. It often happens, with regard to the writers, that they faithfully repeat the same cuckoo note, and "*quod non intelligunt damnant.*" The writers are either good men of the exalted type, who dream of a Christian Utopia "of faultless men, born again to a new life"; or they are ignorant men, knowing neither the people, nor their language, and certainly imbued with no love towards them. No doubt there is a difficulty in getting a suitable wife for a young Neo-Christian of an isolated caste, and it is not well for the Indian convert to remain unmarried. These are the difficulties of all nascent communities. Again, the re-marriage of young widows is a measure of the greatest importance. There is little sentiment in such unions in India, though they may claim an average amount of happiness and fidelity. Protestant Missionaries in these matters are unconsciously following the example of all the Hindu Sectarian Reformers, who, century after century, have attacked this portion of "Caste," but without success. Such movements were the result of the upheaving of the lower classes against the Priesthood, and against the oppression of the upper classes generally, and in all cases the vernacular languages were made use of to influence the people. It may be added that the educated atheistical classes of modern India are fighting against "Caste," in the interest of unrestricted eating, and promiscuous marriage, and are not desirable allies for the Missionary.

There is too great a tendency on the part of Missionaries to treat the people as children. Babes they are, indeed, in Christ; but a robust and vital Church must be composed of hardy and independent members. The late General Dalton remarks that Christianity is offered, even to Non-Arian races, in the least alluring form. The Koles are fond of ornaments, and the women like to wear natural flowers in their hair. The Missionaries require, as a mortification of the flesh, that they shall wear no decoration. The General expresses his hope that the necessity for such rigid austerity may cease, and

that the girls may be allowed the harmless and pleasing custom of wearing flowers in their hair. The wish may also be expressed that the Brahmin, who is gentle in birth and by culture, may not, on becoming a Christian, be compelled to associate with, and pressed even to marry amongst, those who form, socially, the dregs of his nation.

While on the one hand the State guarantees the rights of the people of India to their immemorial customs, on the other hand, when individuals or families have deliberately abandoned "Caste," or tribal designations, and accepted the new denomination of "Christian," the conduct of the Courts of Justice, and the Recorders of the Census, in persisting in the use of the abandoned description, in spite of a protest, is open to serious objection, and should not be maintained for an instant.

There is, then, a portion of this Indian custom of "Caste" which is protected by the Law of the Land, and there is another portion which has the sanction of what the natives are pleased to call "Dhazam," or Religion. The question for the prudent Christian is to decide whether the *Social* portion, so deeply entwined with the feelings of the people, cannot be dissociated from the objectionable Religious portion, and be accepted, or at any rate tolerated, in a Christian Church. The Legislature of British India has by statute declared, and declared justly, that no person shall forfeit any rights which he would otherwise have enjoyed by becoming a Christian. The Hindu and Mahometan population have acquiesced in this law, imposed upon them by an alien government, and which they would never have enacted themselves, though, in truth, it has been practically the Common Law of India for many centuries. The convert thus passes into the new community with such property as he is entitled to by inheritance, and the law allows no disqualification or disability of any kind to operate against him. In what other country, except England and the United States, does such liberty prevail? Let the Christian Church, on her side, allow these converts to retain their *social* customs, until such shall, under the influence of education and higher civilisation, lose their present rigid and exaggerated forms, and assume the elasticity which is enjoyed in European countries. Upon a review of the entire subject we are forced to the following conclusions:—

I. Whatever the Missionary Society in England, or the Missionary Agent in India, may wish and advise, the Native Church, which will, sooner or later, be independent, will do what it likes in the matter. The civil power in India will support it in the exercise of rights guaranteed to all subjects. Public opinion is, and ever will be, strongly

in its favour, and against the extreme section of the Missionaries. No Reformed Church will ever be supported in the enforcement of arbitrary regulations restricting the lawful liberty of citizens; nor will harsh ecclesiastical discipline be tolerated, or be possible, in a country full of rival Churches.

II. One of the greatest obstacles to Conversion is the entire destitution of all social respectability, which accompanies the acceptance of Christianity. Some remarkable men, like Ram Chandra of Delhi, Nehemiah Goreh of Banaras, Krishna Mohun Banerji of Calcutta, have been practically incorporated into English society, and have found a new status, to which their great talents, as well as their earnest faith, entitled them. But the respectable member of the middle class, with small talents and less education, but whose soul is as dear to God and the Church as that of his exalted brethren above alluded to, loses his companions, his social ties, his credit, and all that makes up the charm of life, and finds no new community with which he can associate. It is a fearful thing to contemplate the position of such a man. Great will be his reward hereafter, for he has given up all for his Master's sake, and taken his Saviour at His word. But the flesh is proverbially weak. In India the Martyr, in the old sense, is unknown, and comparatively few will have strength to be Confessors, unless their way is smoothed in all things lawful, and their entrance into the Church is barred by no unnecessary stumbling blocks laid upon its threshold.

I would not for one moment be supposed to suggest any concession of Christian doctrine or practice; any amalgam of Hinduism and Christianity; but I would remind all who are interested in the spread of Christ's Kingdom, that the Church in India may be as much built on Christ as our own, and yet have very different external developments. It may be free from many of the weaknesses which disgrace our own, and may be exposed to others which we have never suffered from. I am deliberately of opinion, from a long and intimate knowledge of the great races of Northern India, that to struggling converts trying to pass into the Christian fold through the mazes of an Oriental civilisation, an Oriental morality, and Oriental weakness of character, it is desirable that the boon should be conceded of being allowed to marry only within certain families, if they wish to be so restricted, and to eat and drink only with certain people, *except at the Lord's Table.* It is amazing to think that Christian ministers should place on such weak backs a burden which strong Christians, such as may be found in an old Christian country like this, would not allow their ministers to suggest to them from the pulpit. The whole mistake

arises from our forgetting that the people of India are men of like passions to ourselves, neither worse nor better. The Missionary will find it as much as he can do to wean them from Idolatry, keep them from Immorality, and protect them from Infidelity. And the permanency of his work will depend upon his remembering this. The English domination may pass like a dream, in the course of another generation, and only be remembered as a somewhat important incident in the long history of Indian civilisation. But Institutions built up by the Great Truths of Scripture upon the solid foundations of Natural Equity will stand unshaken amidst the ruin of empires, and wield no lessened power when the mightiest thrones have fallen.

CALCUTTA.

By Lady Stuart Hogg.

THOSE who have perused with any interest the occasional accounts given in these pages of the work of the Ladies' Association, silently but earnestly carried on amongst the secluded homes of India, and for our Indian sisters, will, I believe, not be unwilling to hear a few more details respecting the work in Calcutta itself, the Eastern metropolis and greatest commercial centre of our Indian Empire.

Though it is probably known, with more or less definiteness, that Calcutta is nominally the head-quarters of British Government in India, it is probably little realised in this country what a vast influence, both direct and indirect, Calcutta exercises, not only throughout the whole Indian peninsula, but even in the more distant portions of Eastern Asia. It is in reality, as it has been well de-described: "The Focus of all intellectual activity in Asia."

From Calcutta have issued most of the famous decrees, the political and diplomatic enterprises and the momentous decisions, that have, during the last one hundred and twenty-four years, gradually, but surely, affected the social condition of the "Dumb Millions" of India's people. To Calcutta alike the tributary Native Prince upon his throne, the Brahmin priest in his haughty independence, and the humble peasant who drives his rude plough, look equally for counsel, instruction, support, or redress.

Apart from the sphere of politics, Calcutta, in the Missionary point of view, with which we are now chiefly concerned, is of an importance

hardly to be overrated. This was clearly pointed out, so long ago as 1834, by the great Scotch Missionary Dr. Duff. "Of all stations in India," he then wrote, "Calcutta is by far the most important. . . . A revolution of opinion here would be felt, more or less, throughout the Eastern world, and particularly among the millions that are the victims of idolatrous delusion and Brahminical tyranny." These words were written more than half a century since, when Calcutta as a capital was indeed annually growing in importance and material prosperity, but was not, and could not be, so intimately connected with the rest of India as it has since become through the increasing growth, in its midst, of railways, canals, and river communication which now unite it closely and in many directions with the rest of India. At the present time it almost seems as if an identical view with that of Dr. Duff, regarding the importance of Calcutta as a Mission centre, had, during the past year, been thought out and had found expression in the sphere of our own Church.

It was felt not long since by many thoughtful and earnest Churchmen that, in a similar sense as at Delhi, Calcutta was the stronghold of the subtlest and most firmly established forms of erroneous belief. On this account the Oxford Mission, consisting of University men of the highest culture, was specially organised with the primary aim of opposing to the more cultivated forms of Eastern intelligence the culture and belief of the West, in the hope of ultimately establishing the eternal and saving truths of Christianity. The population of Calcutta, including that of the suburbs, amounts approximately to nearly a million.* This number will not appear astounding unless the fact is borne in mind that it was only during the earlier portion of the last century that Calcutta began to emerge from the condition of a fishing village, or rather that it ceased to be anything more than a mere cluster of fishing villages, surrounding the single factory of the then almost unnoticed East India Company.

The very choice of a site for the factories themselves is attributed to a romantic incident. Here it was that the founder of the East India Company's commercial fortunes, Job Charnock, decided to build his home, within sight of, and around, the "shady Neem tree," on the banks of the Hooghly, where it is believed he had rescued from the burning funeral pyre the beautiful young Hindoo widow who afterwards became his wife. Though nearly two hundred years have passed away, it is curious to note that Job Charnock, whose tomb,

* In the census of 1876 it was stated that, with all possible care taken to arrive at the truth, all statistics regarding the Native population were somewhat doubtful and misleading.

with its Latin inscription, still exists in the churchyard of the former Cathedral of Calcutta, now St. John's Church, is recalled to English and Native minds by the name given to the pleasant suburb of Calcutta, "Barrackpore," usually spoken of as "Charnocks." To another romance also is attributed the first occupation by the British of Calcutta. The actual village and its surroundings, then called Kalkatta, and dedicated to the worship of the grim goddess Kali, The Destroyer, was, according to good authority, made over to the East India Company by the Mogul Emperor of Delhi, as a free gift out of gratitude for the services of an English surgeon in having delivered from hopeless illness a princess of the Imperial dynasty.

To all for whom its history has any interest, Calcutta teems with the stirring associations of the past two centuries. I have often looked from a distance, in the solitude and silence of the still evening time, upon the city lying hushed and quiet in the brilliant moonlight. What a host of memories the starlit panorama would recall! Across the grassy plain before us stands the fortress, built in the time of the conqueror of Plassey and christened Fort William. Within those portals the victorious Clive penned the famous dispatch declaring that the boundaries of the British possessions should never extend beyond the Curumnassa! To the right glides the broad slimy river, the object of the silent worship of thousands, with its fleet of "stately ships" now calmly at anchor. Up that river came the English fleet, with Clive and Watson in command, thirsting to revenge the sufferings and torture of their countrymen in the "Black Hole," the site of which can be descried from hence among a pile of public buildings on the river bank. It was on first viewing Calcutta from the deck of a vessel ascending the river that Bishop Heber, who keenly appreciated any beauty of scenery, considered it unique in picturesqueness, reminding him vividly, as we believe it has done others, of parts of St. Petersburg. The tropical breadth of landscape, and the varying views of city, plain, and river, have been noticed again and again by men like Heber, Lord Cornwallis, Dr. Duff, and Bishop Wilson. But what they did not see were the spires, buttresses, and towers of Christian churches, which meet our gaze to-day and prove that our countrymen in this great city, during the last sixty years, have not been, as formerly, ashamed of the outward expression of their faith. It must be painfully acknowledged that there is much in the past history of Calcutta under English rule that should cause us the deepest regret. There were times when not only Christianity but all moral principle, all sense of responsibility, seem to have been ignored. But throughout those long periods, first of utter frivolity and irre-

ligion, and then of more outward decorum, if hardly less real indifference, it is not impossible to trace those who looked beneath and beyond the surface of life's daily routine, and felt their responsibility towards all, but especially the natives amongst whom their lot was cast. One evidence of this is the fact that it was partly through the influence of the few more seriously disposed minds in Calcutta that the famous education clause, wrung, it must be admitted, somewhat unwillingly from the Directors at the beginning of this century, was allowed to be inserted in the dispatch of 1813.

The labours of Cary, Marshman, and Ward in the vicinity of Calcutta are too well known to require aught but brief mention, and they are only alluded to here to prove that, at an early date, and as their work and that of their successors became more known in England, the cause of Missions in Calcutta was never so ignored or seemed so wholly to languish and decay as in other parts of India where Missions had been inaugurated. Calcutta has been favoured too by being the sphere of a succession of exceptionally gifted Missionaries and pastors, whose influence and spirit have reached far into modern times, and whose lives and memories have, as it were, paved the way, uphill and difficult though it still is, of the Mission cause here. Few have toiled and studied as did here the pious Heber, the "Israelite without guile," as he has been described of late; or Wilson, full of energy and enthusiasm; or Dr. Duff, whose master mind originated and carried out for the first time in India a whole scheme of Native education. Similar to these in our own day have been Cotton and Milman, and others within and without our own Church. Other encouragements also have arisen that have not been without their weight as regards the progress of Mission work. The attractions of living in a capital, or of official or commercial enterprise, have drawn to Calcutta many natives of wealth, family, and education. Many of them have been led insensibly, and from varying motives, to co-operate with Europeans in assisting to set on foot schemes of education or general improvement, or in giving aid to institutions of a purely benevolent character. Mutual interests and fellowship of ideas lead them unconsciously to perceive, and in some cases to adopt, newer and more enlightened modes of thought, a higher tone of morality; and a clearer view of truth and integrity results than it would have been possible for them to apprehend in their more remote country residences, associating with the illiterate and often more bigoted of their countrymen. Others again, like Rammohun Roy in former times, or Keshub Chunder Sen in our own day, have led the vanguard of Native thought by the throwing off of a pantheistic idolatry and the

adoption of a purer form of faith which one cannot but hope may be the feeling after Him who as yet is the "Unknown God" to thousands of their deeply interesting race. But where there is much to encourage, to stimulate, and to build upon, there have been and are hindrances and opposing influences at work also. Among these have been the eagerness and hurry of business and money-making, and the pursuits incidental to a town life; leaving necessarily but little leisure in men's hearts and minds, and rendering them only too apt to discard all higher and better thoughts. There appears in the public press both Native and European, and in social intercourse, a spirit of advanced freethinking, holding up to ridicule all dogma and revealed belief, and endeavouring to blast with bitter sarcasm all efforts made for the conversion and enlightenment of the people. This often opposes more resistance to the efforts of Christian Missionaries than the most perverted systems of idolatry.

We have now taken into consideration some of the reasons which have led either to the firm establishment of Missions generally in Calcutta, or that have prevented and hindered their greater expansion. And we now come to the more special and immediate object of this Paper. Almost the earliest effort in the direction of Native female education was made, we believe, in Calcutta by a Society formed in 1819, called the "Calcutta Union Society," by whose invitation a Miss Cooke (chosen, it is said, by the excellent Cecil) came out from England to begin the work of a girls' school. This lady did full honour to the wisdom of her selection for her post, as we read that through her success in managing her school and the influence she gained over her pupils and their mothers, eight new girls' schools were established in one year in Calcutta. As the wife later of a C.M.S. Missionary, the Rev. Mr. Wilson, she continued to work with unabated vigour, and from the good seed she planted and tended arose the first actual society for Native female education, begun in 1824. The cradle and centre of their operations was established in a central day school for Native girls, that has since developed and become united with a normal school for training Native teachers. It is pleasing to note that the school was chiefly built through the liberality and support of a Native gentleman, Rajah Buddmath Roy. It would take too long, and indeed would be foreign to our purpose, to give a detailed account of the rise and progress of all the efforts made by the various societies now at work in Calcutta. Nor have we here time or space to relate the steps by which Native female education has extended itself since the days when only a few scholars fitfully attended the schools, for a small pecuniary reward, down to

the present time, when some ten thousand women and girls are computed as receiving some kind of instruction. For many years the Scotch Missionary Society, the American Mission, and the Normal School and Instruction Society, were the most noticeable of those whose aim it was to improve the condition of the Indian women in their homes in Calcutta. It is now about ten years, however, since the sister of the then Bishop of Calcutta, Miss Milman, ever foremost in originating schemes of good, wrote, after setting up her now thriving School for Girls of High Caste, that "though much Zenana teaching was being carried on by other Societies, there were still many parts unvisited by any English lady." This led some months later to the Ladies' Association of the Society for the Propagation of the Gospel coming forward to lend their support to the school, and finally resulted in a system of Zenana visiting and teaching being regularly started. Though this effort has met with some opposition, and passed at one period through a critical stage of depression and possible failure, brighter times have now begun to dawn, as if to cheer and sustain those who have so nobly given to the cause, in the best of their days and the brightest of their years, all that naturally makes life dear upon earth.

There are now about forty Zenana homes in Calcutta visited by the ladies connected with this Association,—Miss Hoare and her two fellow-workers—who besides have the care of the High Caste School, containing some eighty pupils. Many hopeful signs encourage those who work indeed in the burden and heat of the day. One of the ladies writes to say how much less opposition the direct religious teaching meets with than formerly. Another remarks how much way seems to be made with many of the people, who gladly welcome the visits paid them. Nor are the Zenana-visiting and Caste School the only direct outcome of so much zealous and untiring earnestness. One of these ladies has started a small school for the poorer class of children, chiefly those of ajahs, or domestic female servants, which apparently has met with considerable success. Miss Hoare has not been content with an attempt to improve the condition of those who are yet unbelievers, but has endeavoured to do somewhat to rekindle the waning faith and practice of the poorer class of Native Christian women. For these she has established mothers' meetings. She even ventures down into the fever-haunted and obscure villages, scattered along the deltaic lowlands near Calcutta, to stir up the languishing embers of Christian belief and principle among the women whose humble homes are found in these remote hamlets. The chief and pressing requirement of this Mission, and one which, we believe, forms

the object of the most anxious wish of her who has gone forth from the midst of ease and cultivated leisure to this noble service, is a permanent home for the teachers. This would save a large annual sum now paid for house-rent, and would eventually without doubt provide a centre whence would flow more developed schemes of usefulness and improvement.

It should be, and I earnestly hope may be, remembered, that in appealing for India's needs, we have before us a case very different from that of other countries, where the population consists of tribes and families almost hopelessly sunk in the scale of civilisation, and many of them, seemingly, either well-nigh irreclaimable, or doomed to gradual extinction. The women of India, sunk in ignorance, in prejudice, in materialism, as they may be now, were once, as we know from their epics and sacred books, possessed of very superior qualities of mind and heart. They are alluded to as helpful and gracious, sometimes surpassing the men in learning, and not precluded by the trammels of creed from taking their rightful place in the social economy of human kind. Let it be for us, the women of "the isles beyond the sea," to restore to these long-neglected Indian sisters what was once their own, and fit them by education for taking their reasonable part in life, till we can win them by degrees to accept the purer ethics of our own belief, and feel the fulness of that joyful strength which springs from its glorious promises. The field for this work in Calcutta alone is a wide one. Notwithstanding all our efforts, it is still doubtful whether as yet any regular access has been gained to the homes of women of quite the highest classes, save in exceptional instances. And though Christianity ignores all distinctions of rank and earthly station, yet if it is to exercise any permanent and universal sway in India, it must penetrate and maintain its ascendancy in the hearts and households of the higher and more influential classes.

The main difficulty in connection with the work we are speaking of does not lie in the fact that there are comparatively few to undertake it, but in the fact that it is rare to find any who will come forward to give continuous practical sympathy and material assistance. There is support liberally given by many; but among the richer members of the upper classes it cannot honestly be said that the interest and aid at present yielded at all equal what might fairly be claimed under the circumstances we have now stated. One reason for this is, I believe, to be found in the singular lack of generous interest taken in whatever does not immediately concern ourselves or our domestic politics. As an instance in point I may mention that not

so very long ago, when a most important question was pending in regard to the continuous occupation of Candahar by our troops, the following conversation was overheard in Society, between two people both exceptionally cultivated, and intimately related to political and ministerial circles. The Lady: "Were you at the debate (Candahar) last night?" M.P.: "No, I paired." L.: "Do you know anything about Candahar? I do not." M.P.: "More do I." And there the topic was brought to a close. Of course this is a mere trifle, hardly worthy of a place in the pages of MISSION LIFE; but it is not an unfair specimen of the kind of languid interest encountered in English social circles, in connection with important events occurring beyond the "silver streak."

If anything in the shape of real enthusiasm and sympathy are to be aroused, and deeper convictions are to be awakened upon this question of the education and improvement of the women of India, thoughtful Englishwomen cannot be too widely or too frankly told that the work we have glanced at is amongst the foremost and most important of what a great General has well described as "THE MARCHING ORDERS OF THE CHURCH."

THE GREEN FIELDS.

BY H. A. FORDE.

[PAPERS FOR MOTHERS' MEETINGS.]

XXXIX.

I THINK I have told you before what a great wide city London is, full of rich and poor, of splendour and misery, of fine clothes and of rags. It is the richest, and I do believe the poorest city in the world.

It seems perhaps to casual observers as if the rich and the poor were mostly content to go their separate ways—the carriage, with its prancing horses, dashing hurriedly by the costermonger's barrow; "Old Clo'" and his bag keeping a respectful distance from well-dressed ladies and gentlemen; rich people's children playing on the grass in railed and locked square gardens, while poor people's children look wistfully between the railings, but never dream of entering the Paradise they are looking at. Some parks there are, to be sure, open to the poor as well as to the rich, and these are very much favoured by the little ones of all sorts; but when they happen to lie far away from the

houses of the poor, nothing remains for the children but to let them play in the close courts or the crowded streets in the neighbourhood of their homes. There is, however, no really fresh air to be had in such places; so the children grow thin and pale and wizened, especially in the close summer weather, when the rich little Londoners are all revelling in country meadows, or on the different sea-beaches of our coasts.

Poor children then lie about on the hot street flags, pale and cross and dirty, till disease steps in and completes the work of poverty and bad air, and at last the little one gets change, either to the hospital or to the cemetery.

Have you ever seen the children's corner of a London cemetery? It is a pitiful sight; such waves on waves of little mounds, each signifying one dead child, some covering many. And such sad inscriptions—such grievous bewailings of lost Nelly, and Freddy, and Baby May! Sometimes you read these plaints from a memorial card, kept under glass; sometimes they are written on a great foreign sea-shell, or on a roughly shaped bit of wood. Then, again, on some graves there is only a child's toy placed to tell you that a baby, dear to some sore heart, lies below. I remember a pasteboard donkey standing, with the patient, downcast look of its real self, on a little grave in Brompton Cemetery, which seemed to me as touching a memorial of its little owner as the most expensive head-stone. It was baby's last toy.

The children's graves never crowd so thickly in the country churchyards; true, there are not so many children to live or die; but it is still a sad fact that great cities do kill off the little ones, simply because, of all things, their tender frames require good air to keep them in health and vigour.

And this brings us to one of the points on which now-a-days the rich and the poor look one another in the face, and the stronger, moved by the appeal, resolves to help the weaker. Yes, the weary eyes of the poor children in the foul London courts ask, almost as plainly as words can do, for a little air, a little space, a short taste of that green country which a poet says that God made, while man made the town.

Three years ago a London vicar, living in the heart of the great city, took upon him to do something to procure this fresh air for his little parishioners. He tried the simplest and most natural methods, not waiting while great country homes were built for the fading children, but introducing them at once, as little lodgers, into the cottage homes of decent poor people in the country. Any cottager who wished to earn five shillings a week in this way might have a

small Londoner for three or four weeks, provided his squire or parson, or some person of repute, would answer for the suitability of the home. Then a fund had to be collected to pay the fifteen or twenty shillings that each little pale-face would cost. This we will call the rich side of the bargain. On the poor side the parents had only to furnish a fading little one, made fairly clean, and provided with a suit of tolerable clothes, to bring it to the railway station at a certain time with its journey money in its hand (if the parents could not afford this last, the fund was always generous), and then it was sent out on its, in all cases, delightful expedition into "green fields and pastures new."

Thirty children were thus dispatched into the country the first year; the next year no less than one hundred and seventy; and the year following four hundred and thirty-three! And now I fancy some one anxiously asking, "Who took all these bewildered town children to their country lodgings? What benevolent schoolmistress, or district lady, accompanied them, and saw them safely placed?" The answer is a short one. No one took them at all; the fund could not have defrayed such an extra expense. The affair was managed in this wise. Every child wore a clearly written label round its neck, with its destination, train, place of changing train, &c., written upon it. The mother was ordered to show the child to the guard, and call his attention to the directions, and then to leave the little one in his hands. This was done, and out of the hundreds of helpless young travellers, only two went astray, and they were easily recovered, thanks to the care with which they had been docketed, and thanks also perhaps to the feeling expressed once by a railway porter to a good woman who was declaring her gratitude to him for his care of her invalid and helpless husband: "Lor, ma'am, there 's no cause to say so much; we just looks on such as him as luggage." And so, as luggage, these little people were conveyed from place to place.

The railway journey is of course a pleasant excitement to begin with. A little chatterbox of seven once attempted to describe her experience to me, and did not do it at all badly. "I looked out of the winder and seed things; and then I never seed them again! And the great sticks runned past (the telegraph posts), and the hedges seemed as if they runned too!" Then came the description of the ride in a cart to the village home, and the going to bed in a little room, "all to ourselves," of the two little town visitors sent to the same cottage. And after that, the waking next morning, "when I thought I was in our own place at first, but I run to the winder and seed the fields," &c.

Ah, those fields! The green stretches of life and liberty and health spread out for the enjoyment of the cramped city children. I think, without exception, those I questioned always spoke affectionately of them first, then came the flowers: "Such pretty 'uns!" said an elder girl of twelve, with dark-ringed eyes and intelligent pale face. She had "always a headache in London, but in the country she felt so light and fresh—oh! it *was* nice!" "And I sent flowers home in a letter to mother," interposed a boy, silent till now. "What flowers?" was asked. "Buttercups and daisies," said the little fellow. No hot-house blossoms could be lovelier in his eyes. Chatterbox, however, must tune her little pipe again. "And I saw frogs, lots of 'em, and toads too; only I wouldn't touch the toads, because they spit fire at people." "Did you ever see them do it?" The little one shook her head. "No, but they telled me they did." Many mistakes did these small Londoners make, such as thinking potatoes grew on trees, and even dreading wild beasts in the country.

The food, too, seemed delicious to the poor little creatures. "We had cakes every day," several called out, "and hot dinners, and pies with rhubarb in, which we got in the garden, and apples and plums, and currant-jam from currants which we picked ourselves." "You can't get currant-jam in London," was the comment, to which a little voice replied thoughtfully, "No, only from the oil-shop." That was a very different sort of thing, the child felt, to helping to pick the currants in the breezy cottage-garden, and then watching all the delightful processes of boiling and skimming, and, best of all, tasting!

Chatterbox had a great deal more to tell of her country visit and its many joys, ending up with, "And I says the hymn now the Lady taught me down there: 'Gentle Jesus, meek and mild'—I says it at my prayers night and morning." "Gentle Jesus" and country joys were, evidently, linked together very closely in her child's heart; both transplanted in remembrance to the paved London court, with its rags flapping dully between the childish eyes and the heaven above.

Those terrible courts! Not streets, mind you; the air will get into the streets sometimes; round corners you will meet a breath of something like real wind at times; but in the courts the houses closely face each other, and there is seldom an outlet at the further end. In one East-end region there is a perfect bee-hive of these cells—for they are little else—and the narrow passages that connect them are so narrow that a very broad-shouldered man might almost get wedged in, in some places. These passages are most curious, twisting, as they do, in and out, meeting other like passages, passing by nests of half-hidden,

tumble-down hovels, and breaking out at rare intervals into dirty, untidy yards or small squares, where ragged children play, fowls endeavour to pick up a meal, and carts and barrows not in use wait their owners' pleasure. A stranger finding himself in the network of passages would be sorely puzzled how to get out of it, and the thieves who used to abound in the neighbourhood, and still are not far off, take advantage of the locality by rushing up a passage when wanted by the police, and defying the boldest of followers. Not that the police are very fond of venturing into these quarters though; it is almost as much as their lives are worth. Day by day, however, these haunts of wickedness are now being opened up to the daylight, and wretched dwellings are pulled down and streets cut through the heart of this kingdom of crime.

But still these are terrible places for children to grow up in, and strange it is to notice the clear blue eyes and innocent smiles that do meet you, here and there, like flowers in the wilderness. Do you suppose that the little ones reared in these sad homes proved very troublesome visitors in the country cottages where they were received? On the contrary, they nearly always won the affections of their new friends. "They were excellent children, on the whole," says one of their hosts. A lady who received several little Londoners into an orphanage of her own in Wiltshire writes, "I found the children most tractable, and they got on well with my own children." This lady adds, "One pleasure we were able to give was the sight of a grand rainbow. Some of the children had never seen one, and were both amazed and delighted; they thought it was only in the Bible."

Here and there a cottager who had somewhat fearfully consented to receive a London child as a lodger, grew so fond of it, that when its term of weeks was up the request was made that it might be allowed to stay on for some time longer as a free visitor, and many entertainers begged to have children sent to them the next summer. And what about the children? Does the short stay in the country make them any better or happier, or does it only render them discontented with their close courts at home? There is no doubt at all about the matter, the pale cheeks come back rosy, and feeble limbs strengthened, by even a few weeks' fresh air and liberty. Some children enjoyed special advantages. One wrote home, "I ride all over the country in a carriage!" What carriage do you think it turned out to be? Why, the butcher's cart. The little girl had been received into the house of the village butcher, and as a good way of amusing her he had taken her with him on his rounds.

One country Rector wrote word that in his parish some women

had put on quite a new nature since they had had these children to look after; the very fact of trying to do good had made them good, or at least kinder, more loving, more open-hearted. A very nice woman who could and did receive several little visitors, at a time, fitted up her wood shed with a long bench and little wooden stools for her children to play in. Any one who remembers the joy it gave one's own childhood to own a tiny corner in garret or yard will understand the pleasure this arrangement afforded. To this house, besides children, was sent a delicate young woman who had been in a convalescent home before. "But I never could fancy the bread and butter there," she said, "it was served on a tin plate, while here you cut it and serve it so nice, I can eat it up quite sweet!" This cottage full, the children, two young women, and the hostess, all turned out after an early dinner into the harvest field, carrying with them their needlework and the dinner for the son of the house, who was among the reapers. Does not this sound health-giving to poor townsfolk?

A lady in the country who watches over the little London lodgers in her neighbourhood, writes about a certain Emmie, a crooked, rickety little thing, looking as if she was two years old, being in reality six. She was sent out of the way of whooping-cough. "We ventured on a bold stroke, and, with many misgivings, induced a dear old servant of ours to have her. She came for three weeks, and it was most delightful to see the love that sprang up between Mrs. G. and her stepdaughter and the poor crooked little mite. Emmie went back to London at the end of her time, but the whooping-cough reappearing she was sent back to Mrs. G. We met her at the station. Such a happy little face! On reaching the house the crooked arms were clasped closely round the neck of the kind creature who came out to welcome her, and in answer to the question, 'You don't know me, Emmie?' came the rapturous, 'Ess I do, Mrs. G.' The poor little thing would not look at us for several days after, she was so afraid we had come to take her away. She has been the whole winter with Mrs. G., and the crooked legs, which were so helpless last autumn, can now, on grand show-off occasions, just bear the weight of the poor little body, a feat of which Emmie is intensely proud."

One woman wrote to say that "*her* children," as she called them, did not at all like to be sent back at the end of their time, and when the van came to fetch them to the station they ran away, and had to be caught and put in like fowls. Mr. Atkinson, the London clergyman who has managed the great business of collecting and transplanting all these sickly little ones into their summer quarters, tells us of one small girl who became so fat and rosy that her mother hesitated

when picking her out of the bunch of returned human goods at London Bridge Station; so that the guard thought there was something wrong and refused at first to give up his little charge "to a stranger."

The children rarely have a complaint to make of their treatment. Indeed the homes in which they are placed have been too carefully chosen to admit of anything like mismanagement. A certain Joey, we read, did once find himself with a too precise hostess, who no doubt worried his boy nature with attempts to make it as orderly as her own, and as this did not suit his idea of a country holiday he very cleverly found himself a home at the other end of the village, where he comfortably spent the rest of his time. One other boy complained of his quarters, and the matter was looked into and set right, but as this very boy is earnestly desiring to be sent into the country again this year, we do not think he can have suffered much inconvenience. Of another poor little fellow it was told me by his companion, "He can't go no more, *he's in Wandsworth grave.*" Country breezes had come too late to freshen that little life; he was known to be suffering from incurable disease. A biggish boy sent down into Kent with his sister enjoyed himself so much, and made such friends with the family with whom he was placed, that he saved his money up and paid them another visit last Christmas on his own account. The young holiday-makers invariably return with their hands laden with flowers given them by their kind entertainers, and some bring back with them keep-sakes of a more lasting nature. In one of the most closely shut in courts of the East-end flies about a tame pigeon, "Jemmy" by name; he is "from the country," his owner proudly tells you. "Jemmy" potters about the dingy city dwelling as comfortably as he ever did in the pleasant cottage garden where he was reared, and is a living remembrance to his young master of all the past joys of a first country holiday.

It is now an established fact that London children can be sent safely and with benefit into the country for a short holiday, but it certainly involves a great deal of trouble and some expense. It is proposed to divide the former more equally than has hitherto been done, by inducing London clergy, belonging to crowded districts, to form their own centre of operations, receiving from the country applications for children, and collecting and sending their own little ones out. As to expense, five shillings a week is what is usually paid for each child, and if the parents are able to give part of that sum, so much the better; if not, there is always a fund being collected for the purpose. As Mr. Atkinson says, speaking to people now who have a little of this world's riches: "It is a great thing to be able to do so much

good so pleasantly, and to give so much pleasure so healthily." Sometimes other than little children are provided for. A biggish girl, old enough to be in place, was found feeble and flagging, and unable to do her work. Three weeks in the country gave some brightness to her eyes, and she came back hopefully to hot London streets. But the cure was not complete; so one of the many kind ladies, who try to brighten the lives of the London poor, collected a sum of money among her friends, and sent the girl away for three months. This time she came back quite strong and well, and able to go to service.

There is yet another class of people to whom a few weeks' change and rest would be almost life:—The mothers in the close courts who, after the baby is born, cannot get their strength back, and who feebly fret over their inability to keep things together as they used to do. They could often find an unmarried sister, or a neighbour, to take their place at home for a fortnight or three weeks, if country lodgings could be found for them; of course the baby must go too, and special arrangements would have to be made for them, but they are a class much to be pitied in great cities.

The children who went into the country last year are now wistfully yearning after the fields, and the shady trees under which they used to eat those delightful dinners provided for them by the kindly cottagers; while those who did not go there are wondering if it will be their turn this year. How dearly we, who know the poor little things, would like to give them all a turn! But that is out of the question. Still it would be quite possible to send for a three weeks' holiday, double, ay, or treble the number of children provided for last year, if only sufficient funds were available, and if a few more country friends could be found who would select cottage homes for the young travellers, and promise to keep an eye on them after arrival. What a vast deal of good is never done because the right people have not got hold of the idea which would secure it! Now I do not doubt that many a decent cottager hearing of this scheme for the first time will remark, "Why, I could well have done with a child last summer in my place." And many a kind-hearted, perhaps not very wealthy lady, living amongst the green fields, will also think, "Why, I could undertake the looking after these poor London children if they came to our village." While other yet richer and busier people will put their hands into their pockets and bring out the shillings and the pounds and the bank notes, which will go to buy health and happiness for the sickly and sorrowful little ones of Christ's flock.

All this they will do if they only know about the matter; and if

every one who has occasion to thank God for sweet summer breezes this year would only think of the pining children in Whitechapel, and Clerkenwell, and some dozen other bricked-in regions of this great, terrible, overgrown London, I am sure they could not but long to give others a taste of the same life-giving air. A few stamps, a few shillings, in a post office cheque, will go to make one child-heart dance for joy; a golden coin, a rustling bank note, will stir wider circles of happiness in the dull waters of *poor* life in London.

You who read this kindly then get out the stamps, or the bank notes, and send them to Miss Margaret Tillard, 8, Sunderland Terrace, Westbourne Park, London, who will be able to give any further information that may be desired on the subject, and will gladly reply to any letters.

AN INDIAN RAMBLE.

By Messrs. Ellis and Lateward.

THE Rev. P. A. Ellis, writing from Ahmednuggur, Jan. 13, 1881, says: "Last year I was ordered home by the doctors, and the Bishop too wished me to go if I did not get better; but as my health was partially restored, instead of going home I took six weeks' leave, and went about 'starring the provinces' with Lateward. We visited Subbhepur, with its lovely marble-rock scenery; Allahabad, with its fort and dust; Cawnpur, with its mutiny scenes and the quiet garden of the memorial; Lucknow, and its venerable residency, battered by the hail of thousands of bullets and cannon-balls, and its crowds of tombs and palaces; Agra and its superb Taj and marble palaces, halls, and baths; then Delhi, with its palaces, mosques, and venerable ruins; here we stayed with the clergy of the Cambridge Mission."

Mr. Lateward adds: "During our stay at Delhi we visited some of their out-stations. They have a beautiful little red stone church, which has two white stone fonts. The smaller one, for infants, is of the usual shape, but the basin where the water is placed is large enough for immersion of a child; the other is large enough for a grown person to lie full length in, like a long bath placed on the ground. This arrangement appears to be partly due to the presence of a strong Baptist Mission in the neighbourhood. There is a small hospital belonging to the Mission, which is under the superintendence of a German lady, who knows a good deal about medicine and

surgery. She is very useful to the poor Mussulman women, who are in this part kept shut up very privately, and would often rather die than let a man-doctor visit them. The Delhi Mission has about a thousand Christians belonging to it, scattered about the town and some of the villages."

"From Delhi," continues Mr. Ellis, "we went straight to Benares, India's most sacred city. Its swarms of Brahmins, crowds of temples, and disgusting worship did not inspire us with much reverence for Hinduism at headquarters. Leaving Benares we went further down the line towards Calcutta, and leaving the railway we struck straight inland for Chota Nagpur." Mr. Lateward says: "To get to Ranchi is a serious matter, as it is in one of the most primitive and barbarous parts of India, and the people, though simple and genial, are uncivilised, and speak a strange language. The 'Mundàri' has, I believe, no word for God, and no word which means 'Sin'! However, we went as far as we could by train, and then got into a sort of large four-wheeled cab, in which we travelled seventy miles! It was not drawn by horses, but nine or ten of these wild men pulled and pushed it along with the most extraordinary shouts and cries. They used generally to take us eight or ten miles, when a fresh lot would come; and so we went along. It took us from about half-past six Saturday morning till six Sunday morning to do this part. Then we had still fifty-six miles to go carried in palanquins. However, we rested on the Sunday at Hazaribagh. We found a beautiful little church with a religious congregation but no clergyman, so we called on an officer who was to have read prayers, and offered to help him. He was very glad, so we took service morning and evening.

"It was not till Tuesday morning that we could collect enough men to carry us in our two palanquins the first twenty-eight miles of our journey. Here we had to wait some hours before a fresh set were collected, and then off we went through the night with a couple of torches blazing. These men took us more quickly than in the cab, and we reached Ranchi about half-past three in the morning; we found our way to the parsonage, where Mr. Raynbird welcomed us heartily. We were fortunate in being there in the same week as the Bishop of Calcutta." Mr. Ellis says: "We enjoyed our time there immensely, and saw a good deal of that most interesting Mission among the strange hill tribes. The Bishop of Calcutta ordained ten natives at their fine church. I was charmed with Ranchi: the bright healthy air, open country, kind people, and the Mission organisation, all combined to make our stay there a happy and memorable one, and I was very sorry when we had to retrace our steps through the dense

jungle and tiger country to the railway, by which we went on to Calcutta. Mr. Oswell, formerly of Keble, Oxford, now tutor of Bishop's College, entertained us, and we saw over Calcutta, which with its great streets, fine houses, carriages, shops, gas-lamps, &c., reminded us more of London than any other place in India."

LANKA.

By the Rev. P. Marks.

THE Rev. P. Marks thus pleads for the Singhalese people, as unjustly charged, by Europeans, with laziness and untruthfulness. "Lanka," we should mention, is the ancient and classical name for Ceylon:—

"Though generally possessed of but little physical strength and energy, it is not fair to charge the whole nation with laziness. The remains of their ancient architecture, their gigantic tanks, and their other means of irrigation, all testify that they are not, naturally, a lazy people. There is Anuradhupura, with its wall embracing an area of 244 square miles, and with its elegantly sculptured remains of immense palaces, dagobas, with Buddhist relics, and great temples. There are the no less wonderful ruins of Polonnarna, with its balpota, or stone-book, a monolith measuring 26 feet long, 44 feet broad, and 2 feet thick, brought from Mahintelai, a distance of 80 miles!

"There is also Dambool, whose caves in the side of a mass of gneiss rock, towering 350 feet above the level country surrounding them, have been converted into Buddhist temples, glowing even at the present day 'with all the brightness of colouring the painter's art can bestow.' One of these rock temples first endowed by Walagam Bahu, B.C. 86, contains a reclining figure of Buddha 40 feet in length. Of the numerous remains of tanks, let it suffice to mention those only of Paduvil Culum. The bund of this truly gigantic work, almost perfect still, after the lapse of I know not how many centuries, is 1½ miles long, 30 feet broad at the summit, 160 feet long at the base, and 70 feet high. Most of these great works were constructed under the system of forced labour, only abolished in 1832. But this was a recognised means of taxation, and we never hear of its meeting with the opposition which it certainly would have encountered, had the people been habitually lazy.

"Even now the Singhalese can go through an immense amount of labour when necessary. We see evidence of this in the activity of the

coolies at a coaling station, or landing-place, and in the toiling of the fishermen. Their blacksmiths, carpenters, and masons produce results which would be no discredit to European workmen. In the paddy field the labourer has to work knee-deep in soft mud for many days in succession under a burning sun, in order to prepare the soil for the reception of the seed. In the mountain districts, the terraces of cultivated land attract the admiration of every traveller. The women are no less hard working than the men. They may be often seen on the roads, carrying on their heads heavy burdens for the market, clay for the potter, or faggots for firewood which they have cut in the jungle. Near the coast numbers of women may be found all day long beating out coir from the cocoa-nut husk, or twisting it into yarn. Many more are employed in such industries as the making of lace, mats, and ornamental baskets. The pounding of paddy, or rice, for the evening meal is no light work. The pestles used are 40 inches long and 8 in circumference, and weigh from five to seven pounds."

ALGOMA INDIANS.

By S. E. Fauquier.

IN the Diocese of Algoma there is an enormous area of land occupied principally by poor Indians. Along the whole north shore of the river Ste. Marie, as well as throughout the great Manitoulin Island, St. Joseph's Island, and the other islands, they are scattered in considerable numbers. To the West of Sault Ste. Marie lies the great Lake Superior, a body of water so large that we fail to realise its extent, until we remember that dear old England, if only clipped a little at the sides, and elongated, might be sunk in this Canadian Lake and seen no more, with the exception of its mountain tops!

The Southern shore of this gigantic Lake belongs of course to the United States, but the Northern, from the Sault to Thunder-Bay, is part and parcel of Algoma. The track here indicated is a very large one. It has a coast-line of over 400 miles and extends back from the shore for 100 to 150 miles more. With the exception of an occasional Hudson-Bay Post, and one bright spot up the Nepigon River, where a Church Mission-house has been lately put up, and where this winter about ninety poor people are being taught Christianity, and to read and write, all is occupied by Indians, who seldom

see a white man except when they take the furs of the animals they have trapped to the Hudson Bay traders to exchange for a blanket or two, a camp kettle, some flour, ammunition, a tomahawk, beads, &c.; or when they and their families undertake a journey of many days to receive and spend the money allowed to each individual amongst them by the Canadian Government.

Could we but rise like a bird and soar over the great land we are speaking of, what a panorama would unroll itself before us! If it were summer time, we might see upon most of the rivers and rivulets that take their course to the Great Lake, Indians either paddling their canoes on the streams, or gathered where the smoke curling upward and lingering over the soft green of the forest trees, tells that below are "Wigwams," few or many, made of poles stuck in the ground, and meeting at the top, with strips of birch-bark sewn together by the squaws and covering the entire construction. In front of these "Wigwams" is generally to be found a fire over which hangs the black kettle with boiling fish or game; whilst around it are the little ones playing and waiting patiently for the water in which the food has been boiled. Mr. Indian himself, unless he is prowling about in search of game, we should probably see reposing his manly form under the trees, and either smoking or fast asleep. Propped up against the "Wigwam," or hung on a branch of an adjacent tree, we might see a curious little package, which on closer examination would be found to contain a pair of bright black eyes peeping out upon us, and evidently belonging to that interesting little individual the "Papoose." There it is, seemingly quite happy, strapped on to a piece of board, packed in with moss and then wrapped round with a bit of cloth or blanket. Around would probably be seen patches of potatoes or maize. That would be the summer scene.

But imagine the change as autumn advances, and the sheltering leaves of the trees disappear till nothing green remains but the dark spruce or cedar, and all is dreariness. Winter comes, and almost at once the snow lies deep upon the ground. In the "Wigwams" no store of grain or roots has been laid up, and with scant clothing those poor creatures crowd round their fires, to escape the terribly biting cold of this inclement region. For months together they will have to depend for their subsistence solely upon the precarious fortune of the hunter. Poor improvident creatures! Their case is indeed a sad one. What a reward for any effort we may now make, to see in after years, bright little homes dotted over that wilderness, and radiating the beams of Christianity and Civilisation. With this object in view we are very desirous of receiving into the Wawanosh Home, in

Spring, some children from the Nepigon. These, with God's blessing, will be so trained that they and their households may eventually prove the shining lights we speak of. Who will assist us? Will some of our fellow-mortals, sharers with ourselves in the joy of knowing and believing in a Heavenly Father, and a Redeemer of our sins, and sharers too in the comforts of Civilisation, help us? We can take no more girls into the Home—we have already seventeen—unless some good Samaritans can be induced either to give of their own, or else to collect from friends or others, the sum of £10, which is required annually for the support of a girl, but which does not include her clothing.

Three little girls are now waiting to be admitted to the Wawanosh Home, and more are waiting to come next Spring; but we cannot take them unless we have the means given us to feed and clothe them. Besides what is required for the support of the children, about £208 is required for payment of salaries, fuel, outside work, &c. Contributors to that sum are also much needed. May Our Father put it into the hearts of many to assist, and thus increase the number of His own bright little ones in our Home.

A VOICE FROM THE BUSH.

By the Rev. W. Crompton.

I AM frequently blamed for not giving more of my personal experiences in my journeys. May I now be allowed to take away that reproach? I can tell nothing beyond what falls to the experience, more or less, of every man who goes into the "Bush" to carry the Bread of Life. But that need not lessen the interest of the story.

At the commencement of one of the worst snows we have ever had in this country, I started some time since for the North. One of my sons went with his oxen for three-quarters of a mile, to break ground to the main road. It was bitterly cold, and, owing to the depth of the snow, my horse could not get on at more than a walk. After about six miles had been passed, I met the stage creeping along on its dismal way. This left me a somewhat better track, so that I managed to do my first seventeen miles in five hours; getting to my resting place at 6 P.M.; horse and man thoroughly tired out, and all but frozen. It blew hard and snowed heavily all night. When I started at 6.40 A.M. on the following morning there was not the faintest

vestige of a track. Nevertheless, I was compelled to face the journey, for some young people were trusting to their parson's word, that he *would* come for their Party and their Christmas Tree. So on I went for five miles, trusting to the sagacity of my horse that he would head in the right direction, and fairly shivering, whilst my teeth chattered with the bitter cold. I met a man on his way to the grist mill with his grain. For seven miles he had left me a pretty good track, but for the remaining five I had again to trust to my horse, the danger being increased by the immense drifts we had to pass through, where the snow was frequently so deep that it came up on both sides to the height of one's knees. However, I got safely, thank God, to Midlothian at last. Our young people's Party was to be held at 5 o'clock, and I found them all awaiting me with anxious indeed, yet smiling faces. The Party and the Christmas Tree were a great success in every way. I shall not attempt to describe the joy and gratification of these young folk. Suffice it that they had never seen anything of the sort, and the rest may then be imagined. This, too, was the first stir there had been in connection with "Our New Church." After the distribution of prizes, which were both beautiful and plentiful, there followed singing and a recital, and the very creditable manner in which the children acquitted themselves vouched for their careful and attentive training. I myself was the only failure. I was so overcome by what I saw and heard, that I was unable to speak. I managed at last to tell the children how pleased I was with them and with what they had done. Two years ago these were lambs bleating, so to speak, in the cold of the wild, wild "Bush"; no man, apparently, caring for their souls. You, who read this, you, with your comfortable Churches and luxurious homes, is it true that you know there are thousands perishing, as these were, for that food which your Saviour bids YOU give them? You, with your banks paying less and less because money is so plentiful, cannot you give of your abundance what would house, nourish, and train for their heavenly Home these Lambs of Christ's flock? You have read of and no doubt despised poor old Scarve, so well described by Harrison Ainsworth, counting his miserly hoards, but can you claim that you are one whit better than he as you look over your cheque-book and count its items? Yet how can I expect or hope that you will care for the little ones in the poor Missionary Diocese of Algoma, when you perhaps neither care nor provide for those of your own Diocese? Well, at least let every glass of wine you have at dinner remind you that the price of it might be the means of bringing a soul to Christ.

On Sunday I opened the Church of St. George-the-Martyr, in

Magnettewan Village. We had a very large congregation, people having come five, ten, and even seventeen miles to share in the Service. When all was over one of these men was introduced to me. He told me he had chanced to hear that we meant to open our Church, and he had come seventeen miles as one of a Deputation to see if he could induce me to go to those who sent him and let *them* have a Service. The man trembled with excitement and could scarcely speak for emotion, and I am not ashamed myself to confess to streaming eyes. Mr. H. told me there was quite a strong party of settlers where he came from, all, at present, firmly attached to their Church. He pressed me very earnestly to promise to come to them. But I was obliged to say that I really could not make such a promise. If the people outside our boundaries would do their duty and find our Bishop means by which he might send a Clergyman to take charge of the Magnettewan Mission, I would then do my best (D.V.) to look them up. With this, he and I were compelled to be satisfied. I am certain there are many who, had they but seen the longing, lingering look which that poor man cast upon our new, but far from finished Church, *the first he had entered for five years* since he left the "Old Country," those amongst them who are now in the habit of giving their paltry five dollars, or their "stereotyped guinea," with thousands in a Bank that only pays them three per cent., would gladly place their fifty, if not a hundred, as a deposit where the never varying interest is, "HE THAT HATH PITY UPON THE POOR LENDETH TO THE LORD: AND LOOK, WHAT HE LAYETH OUT IT SHALL BE PAID TO HIM AGAIN."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

BOMBAY.

Gods and Goddesses: Missions in Western India: Degenerate Christianity: The Parsees.

The Rev. T. Williams, in his last report of Mission work in Ahmednuggur, says: "Last month I drew up some printed questions for our masters, to be replied to in writing, as to the gods and goddesses to be found in their villages. Forty-three villages were taken, and the results are astonishing. It will scarcely be believed, but in 43 villages, some very small and others large, taken simply because of our having

agents there, and representing the general condition of the district, there are actually found no less than 107 different idols, male and female, and 506 temples! About 12 temples, on an average, to every village! Nothing can speak more clearly as to what Hinduism is, nor as to the work Christianity has before it. The statistics thus obtained tell some other useful things.

(i.) Maroti, the Monkey god, is found in every village. In one there are 13 Maroti temples. I find from the replies of Missionaries, stationed near the borders and outside Maharashtra, that this complete prevalence is not the case beyond a certain area. This points to the district in which our Mission is established as forming part of the locality where the Maroti cult first arose. It also points to the fact that the earliest inhabitants were the people called in the Râmâyana the "Vânars." Next month our Masters have to prepare replies to questions as to who Maroti was, what he did, and what support his worship receives by way of subsidy from Government. This will afford me an opportunity for correcting, in the "Prakashak," their different statements, and of exposing the god so universally worshipped. (ii.) Mahadeva (Siva) has, in these 43 villages, 41 temples, but is only found in 28 of the 43 villages. This indicates that his worship is considerably later than the Maroti cult. In fact, in its present form, it is an importation of the Brahmins, dating back, probably not much more than twelve centuries. Possibly not that. (iii.) Râma, in all the 43 villages, has only 8 temples, and is found in only 6 of the 43 villages. This clearly proves that the cult of Râma is of recent introduction. The story of Râma has been in the people's mouths for about 2,200 years; but his deification is the work of only a few centuries back. (iv.) Krishna. His temples are but 2, and he is found in only 2 of the 43 villages. Well may the Brahmins count him a later incarnation than Râma! If Râma, as a god, be so comparatively late, when did Krishna's deification begin? Its spread here can only have been very, very recent.

Many places—more than half of them—have gods or goddesses not to be found in the other 42 villages. Sungumnair has no less than 12 not to be found elsewhere. But, many as are the gods and goddesses, the Brahmins, in their Mission work, found a genealogy for every one, however ugly the bantling; in this manner they are all ranged as belonging to Shiva or Vishnu. According to the common sayings of the people now, there is no deity but what belongs either to the Vishnu or Siva family! The worship of Râma, Krishna, and Siva, is to be traced to the Brahmins. The rest are the "Aboriginal" gods and goddesses of the country, worshipped long before the

Brahmin Propagandists came. All that the Brahmins have done, or could do, has been to find them genealogies, so as to bring their worship as far as possible under Brahmin control. This they have effected most craftily.

Mr. Williams deplores the scarcity of Native agents of high caste. "We shall shortly be left with only one Brahmin Catechist and one Brahmin Master—our Nagar head master. It is high time that something be done therefore to meet the demand for a higher agency. No Brahmin Candidate is at hand. It will be a misfortune if all our agents are of the Mahâr caste. Already the movement towards Christianity has begun to be regarded as almost purely a Mahâr one. Ask a man whom you may meet at a village gate, Are you a Christian? If a Maratha, or one of higher caste, he will put on a look of astonishment, and say, No, I am a Maratha, &c. His whole manner seems to say, "Do you take me for a Mahâr?" To choose our Catechists from among the Mahâr Christians, simply perpetuates this. We have, however, no alternative.

At the Diocesan Conference a Paper was read by the Rev. P. A. Ellis, on the "state and progress of Church of England Missions in Western India." In the course of this paper he dwelt on the urgent need for more workers. At present, among the 12 millions of Marathi speaking inhabitants of the Bombay Diocese, the Church of England's Missionary energy is represented by less than 20 European and 10 Native clergy. If we add the laymen and ladies engaged in Native work, the numbers barely reach 40. Around these is gathered a body of Native agents, 150 in number, distributed over the five Mission-centres of Bombay, Poona, Nasik, Kolhapur, and Ahmednuggur. These natives fill the offices of Catechist, Reader, Preacher, Schoolmaster, or Karbhari, with great differences of ability and character. Though most of the converts are amongst the lowest castes, the Church has not neglected her duty among the higher ones. Poona is the Deccan head-quarters of Brahminism, and Nasik swarms with Brahmins. At both these centres, and at Kolhapur and Amednuggur, the Missionaries find attentive hearers among the Brahmins, and their preaching is often attended by large gatherings of them.

In the Indo-British Mission of Bombay in 1879, a man of good social standing was baptized. He had been brought up as a Mussulman, and had held a confidential position at a Mahomedan court. The Hindustani Mission of the same city has had to contend with fierce opposition to conversions from Islam. But a Mussulman was baptized in this Mission in 1879. Also at Ahmednuggur a Mussulman of position and property, after long instruction by a Catechist, was

recently baptized. At Nasik, in the same year, a Brahmin, a Koonabi, and a goldsmith, were among the baptized. At Kolhapur, the Missionary mentioned the prospect of including certain cloth-merchants and weavers, and also a goldsmith, among his converts. After speaking at some length on the work among native women, and on schools for both sexes, Mr. Ellis went on to say: "The terribly low ebb of Christian life and practice among some of our people, numbers of them Christian only in name, and some even joining in the rites and ceremonies of the heathen worship around them, many receiving for months together no instruction, in addition to the scanty teaching they have already had, and rarely, if ever, coming into personal contact with the Missionary, or experiencing any permanent influence from his rare and hurried visits,—all this would seem to predict that a Christianity lightly professed, by careless and prayerless people, often depraved in character, brutal in manners, low in tastes, and ignorant, will but earn the disgust of the nobler minded, and excite the contempt of the better educated of the native community, then decay altogether."

Mr. Ellis would not, however, conclude that these instances of a degenerate Christianity would be fatal to Mission work. "Such a state of things is an inevitable condition of an early and struggling stage of the work, or a growth too rapid for our organisation to keep pace with it. Our difficulties and troubles may be similar to those which the Apostles had to deal with in the first days of Christianity (1 Tim. iii. 3). If we consider what our converts were before they were baptized, and that even now they are not removed from their old social surroundings, we shall acknowledge that they are still like children, and if so, they are teachable, and the prospects of our Missions are hopeful. As to the higher castes, when they have recovered from the ferment caused by the spread of English education, they will be more fit to receive Christian ideas, and then the intellectual movement now going on amongst them will, as we hope, land them in Christianity."

Among the speakers that followed, the Rev. Apaji Bapuji dwelt on the good work that was done in Bombay by Presbyterians and other Christian bodies, especially the Scottish Free Church. Their Missionaries are giving lectures, at one of which 70 native gentlemen, including a Magistrate, were present. Great help was wanted from laymen. A short time ago Major Jacob lectured on Krishna and Christ; the room was over-crowded. His example should be followed.

The Rev. Sorabjee Kharsedjee spoke of his own people, the Parsees. Among 100,000 of them in Bombay, there was no Church Missionary.

The Magi were the first to come to Christ; but now the Parsees were excluded; they must either turn Christians or infidels; for they are coming to the conclusion that no sane men could have written their books. But they find no sympathy from European clergy. They are a peculiar people and require peculiar treatment. Something ought to be done for them.

CALCUTTA.

The Brahmo Somaj: A New Development: "Moses and Mill": The Oxford Mission: Lectures: The S.P.G.: The Story of Nabi Buksh.

The leaders of the Brahmo Somaj in Calcutta, who style themselves "the Apostles of the new Dispensation," have recently instituted an observance intended to be symbolical of religious brotherhood and fellowship, and an imitation of the Christian Eucharist. It consists in partaking of rice and water, which, as being the staff of life in India, is considered as corresponding to the wheaten bread and wine of Palestine. This new development of the Brahmo heresy is one which may well suggest many painful considerations to orthodox Christians, and it especially marks the dangers which must result from the wide diversity of teaching and practice among those who are propagating Christianity in India. On the one hand, the Brahmos may urge that in dispensing with the use of the "fruit of the vine," they are not so far from the practice of "communion in one species only," or that alcoholic wine is abjured by a large proportion of Protestant sects, or that those who profess to use wine have taken no sufficient precautions against adulteration. On the other hand, it is impossible for our Missionaries to welcome this new institution as an approach to orthodox Christianity. It is rather an error into which those sects which have departed furthest from the teaching of the primitive Church have misled these inquirers whom they have taught to rely on their own private judgment in explaining or adopting the language of Scripture.

The "New Dispensation" has aggravated the shock thus given to Christian feelings of reverence by a "Mystic Dance," a sort of hysterical hymn, in which Hari, Toolsy, Ram, and other members of the Indian Pantheon dance in company with some whose names are precious to Christians. Thus, they say, modern civilisation will kiss ancient Hinduism! Moses and Mill will shake hands with each other!

The Rev. E. F. Willis, of the Oxford Mission to Calcutta, has been delivering a course of six lectures in the Albert Hall, suggested partly

by Mr. Chunder Sen's Lecture in 1879, on the subject, "India asks, Who is Christ?" The lectures were given on Tuesday evenings at seven. The first three were well attended, and it is hoped that Mr. Willis's able reasoning has made some impression upon those who, inquiring into the Truth, still hesitate as to the safest guide, "the true Light which lighteth every man that cometh into the world," or the uncertain glimmer which is found flitting through the intricate mazes of Oriental mysticism.

In the first Lecture, after referring to the various "Lives of Christ," recently published in Europe and America, as evincing a lively interest in the question: "Who is Christ?" Mr. Willis stated his first proposition: "That the Christ of the Gospels is a historical reality." He then proved that the alternative notion, "the Mythical Theory of Strauss," was utterly inadequate to account for the *facts* of the case. That Christ was such as He is represented in the Gospels is the only theory which adequately explains all the phenomena presented to us in the history of the Christian Church.

In the second Lecture, he dwelt upon the argument as to the Deity of Christ drawn from the meaning which His Jewish hearers attached to His assertions of this Divine character. "Those who explain away Christ's unity with the Father as implying only a unity of will, or a moral unity, forget how unreasonable it is to imagine that they, severed from the Speaker by hundreds of years and strangers to the language in which He spoke, can understand the meaning of that Speaker's words better than did His own countrymen, who actually heard what He uttered. Those who heard Christ speak knew that He claimed to be God; they knew that His words admitted of no other interpretation; they had no choice, then, but to believe Him to be such, or to condemn Him to death as a blasphemer against God."

In the review of the past year's work, the Calcutta Diocesan S.P.G. Report mentions the removal of Bishop's College from Howrah to the new site in Lower Circular Road, Calcutta; the diminished work resulting from the diminution of the diocese, besides commenting on the separate reports of Missionaries. It is observed that great activity and versatility is needed in all Missions to prevent their settling down into a passive rest with no thought of assailing the heathenism around. Mission work demands great mental activity, and the "girding up of the loins" to meet special emergencies, as well as self-discipline to guard against the fatal facility of routine, which would cause any work to slumber, but is ruin to that of Missions.

The Rev. P. M. Mukerji, of St. Saviour's, Calcutta, tells an interesting story of one Nabi Buksh, a sepoy whose thoughts were first

turned towards Christianity by a comrade in the ranks. He communicated the truth to his brother and mother, who were baptized before him. The Afghan campaign prevented him from going through his catechetical instruction. As soon as the war was over he hastened to Calcutta and received a thorough preparation. He was baptized on January 18th, 1880, and has since led a consistent Christian life. Another story is told of one Juhanna, who was servant to a lady at Chander Nagore: upon which Mr. Mukerji says, "Considering the relation between Europeans and Natives, it is especially gratifying to note the interest this excellent Christian lady took in the conversion of her servant. It is regretted that, in spite of the numerous points of interest in the work, no great progress has been made in arousing the zeal of the clergy and laity of the diocese for the work of S.P.G.; the total contributions for 1880 not having exceeded 8,000 rupees."

LAHORE.

Medical Missions: The Kashmiris.

An important paper on "Medical Missions" was read by the Rev. T. R. Wade at the Lahore Synod at the end of last year. In the course of this he said:—

"When St. Paul cured the father of Publius of fever and dysentery he obtained at once, though a Jewish prisoner, notoriety and honour, and an abundant supply of all necessities; so the Medical Missionary, with kindness and medicine, can open doors as with a talisman, and break down barriers and remove prejudices that would be formidable obstacles in the way of the simple Evangelist. This has been the case in China, in Asia Minor, in South India, in Rajputana, and in Kashmir." Bishop Burdon says: "The history of Medical Missions in China proves what an efficient help they had been to the Missionary. The recent successes reported by the Rev. E. A. Moule in Hangekow are attributed by him, in great part, to Dr. Gault's Hospital." Seven Missionaries say in a letter pleading for a Medical Missionary: "This has, in China, been one of the fruitful departments of Missionary labour. It has removed prejudices and conciliated goodwill more than any other agency. When Dr. West, in Asia Minor, was on his deathbed, after eighteen years of service, prayers were offered for his recovery in Armenian churches and Mohammedan mosques. He had performed some 1,400 operations on the eye, and some thousands of people of various tribes and tongues are said to have followed him to the grave. Dr. Scudder laboured for thirty-five

years with great success in South India. In 1864 Dr. W. Elmslie, of Aberdeen and Edinburgh, came out to the Punjab in connection with the C.M.S. For six years he laboured zealously and perseveringly in Kashmir, and his life was shortened through over-work. He commenced his work under very great difficulties. He did not know the native language. He had no home or hospital provided for him, nor any qualified Christian assistant to help him; but he patiently and manfully battled with difficulties, and overcame them one after another. The lower people soon became his friends, and flocked to him for treatment, notwithstanding the restriction placed upon their coming. One of the lower rooms in the house which he was allowed to occupy was fitted up as a dispensary. The patients after being addressed by the old Kashmir Catechist, Kadir Bucksh, were admitted, one by one, to see the doctor. Dr. Elmslie was never allowed to remain in Kashmir during the winter; but the very year in which he died in Gujrat (1872) permission was granted by the Government for Englishmen to remain in the Valley during the cold season. Dr. Elmslie worked hard at the language, of which he compiled a Dictionary." He was succeeded in the work by Dr. Theodore Maxwell; but after two seasons' work in the country Dr. Maxwell was obliged to go home through ill-health. During this period a house, in the Munshi Bagh, was secured for the Doctor's residence, and a hospital was built by the Maharaja for his use. Mr. Wade and Mr. Williams continued the work from 1875 to 1877, when Dr. Downes took charge of it.

From 1877 to 1880 a famine raged in Kashmir, with more or less severity. This greatly added to the work at the hospital. There was an average of 65 in-patients, besides a large number of out-patients. The in-patients were fed and clothed, and in the cold season they had fires in their rooms. It was only those who were suffering from some severe disease who were admitted into the hospital; and not those who were simply starving. The hospital is now well-known and popular, and patients are received from the whole valley and from the neighbouring countries. Dr. Downes has received 132 rupees from Native patients, besides 75 rupees given to the orphanage as an expression of gratitude. There have been a large number of Baptisms in the Kashmir Mission. The Kashmiris are generally in a degraded state, the fruit of centuries of oppression. The common proverb is: "First a kick, then a word, then a Kashmiri will obey you." Such people are naturally inclined to deceit and fraud.

The hearts of many are softened by pain, sickness, and the apprehension of death, so that the Medical Missionary has many advantages.

His work of sympathy and kindness conciliates confidence and gratitude, and the sufferer is ready to ask, Who is your God, that I may believe in Him? The native assistants under the Missionary should be good Christians, whose life and conduct are influenced by their religion. The good work should be also followed up by Evangelists. "In every city and village of Kashmir, which I have visited, I have found some of the 40,000 patients who have been treated in the Mission Hospital. Such as these are always ready to receive the Missionary as an old friend, and to attend to what he has to say to them."

A suggestive paper was also read, at the Lahore Synod, on the Education of Girls; and the example of the Roman Catholic Missions was urged as having been more successful in this department of work than the Anglican Church had been. In order to emulate the work of the Lahore Convent, the institution of an Anglican Sisterhood was needed.

RANGOON.

The Karens: Burmese Clans: A Striking Spectacle.

The *Rangoon Church Magazine* bears ample testimony to the growth of the Church in the Diocese, and to the development of Mission work. Since 1878 the number of clergy has increased, from nine to twenty-four. The last Ordination, at which Mr. Rickard, of St. Augustine's, Canterbury, was admitted to the Diaconate, was held in the Pro-Cathedral on April 3rd.

A conference of the Karen Church congregations was recently held among the Bwai tribes, at the village of Wettoder. The Bishop presided. It was attended by the representatives of about twenty Karen villages. The Wettoder people erected a large Congress Hall with a temporary chapel attached to it. Hospitality was provided for 400 or 500 visitors. They came, clad in a variety of costumes, it being the custom of these mountaineers, like the Scotch clans, to distinguish themselves by individual dress characteristics. The proceedings commenced with a Service in the temporary chapel; the boys of St. Paul's Mission, Tounghoo, forming the choir. The sermon was preached by Shwaynyo, one of the native clergy. The next day the conference was opened. The Bishop was formally voted into the chair, secretaries were duly appointed, and other arrangements were made, in the most business-like way, by taking a show of hands. The subjects voted for discussion were: "The need of taking greater care of village chapels: The importance of paying respect to Christian teachers: The evil of intoxicating drinks: The too great prevalence of quarrels: The

impropriety of secret marriages." The Bishop's inaugural address was given at the Morning Session. It was interpreted into the "Paku" dialect by the Rev. W. E. Jones, and into Bwai by Shemone, a lay teacher. The afternoon discussion was intensely interesting, the Native clergy and teachers and the village head men all taking part in it. In the evening of the same day 162 candidates, presented by Mr. Windley, S.P.G. Missionary at Tounghoo, were confirmed. The Bishop's addresses were interpreted, and the audience appeared deeply moved by them. They were admitted to Holy Communion the next morning. At noon, the conference proceedings terminated by a touching recital enumerating the deaths of several leading persons during the past year, and by votes of thanks to those who had so kindly assisted the Congress. Each night, when the proceedings were over, the villagers encamped separately in the jungle by firelight, under bamboo booths, and spent hours in singing hymns from MSS. and printed hymn-books. An English layman who was present exclaimed: "A sight like this is worth all the Missionary Meetings in England put together! Would to God that those who sneer at Mission work could only be here to see these things!"

CEYLON.

Disendowment.

The April number of the *Ceylon Diocesan Gazette* is much occupied with the "Disendowment" and its results. No definite scheme had yet been adopted for a "Church representative body," but the opinions expressed show an anxiety to stick closely to the Mother Church, and to change as little as possible. A correspondent says: "If we decide on holding fast to the English Church and the Province of India, declaring that no change save only the withdrawal of State funds shall be allowed amongst us upon the carrying out of Disestablishment, we secure the following points:—1. The exclusion of all controversy among ourselves on burning questions of doctrine and ritual. 2. The restoration of confidence to all who both at home and here are anxiously and reasonably inquiring, 'What kind of Church are you going to give us? Is it to be Broad, or High, or Low?' 3. Grave changes in the Ecclesiastical arrangements of the Church at home are under consideration. By holding fast to the Mother Church we shall secure an inheritance purchased by much toil. 4. By maintaining our allegiance to the Anglican Communion we are more likely to be preserved from error in the future than if we sever our connection in any degree."

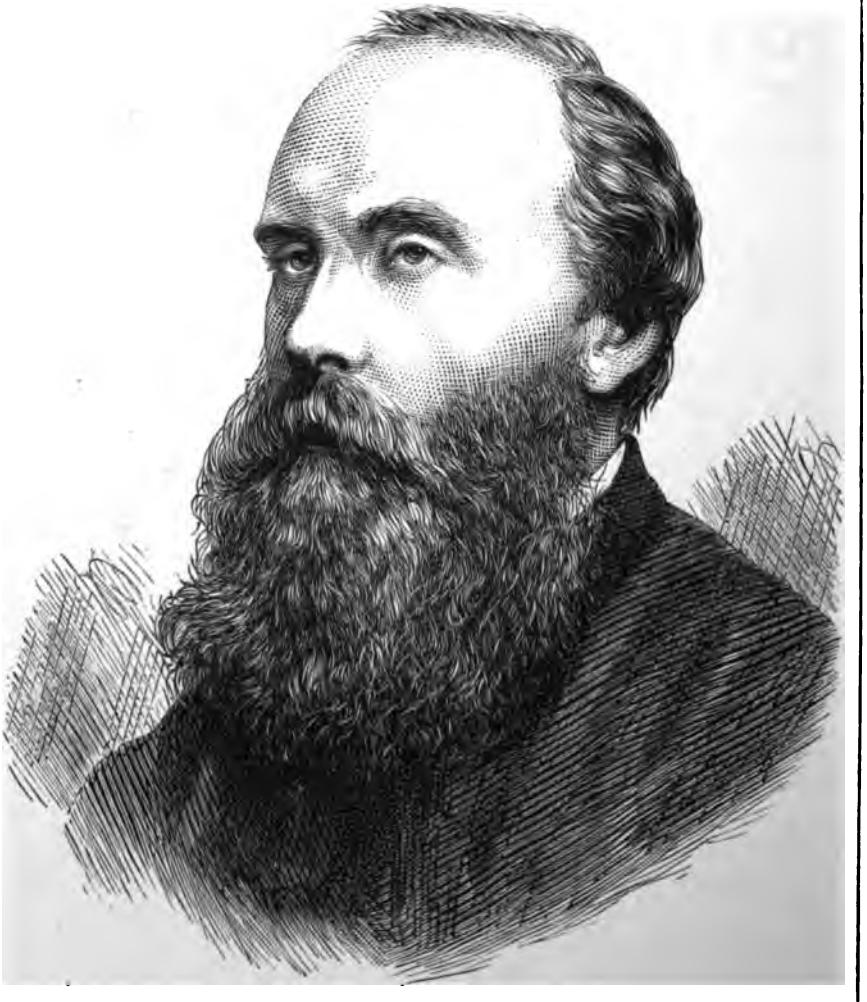
SOUTH AFRICA.

Journeys of the Metropolitan: A Good Example: Among the Malays.

The Bishop of Cape Town, in reviewing the work of the past year, says: "Between June, 1879, and November, 1880, I had, by dint of hard travelling and absence from home for about twenty-eight or thirty weeks, visited every parish and Mission station in the diocese. In 1880 I visited Stellenbosch, Worcester, and Robertson during Lent; Paarl, Ceres, Prince Albert, Uudtshoorn, Beaufort (now easily reached by a railway line of 350 miles), Victoria West, and Fraserburg, during Easter and Whitsuntide; Malmesbury, and all its many out-stations, in September; the district parish of Clan William, with its out-stations, in September and October; and Ookiep and Port Nolloth in November. The general impression I formed of our Church's work was decidedly good, and in some places, especially in Fraserburg, I was struck by the exceeding liberality which a small handful of people exhibit in the maintenance of the resident clergy.

"I am convinced that people in England generally have formed no sort of idea of the willingness with which people, in our country parishes, scarcely, in any case, to be called well-to-do, contribute to the support of the clergy. In Fraserburg, where there is scarcely half a score of Englishmen, no less a sum than £140 a year is promised, besides what can be spared out of the weekly offertory towards the clergyman's stipend! At this time we are in more than usual need of the sympathy and aid of our brothers and sisters in England for the Grant of the S.P.G. It has been considerably reduced, while at the same time, the recent disturbances on our borders, and the war in Basutoland, have laid heavy burdens upon us, which will reduce the ability of our people to support the Church's work. In a colony, thinly peopled throughout, where the white people, very few in number, have to bear the main burden of taxation, two consecutive wars would greatly cripple our resources."

Of the Malay Mission, under Dr. Arnold, he says: "It is too early, as yet, to expect any great results. The way is only being paved for future successes, which we may hope, by God's blessing, to win for Him. In such a Mission as this the labours of one generation of workers will probably be entered into, and their fruit reaped, by those who follow them. To break down to any appreciable extent the bulwarks of Mahommedanism is a slow and laborious task; but, thank God, the work has been begun."



REV. CANON SCARTH.

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OR,

Home and Foreign Church Work.

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MISSION LIFE.

THE GOSPEL AND THE KORÁN;

OR,

WHAT SHOULD BE THE ATTITUDE AND POSITION WHICH THE CHRISTIAN TEACHER SHOULD ASSUME TOWARDS MUHAMMADANISM: WITH SPECIAL REFERENCE TO VIEWS ADVANCED BY CERTAIN CHRISTIAN WRITERS WHO HAVE UNDERTAKEN ITS SYSTEMATIC DEFENCE.

By the Rev. T. P. Hughes, B.D.,
Missionary of the Church Missionary Society, Peshawar.

IT seems strange that nearly a thousand years had elapsed before any attempt was made by Christian theologians to understand the true character of the teaching of that system which had succeeded in uprooting almost the very existence of Christianity in Bible lands. A Latin translation of the Korán was printed at Basle in 1543,* but the first book published in English on the religion of Muhammad was a quarto volume by William Bedwell, printed in London in 1615. William Bedwell was no ordinary man. He was Vicar of Tottenham, and a personal friend of Archbishop Laud, and one of the few who encouraged the study of Arabic in those days. His book was but a meagre attempt to explain the doctrines of Islám, and its title-page proclaims its unmistakeable bias. It runs thus:—

"*Muhamdis Impostura*, or a discovery of the manifold forgeries, falsehoods, and horrible impieties of the blasphemous seducer

* This, as far as I can ascertain, was the first translation of the Korán into any European language. It was translated in A.D. 1143 at the request of Peter the Abbot of Clugny, by Robert of Retina, an Englishman, and Hermann of Dalmatia, a German; but it was not printed until 400 years afterwards, by Theodore Bibliander, in A.D. 1543.

Muhamed, with a denunciation of the insufficiency of his law contained in the cursed Korán." *

Mr. Bedwell's pupil was the well-known orientalist, Dr. Pocock, the first Laudian Professor of Arabic at Oxford, whose *Specimen Historiæ Arabum*, published after a residence at Constantinople in 1650, is still a standard work on the subject. About this time the first English rendering of the Korán appeared. It was a translation from the French of André du Ruyer by Alexander Ross, an English clergyman, who, by his pen and otherwise, made a considerable noise and figure in his time.† In a day when religious liberty was hardly known, it was a somewhat perilous thing for a Christian divine to attempt an exposition of a false system of belief. But Alexander Ross was careful to give an undoubted guarantee for his orthodoxy in the manifest bigotry of his preface.‡ This English version was as imperfect as it could well be, and the tone of the preface was not encouraging. It is therefore improbable that Ross's Korán did much for the instruction of people in the precepts and practices of Muhammad!

About fifty years afterwards Marracio, an Italian priest, and Confessor to Pope Innocent XI., brought out his well-known work, *Refutatio al Corani.*§ It is a large work in two folio volumes, and contains the Arabic text of the Korán, with a Latin translation and a Latin refutation of each sura, or chapter. It is a scholarly work, the result of much research, although its author writes with a strong bias, and is often unfair in his treatment of the subject.

About this time additional interest was excited by the circumstance of an English sailor boy, named Joseph Pitts,‖ a native of Exeter, having been sold as a slave in Algiers and taken captive to Mecca. He was forced to embrace Islám. But on his release and return to

* A copy of this book is in the British Museum, and also *A Traveller's Kalendar Serving Generally for All Parts of the World*, published by the same author, 1614.

† The Rev. Alexander Ross was a busy, various, and voluminous writer. He is the author to whom Butler in his Hudibras alludes:—

"There was an ancient sage philosopher,
Who had read *Alexander Ross* over."

‡ It run thus:—"Good reader the great Arabian impostor now at last, after a thousand years, is by way of France arrived in England, and his Alkoran, or Gallirnanfry of Errors (a brat as deformed as his parent and as full of heresies as his scald head was full of scurf), hath learnt to speak English."

§ *Refutatio al Corani*, ab auctore Ludovico Marracio, Patavii [MDCXCVIII.]

‖ Joseph Pitts afterwards became a minister of the Gospel, and a volume of his sermons is to be found in the British Museum Library.

England he published an account of the religion and customs of Muhammadans, which he dedicated to the Lord High Chancellor of Great Britain. Joseph Pitts was the first Englishman who had ever visited Mecca, and who had witnessed the ceremonies of the pilgrimage, and his account naturally excited considerable interest. It has passed through five editions.

Then follow the works of Simon Ockley,* Reland,† Dean Prideaux,‡ Joseph Morgan,§ and Count Boulainvilliers, ‖ together with a translation of Ab-ul-Fida by John Gagnier.¶ These works doubtless did much to instruct the public mind as to the real character and teaching of Muhammad, but we are obliged to confess that Dean Prideaux is to a great extent responsible for the exceedingly narrow and bigoted views entertained by Christian Englishmen towards the Prophet of Arabia. Few English scholars, no matter of what school of thought, would now-a-days have patience to read Dean Prideaux's "True Nature of Imposture Fully Developed in the Life of Muhammad." John Gagnier, however, did something towards bringing about a reaction in favour of a more just and charitable appreciation of the life and work of Muhammad.

The year 1734 marks a new era in English thought and opinion on the subject, for it was in that year that Mr. George Sale brought out his well-known translation of the Korán. This work, at the time of its publication, produced very considerable excitement in the religious world. For, as Mr. Sale did not take the precaution to give a title-page after the style of William Bedwell, nor preface his work with a "needful caveat or admonition," after the example of Alexander Ross, he was suspected of certain leanings to Muhammadanism, and he was accused by Sir James Potter and others of making an apology for the Korán! How utterly groundless was the charge is well known to those of us who have studied, and in our Missionary labour, are deeply indebted to, Sale's scholarly work. About 1776 Gibbon the historian wrote his remarkable chapter on the Arabian Prophet, and D'Herbelot brought out his well-known dictionary, the *Bibliothèque Orientale.* At the close of the century the East India Company did admirable service to the cause of literature and the study of comparative religion by encouraging two of their officers to bring out translations of two

* History of the Saracens, A.D. 1708.

† Four Treatises, London, A.D. 1712.

‡ Life of Muhammad, London, A.D. 1718.

§ London, A.D. 1723. Mr. Morgan had spent twenty years in Barbary.

‖ Translated from the French, A.D. 1731.

¶ London, A.D. 1723.

well-known Sunni works, the *Hidáyáh*, by Captain Hamilton, and the *Mishkát*, by Captain Matthews. With Sale's Korán and these two standard works, the one on Law and the other on Tradition, no English scholar need remain ignorant of the true nature of the teachings of Muhammad and the principles of Islám. The first systematic defence and apology for Muhammad and Muhammadanism in the English language was that by Mr. Godfrey Higgins, published in 1829. It was answered by Dr. Inchbald, of Oxford, together with a somewhat amusing rejoinder by a Mr. Beverley, of Beverley. From this time works on Islám in the English language became more frequent, and during a period of fifty years we have had very numerous books and magazine articles on the subject. Lane's "Egyptians," the works of Muir, Sprenger, Arnold, Macbride, and Durie Osborn; the travels of Burckhardt, Burton, Palgrave, and Vambéry, together with Rodwell's, and still more recently, Professor Palmer's translations of the Korán, have all contributed to a better understanding of this vast religious system.

The first great English writer who attempted to place the character of Muhammad and his religious system before the popular mind in anything like a popular and attractive form was Thomas Carlyle. Englishmen had studied the characters of Alexander, Cæsar, Charlemagne, Cromwell, and Napoleon, and had agreed to differ, or, at all events, to allow it to be a matter of inquiry as to the purity of the motives which actuated these great men. But the character of Muhammad of Arabia was esteemed too sensual, too self-interested for an impartial inquiry. Carlyle, however, selected him as his "Hero as Prophet." Mr. Carlyle's lecture has, I venture to think, been much misunderstood by Christian people. If we take the lecturer's peculiar religious views into consideration, I do not think we need take much exception to his estimate of the character of the great Arabian. If I understand his lecture aright, Mr. Carlyle does not present his hero in the light of a perfect character. Very far from it. Nor does he maintain him to have been altogether sincere. And he places the religious system of Muhammad of Arabia on an infinitely lower stage than that of our Divine and Ever Blessed Redeemer. Mr. Carlyle's lecture did immense service to the controversy under consideration, for it stimulated the literary mind of England to make a more impartial and a more careful inquiry as to the character of Muhammad and Muhammadanism. Pursuing the same lines (although they would not admit they are disciples of Carlyle), both Dr. Sprenger and Sir William Muir have written "Lives" of Muhammad in which they admit, at least, the partial sincerity of the Arabian Reformer,

and attempt to discuss the problems of his life and teaching on totally different lines to those of Bedwell and Prideaux.

I do not think we, as Missionaries, have ever fully realised how much we owe to Sir William Muir, not so much for the valuable information given in his scholarly work, great as it is, but for an admission of the possibility of Muhammad being, at least, partially sincere, and to some extent a religious reformer. It is to the existence of these two works, those of Sprenger and Muir, that we are indebted for those able articles on Islám by Emanuel Deutsch.* There was a general impression amongst Europeans that Islám was but a sort of deformed Christianity. But Mr. Deutsch, himself a Jew, drew attention to the fact that Muhammadanism owes more to Judaism than to either Christianity or Heathenism. In fact, that it is neither more nor less than Judaism, *plus* the Apostleship of Jesus and Muhammad, and that much of the so-called Christianity of Islám found its way through Jewish channels. Muhammad must have learnt his Christianity from a Jewish teacher, and this will account for the strange omission of all reference to the Sacraments in the Korán. About the time that Mr. Deutsch wrote these able articles, a much less thoughtful man, Mr. John Davenport, brought out an apology for Muhammad and the Korán. This work, I regret to say, was translated into Urdu by the Muhammadans of India. It is a book utterly beneath our notice, for the only logical result of Mr. Davenport's line of thought must be downright infidelity amongst Jews, Turks, and Christians.

The book which has excited most attention amongst thinking men with regard to the character and teaching of Muhammad, is that by Mr. Bosworth Smith of Harrow.† At the time of its publication I reviewed this work in the *Church Missionary Intelligencer*,‡ and I do not think I would wish to alter the opinions then expressed with reference to it. Mr. Bosworth Smith's imperfect knowledge of Islám arose chiefly from his want of practical acquaintance with the workings of the system. Still, his lectures as a critique on Missionary thought and effort with reference to Muhammad and Muhammadanism are exceedingly valuable. Mr. Bosworth Smith has a devout mind, and he writes in a truly reverent and Christian spirit, and although we cannot accept his assertion that "the highest philosophy and truest Christianity will agree in yielding to his hero the title which he claimed—that of a Prophet, a very Prophet of God," still we can, and

* Literary Remains of Emanuel Deutsch. John Murray. London, 1874.

† *Muhammad and Muhammadanism.* By R. Bosworth Smith, M.A. 2nd edition, revised.

‡ *Church Missionary Intelligencer*, November, 1874.

will, I trust, accept his advice, namely, that "if Christian Missionaries are to win over Muhammadans to Christianity, they must alter their tactics." Missionaries, inasmuch as their efforts are tentative, must be ever ready to alter their tactics. Our blessed Lord Himself altered His tactics, when He, Who was wont to speak words of love and tenderness to sinners, overthrew the tables of the money changers and drove them forth from the temple. The inspired Apostle was prepared to alter his tactics when he expressed his willingness to be made all things to all men that he might by all means save some. The modern Missionary did but alter his tactics when the zealous fervid bazar preaching of a Lacroix gave place to the no less zealous and fervid teaching of an Alexander Duff.*

No qualification is more requisite for a Christian evangelist than an ability to place himself in the position of his opponent, and of all men in the world the Missionary should be the most free from bigotry, and the most capable of appreciating difficulties of belief in other minds than his own. In dealing with the devout Muslim we should remember that the character of the Prophet of Arabia is just as dear to him as the character of our Divine Lord is to the Christian. That, strange as it may seem to us, the Korán is regarded as a book as full of instruction and comfort to the soul of a Muhammadan as the Bible is to the soul of a Christian. Nay, more, that professed Muhammadans have even a more pious regard for their Korán than the bulk of professed Christians have for their Bible! It is, therefore, the height of folly and unwisdom for the zealous Missionary to begin his work by attacking either the character of Muhammad or the teaching of the Korán. What would devout and pious Christians think, or what would they do, if a band of educated foreigners, analogous to the European or American Missionaries, with a still larger band of half-educated Englishmen, analogous to the Native Mission Agents, were to stand up daily in the streets of London, Manchester, Edinburgh, and Dublin, or itinerate from village to village, or call from house to house, or enter our cathedrals, chapels, and churches, and speak and preach, and circulate tracts, attacking the character of the Lord Jesus, and calling in question passage after passage of God's Holy Word? Would Christian England stand it? Would the clergy and ministers of the Gospel tolerate it? Would not an appeal be made to the civil power to prevent a body of men, the leaders of whom were foreigners, from thus outraging the religious feelings of the people? And yet this is very much what we as a Missionary body have been doing for years past in the towns and villages and mosques of India. And

* *Vide* Smith's Life of Alexander Duff, vol. i., p. 107.

remember it has been done by men who have worn the dress and have spoken the broken idiom of the foreign conqueror. How much hatred and ill-feeling have been thus engendered amongst the masses it is impossible to tell. We have a perfect right to preach what we like, or rather what the Bible teaches and the Church permits, in our churches and chapels and preaching rooms, but I venture to think it might be well questioned whether we have the right to expect the protection of the civil arm when we openly denounce the character of one whose memory is held sacred by a large section of the community. But if right, is it *expedient?* I venture to think *not.* I believe the ordinary style of bazaar preaching carried on by some of our Missionaries and by most of our native agents, promotes unbelief in all religions, stifles inquiry, and encourages bigotry, whilst it totally fails to vivify the conscience, or to present to the popular mind anything of the love and spirit of the Gospel of Jesus. I may be wrong, but as I read my New Testament I fail to find anything analogous to the ordinary bazaar preaching in the method of our Divine Teacher or in that of His inspired apostles.

But we are not discussing so much the methods of work, as "what should be the *attitude* of the Christian teacher towards Muhammadanism?" Our denunciation both of Muhammad and Muhammadanism should be comparative rather than absolute, for I am inclined to regard Islám more as a Christian heresy than as a totally anti-Christian creed. I am well aware this assertion will be questioned, but if we admit the Docetæ, the Ebionites, the Basilidians, and even the Mormons to be within the pale of Christian heresy, I do not see why we should hesitate to include Islám. In dealing with Islám we must remember that we are dealing with a vast religious system which is founded upon God's own revealed Word. Unlike Buddhism, it believes in a personal God; unlike Hinduism, it repudiates idolatry; unlike Judaism, it acknowledges the Messiahship of the Lord Jesus. Its high conception of God, its belief in an inspired record, its acknowledgment of the prophetic office, place it in a very high rank amongst the faiths of the world; whilst the fact that it acknowledges Christ to be the Word of God * and a living Mediator, surely demands that the Christian teacher should treat a Muslim opponent in an entirely different manner from an idolatrous Hindu and an atheistical Buddhist. Then, again, the day of judgment, the ministry of angels, the duty of prayer, the need of grace, the sinfulness of the human heart, the reality of future punishment, are all truths taught (although taught most imperfectly) in the religion of Muhammad;

* *Vide* Korán, sura IV., v. 169.

and it is the positive duty of the thoughtful Missionary to use all these doctrines as a basis for instruction, whereon to build a more spiritual structure than that built by the prophet of Arabia. We must not as evangelists, through bigotry and self-conceit, ignore the example of the inspired Apostle who could quote a heathen writer in order to press home an important religious truth.* Nor can we *indiscriminately* attack the moral code of Islám, however much it may be below the Gospel standard, when we remember that its law of divorce, its slavery, its punishments for murder, for adultery, and for theft, and its law of oaths, are all founded on the Mosaic Code.

There is one great anomaly in the system of Muhammad, and that is the black stone at Mecca. Mr. Stanley Lane Poole says that Muhammad showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Islám. Undoubtedly it was a far-seeing stroke of worldly wisdom. But let us observe that he, the *iconoclast* of Arabia, not merely preserved the sanctity of a temple, but even the adoration of a stone! And hence, to quote the words of an eloquent modern writer,† "the keystone of the Islámic creed is a black pebble in a heathen temple." Chained to a black stone in a barren wilderness, the heart and reason of the Muhammadan world seems to take the similitude of the object they reverence. And, however ingeniously the apologists for Islám may offer excuses and endeavour to shield the Prophet of Arabia from the solemn charge of having forged the name of God, the adoration of the stone and the absurd ceremonies of the pilgrimage stamp Islám as simply a heathenised Judaism. Still, we must admit that there are higher teachings in the system, and I am inclined to *use* even Muhammadanism as a schoolmaster to bring men to Jesus.‡ *For example.*—

* On Mars' Hill St. Paul quotes the poets Aratus and Kleanthes (Acts xvii. 28), and writing to Titus (i. 12) he writes of Epimenides as "*their own prophet.*"

† *Islam under the Arabs*, by Major Durie Osborn.

‡ This expression, which also occurs in the preface to my *Notes on Muhammadanism* (W. H. Allen & Co.), has been objected to. But in both places I have been careful to state that I think Muhammadanism may be "*used*" as a *Pædagogus*, and I have nowhere stated that it *is* the Pædagogus, and consequently in the position of the law of Moses. Bishop Wordsworth, in his Commentary on the use of the word in Galatians iii. 24, 25, says:—"He (the Apostle) had compared mankind whilst under the law to *prisoners*, and the law to their *prison*, in which they were kept in ward till they were liberated by Christ. He now compares them to *children*, and the law to a *pædagogus*, generally a slave, who had under his charge his master's children from six years of age till fourteen, and conducted them to the gymnasium or school *but was not qualified or allowed to teach them.*" There seems to be nothing incongruous or unfit in the use of the word under the present circumstances.

There is one great witness for Christ in the teaching of Muhammad which has been sadly overlooked by Christian teachers—I mean the great feast of sacrifice.* Gibbon once stated† that Muhammadanism was a religion without a priest and without a sacrifice, and this error has been stereotyped by succeeding writers; but, so far from being without a sacrifice, wherever Islám exists, on the tenth day of the month, Zul-Hijja, a sacrifice is offered at the threshold of every true Muslim. And it is recorded that Muhammad said, Man hath done nothing more pleasing on that festival than the shedding of blood; nay, more, that the blood reacheth the acceptance of God even before it falleth to the ground.‡ The animal may be a sheep, or a goat, or a camel, or an ox, but it must be "*without spot or blemish.*" Popular tradition assigns this sacrifice as a commemoration of Abraham's willingness to offer up his son, but the Christian teacher will point out to the Muslim inquirer that it speaketh better things than the blood of either Ishmael or of Isaac. For "*without shedding of blood there is no remission.*" Surely this central feast of Islám can speak even to a Muslim's soul of the saving power of the blood of Jesus.

Then, again, as to the doctrine of resignation to God's will. We all know that the very meaning of Islám is resignation,§—resignation to God's will; but we underrate the important position it occupies in Muslim ethics. We have satisfied our minds that every Muslim is a fatalist, and so he is practically. But let us remember that it was this devout resignation to the will of an Almighty God which gave such strength to the armies of Islám. Every Muslim felt he was an instrument in the hands of a Great God. But is there no higher teaching, no more refining influence in such teaching? Let any one visit a sincere Muslim in the hour of trial, the loss of a beloved son, the loss of property, the agonies of death, and he will, I think, be convinced that in many such minds there exists the beautiful idea of the absolute duty of every human being to be resigned to the dispensation of God's Providence. Let, then, the Muslim understand that in Christ God is indeed a Father and deals with us as with sons, and the Christian doctrine of resignation will then shed full rays of light on the Muslim's doctrine of fate. Then, again, let us consider the constant round of devotional exercises which form so prominent a

* Hughes' Notes on Muhammadanism, second edition, p. 173.

† Rise and Fall of the Roman Empire. Smith's edition, vol. vi., p. 232. Even Dr. Smith does not seem to know that this sacrifice is a general practice. See editor's note.

‡ Mishkat-ul-Masabih. Bk. IV., Chapter XLII., Section 2.

§ Vide *Notes on Muhammadanism*, 2nd edition, p. 10.

place in the devotional life of a Muslim :—the four stated periods of daily prayer, the recital of the same form about fifty times during the day,* its constant *zikrs* and meditations.—What vain repetitions! As vain and as meaningless as the *Pater Nosters* and *Ave Marias* of many a Christian. And yet how many a pious Muslim, at the close of his liturgical form, lifts his hands during the *munájat*, or time of voluntary supplications, and prays for pardon, peace, and light. Shall we despise such aspirations? Will we not rather say, "Pray on, devout Muslim soul, and to every such prayer, addressed as it is to the God of all the earth, we will say heartily, '*Amen.*' May you be guided into all truth!"

And this brings me to a point which, I think, in this Paper, I shall do well to touch upon,—I mean the fact that we, as Clergy of the Church of England, seem to possess an immense advantage over our Nonconformist brethren in dealing with Muhammadans. Our apostolic ministry, our Church festivals,† our stated doctrines and dogmas, our creeds, and our liturgical form of prayer, all commend themselves to the devout Muslim mind. And, in dealing with such inquirers after truth, let us take care that we never make it other than a *devout* mind. If we deal in polemics, the Muhammadan is more than a match for the Christian, for his whole nature bristles with weapons of war; but if we discuss spiritual and devotional truths, the Christian has the advantage. From a want of due attention to this subject, I am afraid some of our converts suffer much in the period of transition from Islám to Christianity; and consequently, from having been religious (even superstitious) Muhammadans, they pass on to being worldly, prayerless, money-loving Christians. If God gives us an earnest devout inquirer from the ranks of Islám, let us take care how we set about the work of dismantling the old structure before we erect the new. Let us take care that we do not, by undermining his belief in the plenary verbal inspiration of the Korán, destroy his belief in all written revelation. Let us take care that, by having proved the imposture of Muhammad, we do not create too great a shock in his religious system, the result of which must be a determination to give up all prophets and all inspired teachers. And lastly, let us take care that when we point out the weak features of his devotional system, its constant round of liturgies, *zikrs*, and meditations, we do not cause him to give up all prayer and all stated periods of devotion.

Let us, as I have already said, use Islám more as a foundation

* *Notes on Muhammadanism*, p. 114.

† For example, Good Friday and Easter-day teach truths denied by the teaching of the Korán.

whereon to base higher and more glorious truths. Let its severe legal penalties speak of the terrors of the law against sin. Let its severe doctrine of fatalism speak of man's alienation from God by nature, but of his reconciliation to God the Father in Christ. Let its severe devotional exercises speak of man's great need of grace and strength. Let its central feast of sacrifice lead men to Christ, the Lamb slain for sinners. Let the imperfect life and character of its prophet teach men to seek to model themselves more after the Divine pattern of Jesus of Nazareth. Let the closed grave at Medina point to the empty sepulchre at Jerusalem. Let the dead prophet lead men to search for and find the Living Mediator. Let the Korán's undoubted testimony to the miraculous birth and the sinlessness of Jesus, to Him as the Word and the Spirit of God,* lead men to find the solution of the great *mystery* in the great *fact* of the Incarnation. And then, having attracted the seeker after truth to the very feet of Jesus, let us, by the gentle leadings of God's Spirit, show how Baptism into Christ speaks of a new life, how the Lord's Supper speaks of an Atonement in Christ's death; whilst all the creeds, doctrines, and dogmas of the Church Catholic rob the Korán of Muhammad of its historical veracity; thus proving that whatever he may have been at the first, possibly an earnest seeker after truth, even a religious reformer, Muhammad's Mission has robbed men of their Divine Saviour, robbed them of the consolations of the Gospel, robbed them of the blessings of the Sacraments of Christ, in fact, robbed them of all the higher and refined influences of the teaching of the Lord Jesus.

AMONG THE MELANESIANS.†

By the Rev. C. Bice.

THE "Southern Cross" left Norfolk Island upon her second cruise on the 29th of June, 1880. The party on board was a large one, consisting of the Bishop, Messrs. Palmer, Comins, and Ruddock, one gentleman passenger, Mr. Coote, and myself. Our Melanesians numbering fifty, with treasures, varying almost from a needle to a sheet anchor, were all embarked by about 5.30, and we hoisted sail to a favouring wind at dusk. The Island receded rapidly from us, when the anchor was up. The wind was fair and strong and

* Vide *Notes on Muhammadanism*, 2nd edition, p. 256.

† Abridged from the "Island Voyage."

we bowled along gaily all night to find ourselves about one hundred miles from Norfolk Island the next morning. For several days after this we had unwonted head winds from the North, and were battered about a good deal. It was very foggy and no "sights" being obtainable, we supposed that we should find ourselves somewhere about New Caledonia. However, "land oh!" was shouted on Sunday. The captain pronounced it to be Walpole Island, and steered his course for Nengone. Here we arrived early the next morning and went ashore at Guamha. The Bishop being anxious to see Mr. Jones, the resident London Missionary, we got horses and started on our visit to him. The distance was longer than we anticipated, and we only arrived about two o'clock. We found Mr., Mrs., and Miss Jones at home, and very warmly they received us. We saw the new church, with high wall and a grand tower, which Mr. Jones was building. Mr. Jones told us he had while constructing, to see the new church exposed to a very severe shock of earthquake, three hurricanes, and a heavy stroke of lightning. It is no small compliment to the faithful work of the builder that the edifice stands as firmly as it does. Miss Jones, a nice, amiable, delicate-looking girl, was only just out from England and must have found life at Nengone rather dull after English school life.

The vessel's head, on our return, was put towards Havannah harbour, where we found four vessels, besides a disabled barque which had formerly been a French man-o'-war. She had £900 worth of "trade" on board, had fallen in with a hurricane in January, was dismasted, and came in under jury masts. We went on board and made purchases to the extent of £35. Things were marvellously cheap. Havannah harbour seemed a dull, derelict place, and very little seemed to be doing there. We sailed in the evening for Pentecost, which was reached after a very rapid run early the next morning. Here we landed, bought yams in the most babel-like confusion, and then went to the village and saw the new school-house. The pupils have been very regular, and read for the Bishop fairly well. Meta was a seven days' wonder, and being the first young lady returned from boarding-school whom they had ever seen, she was the beheld and admired of all beholders in her European costume. There were a great many women attending the school and in want of a female teacher. The head girls were said to be far in advance of the boys. We sailed at four o'clock for Maewo, where, after a good deal of trouble, we got to our anchorage in a strong gale of wind at nine o'clock A.M. A labour vessel anchored close by us, the "Jessie Duncan," a large brigantine. The captain and Government agent came on board. After the tide had fallen, the Bishop, Messrs. Coote,

Palmer, and myself started for Tangrig, distant about four miles inland. We were all pleased with the neatness of the village and especially charmed with the handsome new school-house they have built me. We went back by the waterfall, which we all admired very much, and the next morning got under weigh for Opa, which we reached in less than three hours, the distance being between twenty and thirty miles. The boys came off to the ship all well and in good spirits. It blew very hard all night, but we lay quite snug under the high protecting cliffs. A good many natives, in spite of wind and weather, came on board with articles of barter, such is their greed for tobacco. Their one and only cry now is for tobacco—tobacco which they call here "teväka." I fear that not much in the way of moral improvement has been effected beyond the point to which they had arrived some years ago, and anything irksome or tedious does not suit well at all with their native ideas. A religion which would give them all its blessings and privileges without any effort or exertion on their part, is what best would accord with their notions, but anything which provokes a little trouble and self-denial on their part does not suit them at all. And yet they go to any expense, trouble, or inconvenience in pursuit of rank and dignity in their own social institutions.

At Walurigi on Sunday morning the Bishop and I had school and Service with quite a large congregation. I preached first, and to a most attentive audience. The Bishop afterwards gave them an excellent and simple address, which evidently had much effect. They all say that if they had any one to supervise them they would keep together and gladly follow the word of teaching; but "how can they hear without a preacher?" I sadly want a good earnest young man to lead and direct them aright, but where he is to be found I know not. One of the Bishop's illustrations I thought most apt. He said we were like an old woman trying to light a fire in a pouring rain. She started first with a very small light and began by putting little stick upon little stick, and stick upon stick, until the fire blazed up. We, he said, are the little sticks, and we must try to kindle one another until the whole place was kindled and fired with the fervour and grace and love of God. When Service was over we rowed back to the ship in drenching rain, calling on a labour vessel, the "Winefred," which had come to anchor, and inviting them to Service in the evening on board our vessel. After dinner we rowed to Tavolavola and went to see "Vuti baka," whom we found very ill with inflammation of the lungs. We administered medicine and other comfort, and stayed with him until nearly dusk. The wind was very high when we left, and we hoisted our sail, which however jibed and we were within an ace of

being over. All the way to the ship, which was about five miles, it was "Let go!" and "Haul in!" and we were not very sorry when we got alongside; it was then blowing half a gale; we had some difficulty in getting in sail, and ran rapidly past the ship under a bare pole. We had Evening Prayer in English, which was read by Mr. Comins, who also preached. After this we had Mota prayers, which I took and preached.

We got under weigh the next morning, and made Maewo at noon. Large numbers of people were down to meet me, and before the vessel was out of sight I got away for Tangrig. We were overtaken by a drenching shower, which wetted me and all my possessions. The day was spent in putting my new house in order. There were crowds of people, and a great many stayed to Evening Prayer and school. Both sexes seemed to like this last very much, and old men and maidens, young men, women, and children were here together, a more pleasant company than I have ever before seen in my Missionary experience. It rained furiously all the evening, but nothing seemed to cool the ardour of these simple people, who were all in their places before the bell had ceased ringing. They are quite inland people, and this may somewhat account for their simplicity, hospitality, and unsophisticated ways. They have had very little intercourse with civilisation, nor have they much knowledge of the morality exhibited by those who, in the labour ships which now frequent their seas, "profess and call themselves Christians." They were all delight and admiration at the treasures I had brought, and the young people of both sexes, in the first class, were charmed with the few presents I had got for them. A clock I had bought for ten shillings in Havannah harbour was a seven days' wonder, and some of the good people did not leave my house till its hands pointed to 10 P.M. After a hard day's work, I soon sought rest on my turnable stretcher. I had brought with me this year a mosquito curtain, and I had the pleasure of hearing my lively friends buzzing outside while I lay within in absolute peace. Last year I was goaded to desperation by blue bottles, who blew alive all my woollen property; now I can secret all my vulnerable goods and chattels within my curtain, and cry a truce to my enemies: last year I was almost devoured alive by rats; this year, thanks to the generosity of my friends, and the friendly offices of a voracious cat, I am rid of those pests also.

The next morning we began school, and I wrote fifty names of both sexes in the new school-book. All seemed very hearty and earnest in their quest for knowledge. They have a very old custom here of never going to their gardens till the dew is off the ground, and this

fits in well with our morning duties, for we try to get them over before the dew has quite disappeared. During the daytime very few people are about; most of them spend their day in their garden and return home at night, generally bringing their dinners with them, which they have cooked out. After morning school I spent most of my day writing journals and correspondence which I had sadly neglected on board ship. About four o'clock a young lady from the school came, in the most modest and unaffected manner, and presented me with a couple of lovely hot rolls, made of yam grated up and cooked in leaves. At dusk I had the lamps lit, and the bell rung for prayers, with still an increase in numbers. I preached on the words "The Lord hath heard thy prayer," and applied it generally to our own case. They were very attentive, and I had a most enthusiastic assembly until the strong wind put all our lamps out. It rained heavily and blew great guns all the night through. Yet in very wet blustering weather, sixty people turned up next morning to prayers and school. All day long I was confined within doors; but there were so many people about, and all seemed so eager to do something towards seating the new school-house, that so far from dragging heavily, the day was gone almost before I was aware. The simple, confiding nature of these young people is quite charming, and in a happy moment I had thought to bring some good pictures with me, over which they got into raptures. Their indiscrimination is very curious. There may be represented, say, a group of fifty people, with the central figure that of our Lord Himself; if, however, the artist has adorned his picture in addition with a cocoa-nut tree, or a banana, their eyes and thoughts at once fly off to that, to the entire and absolute forgetfulness of everything else. It is very odd also to hear the reasoning process which goes on in the old men's minds over a large portrait: "What is it?"—"Oh! it is eh!"—"What is it?"—"Oh! it is an animal."—"No, it is a man." And when this discovery has been made, then they pick to pieces the features, and their delight and satisfaction are complete. I find their ideas of animals go very little beyond a pig, and they cannot grasp very freely the ferocity and power of the lion or the size and weight of the elephant.

The bell for Evening Service brought a very large, almost overflowing congregation, and I gave them a sermon, in which I described our work among them as being somewhat the same as theirs in their gardens. What was wrong in their lives and conversations must be weeded out, what was good must be allowed to flourish and abound. This I applied both to males and females. The crying evil I denounced among the women was infanticide. Scarcely any children

were to be seen about the place, and the reason was that they were killed almost as soon as born, sometimes before, to get rid of the trouble and annoyance of rearing them. As I spoke in Mota, only a part of my discourse was intelligible to most of them, but they seemed attentive. Following the Norfolk Island custom, we had secular singing after prayers, and attempted, with grand success, to the tune of "Weel may the keel row," a native song, describing the excitement and pleasure of catching flying-fish. The old fellows, with an "Encore and Iya!" sang the ditty over and over again with a relish and gusto quite delightful to witness, and I believe "Weel may the keel row" will have almost as great a run and live as long here as "Pinafore" does elsewhere.

After another very wild night, the people were here early, and all in their places by the time the bell had finished. This morning I had sixty-four names in the school-book. The first class of girls read very nicely at sight, but only one boy is yet on a par with them. It was so wet overhead and under foot, that I went no whither, but superintended the seating of the new school. This was done by placing large logs of wood on forked uprights, with a most capital and comfortable effect. We tried at first large bamboos, but the weight was too much, and the creaking and cracking at prayers did not conduce to quiet or devotion. My faithful young lady friend, "Tendule," appeared with a second hot roll at 4.30, having sent one early this morning before I was up, and I had my frugal dinner. The day passed rapidly amid the cheeriness and good will of these friendly people. Before the bell had finished ringing, eighty persons were all in their places and ready to begin Evensong. We have full Evening Prayer with a sermon. To-night I discoursed on the 1st verse of the 23rd Psalm, and they were as usual seemingly very attentive. I wrote the Lord's Prayer this morning in Maewo, and the old people were quite pleased to try and learn it by heart in school. It is very curious to see quite old men and very young children puzzling together over such abstruse subjects as the large letters, T, A, Ta, &c. At first, I tried to keep boys in one class, and men in another; but as it was more convenient, and they did not seem to mind it, I mixed them up indiscriminately. I am thankful to say that the women, who formerly were not very decently clad, now look upon undress as a mark of great barbarism. They are all eagerness to learn, and some of them pick up knowledge quite rapidly. They are certainly the most natural, quiet, and well-behaved women I have ever seen. There is no coarseness or vulgarity, and the young girls, for heathens, are simply paragons.

The next day was a trifle finer, and in the course of the forenoon I ventured to go about a mile and a half for a fresh water bath. The roads were still very muddy, but the bath was compensation for everything. The spot was charming, and the surroundings of verdant foliage, perfectly ravishing. We found some ladies there, washing and cleaning taro; but, when they knew our intentions, they of their own accord retired. They were accompanied by a troop of curs who howled and showed their teeth in an astounding and frightful fashion. My only regret was that I had not the pencil of an artist, or even a photographic camera, to reproduce the place on paper. The bath was simply perfection, you took your header, had your swim, and scrubbed yourself under a charming waterfall, and then repeated the same process as you liked. On the way back we got all the gorgeous leaved trees which abound on this island, with the intention of placing them in my garden. They were procured with much care and trouble; but when I was about to plant them, I found they were all sacred trees, and that if I planted them around my house no one beyond certain ranks would come to school and never a woman would venture near the spot! The people seemed awfully sorry for me; but I did not care to run foul of their native scruples, and reluctantly threw the trees away. All the unsacred and bright coloured ones they promptly fetched and stuck in all about the place. It turned out a most lovely evening, and after a frugal meal I strolled over to Rono's place, and was soon surrounded by a crowd, the chief feature of which was his charming, lovely, and amiable daughter, and my most warm admirer, Miss Tendule. There were several female visitors staying with her, who were taking advantage of the opportunity to come to school. The moon came out most beautifully, the wind fell, and I was induced to preach at Evensong on the 1st verse of the 8th Psalm, and the whole Psalm generally. Sunday was a prince of days. Early in the morning before daylight, the whole place was astir lighting fires and getting food ready for the ovens. All the preparations had been made on Friday and Saturday, and it was simply like putting on the potatoes to boil while the household were at church. At nine o'clock all the food was in the stoves, and by ten o'clock every one well, and, where possible, gorgeously dressed, answered the bell. We had to find places for about one-hundred-and-fifty persons. It was quite a gala day, and I was much gratified to see so many bright and happy faces and so much finery where formerly they were so destitute of decent garments. I preached on the subject of the Prodigal Son, to which they all listened, but as most of my remarks were made in Mota, I doubt if all understood.

After Service we had Sunday-school, and the sacred prints were a great help. About two o'clock, the food was cooked, and the ovens opened. We all dined together in the new school-house, and men, women; and children opened the prodigious puddings of yams and taro, waited for grace, and then fell to. When all had finished, I made a short speech, said grace, and then all retired to their homes. I made a round of the pretty, picturesque village, and visited two sick people and a blind man. In the evening, through Anthony as interpreter, I delivered an address which I hope had effect. There was much conversation about it. After singing the Evening Hymn, those who wished, retired; a goodly number however stayed behind for further talking. Altogether we had a pleasant, enjoyable, and profitable day.

Next morning being fine, we started after school for a walk to Qarau Gavi, and the villages lying between us and the sea, to leeward. We saw a poor fellow on the way with a fearful leg, gathered and full of matter from toe to thigh, without any apparent head. The native idea was that he had been "spirited." He evidently had been drilled into the idea that he was under so potent an influence that he must die. He pretended at first to be able neither to see nor to speak, but very soon utilised both organs. I suggested their bathing the leg freely with warm water until it formed a head somewhere, and then poulticing and cutting it. One old gentleman was most anxious to exercise his surgical skill there and then; but I suggested that this would be premature, and he consented not to cut it just yet. On Tuesday, following the curious custom of the country, most of our scholars went to thatch a neighbour's house. They seem to appreciate the benefit of mutual help and do most things by means of "Bees." In this way they build their houses, cook their food, and plant their gardens. It is most marvellous to see a still heathen community living in such close bonds of friendship and good-will, and I do not think I have ever seen it elsewhere in this group. In the evening there was school, with undiminished numbers. Then they gave me a native serenade and a dance, both very weird, but very like the Opa dances. They kept time by clapping their hands altogether in a most surprising manner, while the ladies formed an outer ring and moved their legs about from left to right in neither a dignified nor very extraordinary fashion. The performance was kept up for nearly two hours with some spirit, and then all retired to rest.

On 22nd July, after prayers and school, we started for Tasmauri, a cluster of villages far over on the windward side. The inhabitants were most kind and loaded us with food and drink. Towards dusk

all the people and my own party were assembled for prayers in the open square of the village. I talked with them for a long time, one of my boys interpreting for me. They were very attentive, and seemed to take in what was said. They have of their own accord built a very nice little house for a teacher, in which I slept on a hard raised bed, but not uncomfortable. We were early astir, and it was a most pleasing sight to me to see at Morning Prayer so many people of all ages, sizes, and sexes desirous of following the new religion. The women were all dressed and their garments beautifully white and clean, a most uncommon thing in this land of water. After prayers we had school, and I was quite surprised at the way some of the boys and girls read. They have had no teacher for nearly twelve months, but have regularly schooled themselves. With a distribution of small presents to the nicest and friendliest people I have almost ever seen, we took our homeward departure and, after a very long and heavy tramp, arrived here. Oh! the comfort of a change of raiment and dry feet! How delicious was a cup of tea! And how extra relishable a bit of fried bacon!

The people here seem not to mind rain, or have become so accustomed to it, that they go about in it, just as in finer weather, and do not seem to suffer. There was no diminution in our numbers at prayers and school, as might have been expected, and preparation for Sunday went on as if the weather was most delightful. I could not stir out myself the whole of the day, and when night came it blew so hard and was so cold that we betook ourselves early to bed. My domicile was very airy, and during the night I fancied the whole place would have been blown inside out. Sunday morning showed little improvement, and our Service was later than last week. But when the bell had finished ringing I was very pleased and gratified to find about two hundred people in the house, some from long distances, in spite of wind and rain. They were very quiet and attentive during the Service and my discourse on prayer. We had school afterwards and then we dispersed. At three o'clock we had dinner together, the house being quite crowded. The utmost good heartedness and amiability prevailed all day. Evening Service was at six o'clock. After this we had some hymn singing and the majority then went to their homes. Anikà, and some of the young women, regaled me with most thrilling and sickening accounts of infanticide, as still practised here to a very great extent. One case was fearful. Anikà went to the mother and with tears begged the life of the child recently born; the response was an attempt to beat out its little brains with a huge cudgel. The old grandmother then

wrapped it in what should have been its swaddling clothes, and carried it to an open grave, which had been dug for it, and there stamped out its infantile life and suppressed for ever the childish voice which pleaded in such terrible accents to poor Anikà. I have spoken very strongly on this subject, but Gogo fancies it is part of their old religious superstition and it will not easily be eradicated. They always speak of Tangaroa in connection with these matters, and he is a kind of deity. Whether it is a sort of propitiatory sacrifice or what, I know not, but it is fearfully horrible and unnatural. The husbands do not seem to have any voice in the matter, and very seldom try to prevent it. My hope is that, as truth enters in at the door, these old errors will fly out at the casement and come to a natural termination.

Hearing such accounts of depredations, committed by the many Labour vessels which now haunt these islands, on the property of those who happen to have seaside gardens, and reports of conduct suspiciously like kidnapping, I went down one morning to interview a schooner which was said to be at anchor at Kerepui. Anikà, and some ladies, embraced the opportunity of going with us to wash our clothes and bathe. Not finding the vessel, we pic-nicked, and had a most pleasant day. Getting back here about three o'clock, much to my astonishment I found Zaccheus and my boys from Opa had got a tow across, and here they were much before they were anticipated, and a good deal before they were wanted. However, I was very glad to see them and to know that they had got over safely. There has been a big house-thatching Bee here to-day, and a huge feast, with extensive Kava drinking, but I saw no one the "worse for liquor." One's general idea of these latitudes is that life is barely possible from the heat. The wind, and rain, and cold since I have been here have been excessive, and by no means pleasant or agreeable. We have had a fearful evening—raining, blowing, and dismally dark—yet all the people were here to Service and school, and returned home by the light of their torches as cheerily and joyfully as if it had been the most glorious moonlight. Sunday again turned out a very stormy day. However, at ten o'clock we had a very large congregation of both sexes. At two o'clock the ovens were uncovered; I said grace, and we went to work. There was an enormous quantity of pudding and cray-fish left, which was neatly folded up in leaves and stowed away in native kits. I counted those who ate here, and found their number to be over 170, the numbers of both sexes being almost equal. There were five pretty little children, to whom I distributed beads of a very fascinating

description. All these children's lives have been preserved since the prohibition has been issued against infanticide. I uttered words of strong commendation on the conduct of their mothers, and pronounced fearful threats against those who should dare to lay violent hands upon their offspring in future. In the evening I attempted to preach in the Maewo vernacular. The address was pronounced very good and intelligible. Great regrets were uttered at the proximity of my departure; but I tried to explain that when parted, it was only the body that was separated, the heart and mind was one and united, and we continually therein dwelt with one another.

On the following Thursday we rose betimes, and after a very meagre meal, started in a calm for Opa. Pulled along the coast of Maewo about ten miles, then steered across for our destination. Here we spent the night and rested, and I revelled in a change of raiment and a hot cup of chocolate. Walurigi, which we visited next, is dull and uninteresting. The boys and a few old fellows come to school, but the Labour Trade is fast depopulating the place. Fighting, bloodshed, and indiscriminate revenge, are unknown, however, now, and that is a great point gained. I really believe the use of bow and arrows is almost unknown, and the people themselves say they could not fight if they were called upon to do so under a sudden emergency. A schooner coming to anchorage off this place caused excitement. After prayers and school and other duties, I rowed off to her, found her to be the "Havannah," Captain McLeod, from Noumea and Havannah harbour, come to take away whatever Copra was to be had. As many as forty thousand cocoa nuts were purchased in three days. The captain of the schooner offered to give me a passage across to Araga if I wished it. I thanked him very much for his kind offer and readily accepted. Here again almost the sole object of barter is tobacco. I do wish the natives could be induced to care for something more lasting and beneficial.

(To be continued.)

LADY WORKERS.

By E. M. Burney.

IN these days of universal Charity there are "Homes" for nearly all Classes. "Homes" for Servants, with two or three organised Societies for helping them. Numerous "Homes" for Shop-assistants and out-door Lady-Labourers in "Houses of Business." "Homes" for Dipsomaniacs and for Penitents. But for the vast army

of Governesses and women of good education, but small means, who are struggling painfully through the battle of life, how little, in this way, has been attempted!

Now I want to win the ear and gain the sympathy of some of our leading philanthropists, for a class whose needs require to be more fully considered, namely, for these "Poor Lady-Workers"; a class embracing perhaps a greater variety of grades of society, and tones of thought, than any other so-called "Class." That work is honourable we all allow, and that we are all workers, or think ourselves so, is admitted likewise; that the governess, as a lady of education, who earns her own living, is in a far preferable situation to that of her sister of fifty years ago is also conceded, though she has still many trials to contend with. Of these, the question of board and lodging, particularly in the holiday seasons, is perhaps the one which it is the most difficult to meet. In some cases the workers may have a pleasant Home-life, in which sisters living together, an aged mother, or young brothers, form the background and give something to work for. But in the majority of cases, especially in London, these ties do not exist. The daily governess, or music-teacher, the lady-artist, the lady embroideress or dressmaker is practically alone in the wide ocean of London life. When her teaching is done, where does she go? Who asks? Who cares? You, careful mothers, who would not let your daughters go into the next street unattended, and who stipulate that part of the Daily-Governess's duties shall be to walk with her pupils, do you ever ask what becomes of the governess on her Sundays and holidays and leisure hours? She is pretty, she is clever, above all she is young. Perhaps she goes Home to be greeted by her mother's kiss and her little sister's shouts of glee, or perhaps she goes "Home" (!) to lodgings, to one room most likely—she hardly needs a sitting-room as she is out all day. There is no one to ask why, if she is late; no one to care, if she is tired; no one with whom to share her worries; just her meal to eat, without even the companionship of book or paper, for these cost money, and salaries are small now-a-days. And yet this girl may be well-born and accustomed to tender care in her father's house, till the fatal crash came! Can you wonder that governesses are proverbially touchy and early soured? This is no fancy picture, it is what I, and many others, know to exist. Think of £50 to £120 per annum for partial board and lodging and clothing, as well as for the needful laying by for a rainy day! In good ordinary boarding-houses the terms are high, and no difference is made if a boarder dines out. Whilst rent is so high in London that ladies, often poor themselves and struggling to keep a home together by taking in three or four

boarders, cannot live in a central position at all. This, where it occurs, involves loss of time and money to the workers, however ill they can afford it. Moreover, these sort of "Homes" are not desirable homes for young girls. There is hardly any check on their actions, no supervision, hardly any regard paid to the hours of night (or morning) when the latch key is used. People say, "Girls who earn their own living should be able to take care of themselves." Granted! It is, thank God, known to all associating much with these "Workers" that, in spite of trials, by far the larger number do preserve their self-respect and modesty of thought and demeanour; but all natures are not alike, and whilst some err from thoughtlessness, others, from very timidity and ignorance of the world, are led into compromising positions. It is cruel to expect a girl brought up, perhaps in the seclusion of a country vicarage, and suddenly thrown into the working world of London, to be prepared for all the dangers she will meet. Why the very Registry to which she applies for work may, perchance, be the most dangerous pitfall of any, where, under the guise of friendliness, it is not at all improbable she will be invited to evening entertainments and led to form the most undesirable of all acquaintances.

Surely there is need for the sympathy and practical help of a Friendly Society for the workers of the middle as well as the lower class. It is true that there are two or three "Homes" for English and Foreign governesses, but, as a rule, these are not suited to young people. Take the very name of one—"Home for Unemployed and Daily Governesses." What a tale it tells, of eager seeking, answering advertisements, one situation sought by 900 applicants, day by day the small savings melting away, then the treasured trinkets going at last, the sad tendency to drown care by drink growing stronger and stronger; sometimes a desperate mad effort to get rid of the life which seems too heavy a burden to be borne, and sometimes, by the mercy of God, a friend raised up in time of direst need! With such as these, who need a faith very high, very strong, to bear the strain put upon it, are mingled women toiling for a mere pittance, grown old and *passée*, as less and less is earned, and the struggle for life grows harder and the back bends and the time for rest approaches. A lady-worker, such as we are describing, said to me one day: "I have taught for 21 years, and have never waited for pupils before, now I have waited and waited more than a year!" Could I tell her the truth that the 21 years was the reason! So in the Home there are the eagerly seeking, and the cruelly toiling, and besides these, perhaps, three or four young teachers fresh from their schools, with their

certificates in their boxes, with adequate salaries, yet with eager warm young hearts that bound as joyously in their breasts as do those of their pupils.

My own youth is slipping away now, and I see daily more and more how the young need and demand sympathy; how those who have had it all their lives keep a certain youthfulness of feeling even to old age; and how those whose sympathies are repressed, shrivel up as under a blight, and grow cold and hard. Who is to supply the needs of these young hearts? The older workers are often too severely pressed; life has gone too cruelly with them; how can they have the time, or still more the heart at leisure with itself to soothe and sympathise?

But besides Governesses there are hosts of Ladies earning their living in London, and others who come up to train for various professions, Lady Artists, Musicians, Civil Service Clerks, Telephonists, Book-keepers, Embroideresses. The earnings of all of these, with the exception of the two first named, average from 14*s.* to 30*s.* a week; yet in all London there is no "Home" where the charges are within those means; unless they consent to associate with girls who may indeed be respectable, though I fear their standard of truth and morality is often very low, but whose want of education and refinement, with their foolish talk, renders them most undesirable companions for gentlewomen. What then is to become of these young girls and women under twenty-five? Alas! too often the answer is a grievous one.

Listen to one story which ended, by God's mercy, more favourably than many. A girl, just twenty-one, the darling of a widowed father, woke one morning to find herself an orphan. Her brother had forged, and the shame killed the old man who had once proudly owned him for a son. The girl screened her brother, rather than bring public discredit on her father's name. She let him go with the plunder in his hand. She had a talent for music, and influential friends, who gave her introductions when she came to London and earned her living. But these friends did not offer her a "Home." And so, practically left her to herself, and being singularly ignorant of the world's ways, she thought it only kind when a gentleman walked with her and made arrangements to meet her frequently. Happily she mentioned the fact to a friend, and inquiries being made the "gentleman" proved to be a man of notorious character. A good Samaritan asked the girl, first to stay, and subsequently to live with her, and it is to this friend, under God, that she, now the happy wife of a rising barrister, owes her salvation of body and soul. It

might have been far otherwise. Even as I write these pages the sad end of a girl, not altogether friendless, but not sufficiently guarded, has come to my knowledge.

The position of these young workers, unprotected by a family circle, is one that calls for the thoughtful sympathy of earnest-minded men and women. It is human nature, and, moreover, God's law, that men and women should associate together, and form friendships, not always ending in marriage, but yet true and useful friendships: it is proverbially unhealthy for either sex to live alone. If a girl never sees gentlemen, never exchanges thoughts and opinions with them, she is very apt to construe the first little natural attention shown from man to woman into far more than it means, either to be prim or prudish, or to be self-conscious and silly. Feminine intercourse with sensible, clever men raises and elevates both, as the shrewdness of the one supplements the greater intellectual powers of the other. But a Lady living alone in lodgings is debarred from all gentlemen's society except that of her nearest relations, unless she belongs to one of the mixed clubs, and the subscriptions are high for workers; and the "Homes" under a Committee and Lady Superintendent might as well be Convents, so carefully are they closed against the admission of any member of the other sex, except the doctor, or the clergyman who comes for the weekly prayer-meeting. No doubt it is quite necessary that the inmates should not receive visitors indiscriminately, and, indeed, there is not often a room to spare for visitors, but it does seem hard to have to turn out upon all occasions even if one wished to bid farewell to a brother or cousin, perhaps on the point of leaving England.

Now for most evils there is a remedy; and for such as we are dealing with in this Paper a remedy should certainly be found. It appears to me that what we want for our younger "Working Ladies" is to be afforded by the opening of the doors of real "Homes." Surely in London, with its huge and varied population, there are houses not a few into which such Boarders might be received—Widowed mothers living alone, or with one or two unmarried daughters. "Old maids" and others who would gladly give a little chamber in the house, a little share at the family table, and, still better, a portion of the love of "Home" to one member of the "Working-Lady" class. When I say give, I do not mean that the Lady should not pay something towards the family expenses: 10*s.* or 15*s.* per week would generally be found to cover the expense entailed, and this should be scrupulously charged. The real charity consists in submitting to the presence of a stranger in the "Home Circle." But perhaps it were not amiss if

we gave a tithe of our happiness as well as of our goods, especially in a matter of such a nature and such moment as this. There are difficulties in the way, I grant, but I doubt their being insurmountable. Among these difficulties we may count sons living at home and going daily to their work. Miss Blank is practically penniless, and you would not like your son to marry "a penniless girl." Well, there are two sides to even *that* question. And, after all, living in the same house does not always mean falling in love. Again, suppose the home party to comprise several grown-up daughters: petty jealousies, it might be pleaded, would in this case render the life of the young Boarder anything but pleasant. No doubt, now and then, the girl-worker would find it a little hard, too, to hear of gaieties in which she could not join, and of luxuries which she could not afford. But she must remember the dignity of working out her own career and of securing, perhaps, even those very things by her own unaided efforts. Possibly, too, the idle, shamed by her industry, may bring new vigour to their individual drawing or music, and end by trying to excel rather than merely to pass muster. There are other homes, homes whence all the birds have flown. I cannot but think that to them the bright young life would be very welcome, and would soothe the path "down hill." Then, too, there are the women "with all their gathered store of love still garnered in." How may not their homes be blessed if they open their doors to these eager young hearts? Of course the Working-Lady must be careful to do her duty; to be as punctual as she can at meals, and to follow any little household rules, &c. If she spend her Sundays in town, she should attend the same church as her hosts, and she should not make engagements without a little consultation. She must be prepared to be really a daughter, and her hostess to play a mother's part.

Now, I am quite aware that many will at once condemn the scheme I am proposing as impracticable. I venture to differ from them. If only twenty families in London would each, on the terms specified, throw open their doors to one struggling worker, would then this be nothing? Would not twenty young women, saved from loneliness, and perhaps from worse, be worth the rescuing or the effort to rescue? May I remind my readers, too, of Him Who said, "I was a stranger and ye took Me in." But even if my scheme were flung to the winds, Homes would be none the less needed for those on whose behalf I have here spoken. The rules of such should be broad, few, and elastic. Above all, there should be avoided everything savouring of the impression that Lady-Workers are inferior beings, or hardly to be regarded as quite the equal of their sisters who do not work.

We have briefly glanced at a great and crying need. It is more than time we endeavoured, upon an adequate scale, to deal with it. We shall be much rejoiced to learn that serious steps in this direction are being taken. The Girls' Friendly Society has proved in a very short time a very great and wide-spread boon to our standing army of servant-girls. Is it impossible to establish some Organisation by which our Lady-Workers, of good birth but slender means, may be enabled to find such Homes as are fitted to their station, their years, and their purse.

WESTERN INDIA.

By A. Machlachlan.

FOUR years ago the Bishop of Bombay addressed a Letter to the Great Missionary Societies, and to friends in England, appealing for Funds to raise the religious resources of his Diocese to the level attained by Southern India. With hearty goodwill the S.P.C.K. and the S.P.G. came forward, and it is only sheer justice to acknowledge that without this support Schools and other Agencies, now established at Poona, Ahmednuggar, Kohlapur, and Dapoli, could neither have been started nor kept working. This assistance, however, has not had its full effect owing to the meagre response encountered elsewhere by the pleadings which have called it forth in the above instances. The result is that the attempt to secure a sufficient maintenance for the vast multitude of little ones, cast upon the hands of our Missionaries at the time of, and long after, the Famine, has proved a failure. It is impossible to deny, and it would be ungenerous and unjust to ignore that the late Indian Famine stirred, at the time, the hearts of all classes of the community in our Christian England. It would seem, however, to have moved them less deeply than was imagined. Certain it is that neither the material help required for the children we have mentioned nor adequate spiritual supervision for the numbers of Natives who have become Christians are at all forthcoming, as they are needed, in Western India.

Since the reign of King Charles II., Bombay and its splendid harbour have been developing by contact with our higher civilisation till the beautiful city promises at no distant date to be, if it is not now, second to none in Her Majesty's wide-spreading dominions. It

is surprising that the vast portion of India, to which this queenly seaport serves as Capital, should, in spite of its myriads of souls, have gained so little attention from the Church at large. Why has this been so? And why does it continue in an age when "Missions to the Heathen" form so large a part of Christian effort and education? Some would attempt to answer these queries by pointing to the difficulty, hardly to be exaggerated, of efficiently coping with the Native element, combatting "caste," and so on. But, clearly, this solution is unsatisfactory, since there cannot be so very much difference between Hinduism in the South and in the West of India. By others the past and present condition of the Diocese of Bombay is placed to the account of the lateness of time at which episcopal supervision was granted to it. There are not wanting those who assert that it was only when the late Bishop Douglas came to the See that anything like real Church-work began to manifest itself. A further drawback it is said has been the small number composing the staff of Government Chaplains.

In relation to work of a purely Missionary character, the inadequacy of the number of agents for the task to be undertaken by them almost leads us to wonder that such a task was ever attempted. If we look at Ahmednuggar, we find one priest, a deacon and sub-deacon called upon to meet the demands which twelve times their number would be unable to do justice to. At Kohlapur, Kagwar, and the other stations of their vast district we have, again, two priests and a deacon only. Now let us remember that "if all the clergy of the Church of England were scattered over India, they would be scarcely noticeable in that vast population."* Yet people are found to complain of the small results of Missions! What, in the name of common sense, was, or is, to be expected from such a miserable handful of men, however worthy, as we have settled amongst the millions of India? "The proportion of Mission Clergy to population, in the Diocese of Bombay, is about 1 to 800,000." And with this fact before us we are glibly called upon to wonder, forsooth, that Church matters are in their present condition! We hear of whole villages partly relapsing into Heathenism. But we hear at the same time of the few Missionaries amongst them wearing themselves out in the attempt to accomplish an impossible task; and of willing workers ready to go forth, but prevented from doing so by the lack of funds out of which their passage and a modest maintenance might be secured. In the midst of this general need we sleep no whit the less soundly for thinking of India's, Asia's, Africa's, or any other country's spiritual necessity. Nay, those who fight and die upon our

* Benson.

battle-fields may pass into eternity hardly more cared for than the adversaries they have encountered, and if this only happen in such places as South Africa we are entirely disinclined to be disturbed upon the subject. We live in the nineteenth century, and with our restlessness, our commercial and political excitement, rapid locomotion, and so forth, these things flit by us and make little, if any, impression upon us as they pass.

The special object of this brief Paper is less to diffuse information about the "sadly backward" Diocese of Bombay,* than to remind those who may read the present pages of the necessity of more "Home, as well as Distant, Workers," and of the impossibility for any one to perform twenty hours' work in five, or adequately to impress alone, upon our Home Population, the crying necessities of even a single diocese. Many so-called Church-People do nothing for Missions, at Home or Abroad. While this remains the fact Mission Work must languish, however great may be the efforts of the few.

With this reminder, we are glad to note, in regard to Western India, a steady increase in numbers, efficiency, and power amongst the very able Cowley Fathers; a similar increase in the Missionary Sisters from Wantage, whose influence is making itself felt, not only in the Zenanas, and amongst the natives of every caste, and of no caste, such as the Mangs, but also amongst Englishwomen in India. Many of the Government Chaplains are also zealously endeavouring both to render more decent the buildings set apart for Divine Service and to make that Service itself more frequent and brighter than it has been. Frequent Celebrations are no longer a matter for amazement. Churches are remaining open for private prayer, as well as for Daily Services, where, a short time since, even a mutilated Prayer Book Ritual was barely tolerated. Temperance Guilds and other Associations are being established in many parts. There is, most hopeful sign of all, to the Missionary, a willingness, such as was never known before, among the high-caste people to hear the Message sent to them.

Much deeper interest needs, however, to be taken in the work that we speak of if these openings are to be profited by as they should be. We desire especially to point out the want of assistance towards the support of the children thrown upon the Church's hands in this portion of our Eastern Empire. If these are properly cared for now the result can scarcely be calculated, and there will be certainly

* For this see past Numbers of MISSION LIFE, *The Mission Field*, and *M.P.S.* (Rivingtons).

little difficulty in raising up many Christian strongholds in the midst of dense masses of heathen.

All willing to assist the work we have thus glanced at are requested to communicate either with the Rev. the Sub-Warden of St. Augustine's, Canterbury, the Writer of the present Paper, 2, Great Stanhope Street, Bath, or the Sister Elizabeth, St. James's Home, Fulham. This last Lady, formerly Superior of St. Mary's Home, Poona, will be glad to give information, more especially with regard to Schools, Orphans, and Woman's Work in Western India.*

PAST AND PRESENT.

[MISSIONS AT HOME.]

BY J. BATTY.

"Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

"And duly shall appear
In beauty, verdure, strength,
The tender blade, the stalk, the ear,
And the full corn at length."

FROM the time when King Henry VIII. established a dockyard at Deptford, in the county of Kent and hundred of Blackheath, that town has been of no small importance in connection with the history of England's navy. Here have been built and launched some of the noblest of those "Wooden Walls of Old England," which have almost become things of the past. Here were the stores for the use of the fleet. Here stood the Trinity House, for regulating all matters relating to the lighting of vessels, the placing of buoys, and the duties of pilots. Here for a time resided Peter the Great, at Sayes Court, studying the building and equipment of ships, and taking his part as a workman in the dockyard and the rope-walk. It was during this residence that John Evelyn's servant wrote to him, "There is a house-full of people, and right nasty. The Czar lies next

* It is perhaps desirable to state that £6 per annum will clothe and maintain a child at Poona, and that £4 will be sufficient in the case of Ahmednuggar. Major Walker, R.A., Aldershot, will forward names and addresses of soldiers abroad who are thankful for Church Publications.

your library, and dines in the parlour next your study. He dines at ten o'clock and six at night, is very seldom at home a whole day, very often in the King's yard, or by water, dressed in several dresses. The King (William III.) is expected here this day; the best parlour is pretty clean for him to be entertained in. The King pays for all he has."

But another memory, far dearer to Churchmen, is connected with Deptford and Sayes Court. Here resided the good John Evelyn himself, who dared to be faithful to the Church in her days of trouble and persecution, and to adhere to the Services of the Prayer-Book when those Services had been prohibited by law. When imprisonment and exile were the punishment of the Church of England clergy who dared either to preach or administer the Sacraments, and fines and other penalties were inflicted upon those who took part in such Services, the proscribed Offices were held in the library of Sayes Court, conducted by Mr. Owen, the sequestered minister of Eltham. Here John Evelyn's children were admitted into the Church by Holy Baptism, and here the Sacrament of the Lord's Supper was administered to the little household. Here when the Order of Parliament was issued (still preserved in the British Museum), directing that "No observation shall be had of the five-and-twentieth day of December, commonly called Christmas Day, nor any solemnity exercised in churches in respect thereof," John Evelyn and his household were constrained to observe it at home. Here, too, when the good custom of the afternoon catechising, for which King Edward VI. and Archbishop Cranmer had been so careful to make provision, had ceased, John Evelyn says: "On Sunday afternoon I frequently staid at home to catechise and instruct my family, these exercises universally ceasing in the parish churches, so as people had no principles, and grew very ignorant of even the common points of Christianity."

Perhaps, had there been more John Evelyns in those dark days to maintain the Offices of the Church and carry out her instruction, the afternoon catechising, which never seems thoroughly to have regained its place after the Restoration, but to which in earlier times such men as George Herbert and Richard Hooker had already devoted themselves, might have been maintained, and it would not have been left to succeeding generations to lament that in our large towns the masses of the people were very ignorant of even the common points of Christianity.

The dwelling-house of Sayes Court is still in existence. It is now, with its adjacent ground, within the enclosure of the Royal dockyard; but the oval garden, the mount walk, and the "hither holly

hedge," through which the Czar so ruthlessly trundled his wheel-barrow every morning, which John Evelyn speaks of as a "glorious and refreshing object, an impregnable hedge, about four hundred feet in length, nine feet high, and five in diameter, glittering with its armed and variegated leaves, the taller standards, at orderly distances, blushing with their natural coral," has disappeared.

A descendant of John Evelyn's still owns a portion of the neighbouring property, and it was a representative of the family, William John Evelyn, Esq., the Lord of the Manor, who gave the site for the Church and Parsonage of St. Luke's, Deptford, the Mission District with which this Paper is concerned. For it is of the Present we would speak rather than of the Past, and, to our minds, before that "Living Present" all historical associations pale. What, indeed, are the memories of the past compared with the souls that have to be sought for, and won and watched over, now in this nineteenth century? Here, where the enclosures, the gardens, and the orchards, occupying in all one hundred acres, were once laid out, thousands of souls are to-day gathered together, labouring, some of them, at the humblest of occupations, and only too often in danger of neglecting, in the daily struggle for the meat that perisheth, that which endureth unto everlasting life.

The District of St. Luke's forms a part of the large and rapidly increasing Parish of St. Paul's, Deptford, of which in 1699 Evelyn wrote, "At Deptford they have been building a pretty new church." In the north-western portion of this parish a Mission was established some years ago in the midst of a population of about 5,000, a Missionary clergyman being provided at the commencement by the Bishop of London's Fund.

The population of this district was not crowded together in the space of a few acres, as is the case in some parts of London. On the contrary, the Mission district was outspread to a considerable distance by intervening market-gardens and wharves, extending along each side of the Lower Road, Deptford, to the junction of the parish with Rotherhithe, and in some parts quite a mile from any existing church. The people of this district were, and are, chiefly of the humbler labouring class; many are engaged in cutting the wood which is so extensively used in the lighting of fires in the metropolis; others are workers in the market-gardens; others are employed in tar distilleries and chemical works, or as bargemen and labourers in connection with the Commercial Docks and the Grand Surrey Canal; the remainder being either mechanics, small shop-keepers, or *employés* of Government in the Royal Dock and Victoria Victualling Yards, alongside which a portion of the district runs.

Such was the class of people amongst whom the new Mission was to work when in March, 1867, a small Baptist Chapel, which had fallen into disuse, not far from the site of the proposed permanent church, was transferred by its Trustees to the Bishop of London's Fund, and opened as St. Luke's Temporary Church. At a meeting of the London Diocesan Home Mission, at which the claims of the new district were specially brought forward, the Bishop of London said: "You all know the town of Deptford; certainly it is not a very promising place to look at. I do not know any town which, in outside appearance at least, exhibits greater symptoms of neglect of Ordinances, and of people left to do exactly as they please. . . . The Missionary and his temporary place of worship is the second of those Missions we have established at Deptford. You have been told, in former Reports, of what was doing at Deptford, and how a small place in the saw-mills gradually developed itself into a church—Christ Church, Deptford. The place in the saw-mills, having done a good work, has been developed into a well-built and, thank God, a well-filled church, and there, for years, one of the first specimens of the way in which work can be carried on has been existing. This is a great encouragement for us. . . It prepared the ground for the work which succeeded it, and that work has been well done for a number of years."

About this time the Missionary clergyman of St. Luke's wrote, in his Report to the Council of the Diocesan Home Mission, "The real work of this Mission has now been going on for about a year, and during that time there has been steady and, we trust, solid progress. The temporary church, always well attended from the time it was opened, is now crowded on Sunday evenings, sometimes inconveniently so. There is great and urgent need for more accommodation, as two evils have already manifested themselves. Scarcely a Sunday passes without some one in the congregation being taken ill, on account of the church being so crowded; and, what is more trying still, the people of the fast growing conventional district, on coming to church and not finding comfortable accommodation, go away disheartened and do not present themselves again. My visits to working men in their homes in the evenings have been well received, and I find little difficulty in making these visits ministerial by having the family brought together for reading the Scriptures and prayer. A chief feature of the Mission has been the true spontaneity of feeling evoked amongst the working men with regard to helping on the work. When our temporary church became regularly filled, without saying anything to myself or acting warden, it was resolved by some of them to

give timber and labour; and, in the course of a few evenings, after their own work-hours, they provided seats to accommodate forty more people in church. A meeting was called to consider what preliminary steps should be taken to secure a permanent church. A working man got up in the meeting, and said he thought the best preliminary step would be to open a subscription list. Another said: 'I 'm a poor working man; work is scarce, bread 's dear, children 's many, but put me down five shillings, and when you 've got a church, I hope you 'll soon get a school for the children too!'

"The work so far," the clergyman continues, "has been of a somewhat tentative character, consisting of house-to-house visitations, speaking to idlers at the street corners, a Mission to the wood-cutter boys on the Sunday mornings, and the organisation of a circle of Cottage Bible Classes, which I regard as of essential service in leavening the outskirts of a district like mine, where the population is somewhat scattered. The classes in operation have been well attended. The most interesting feature in the Mission, so far, has been the work among the wood-cutter boys on Sunday mornings. On my first Sunday here, I fell in with seven lads, of ages varying from fourteen to eighteen, behind a brick-kiln, playing at 'pitch and toss,' and smoking. As soon as they saw me coming up to them, they pocketed their pence, but continued smoking. I asked them in a friendly way, if they wished to ruin their health. The answer was 'No.' 'But you are doing so by smoking away at this rate,' I observed. 'Yes,' exclaimed one boy, 'that chap (pointing to one of his fellows) smokes an ounce a-day.' 'He may well be in rags then,' I continued; and this was readily assented to by most of the boys. I then inquired, 'Did you ever go to any school?' 'Yes,' answered most. 'Then why did you give it up?' 'Because the others in school laughed at us on account of our ragged clothes,' they replied. 'Would you like to go to a school now, if I could get one for boys like yourselves?' To this, they said 'Yes.' Then I asked, 'Do you know of any room near here where we could meet?' 'Yes, there is our wood-shed in "Penny Bundle Lane,"' said one of the smartest of the lads; 'I daresay you can have that, only mother uses it to wash in sometimes.' I was shown the place, and secured the use of it for the following Sunday morning.

"The next Sunday I found eight boys assembled in the wood-shed, which is twelve feet by six in area. At first they seemed to regard with derision my coming amongst them to teach them; but I proceeded to read to them the account of St. Paul's voyage. When we came down to the part about the south wind blowing softly, and the tempest immediately succeeding it, I pictured it out as a representa-

tion of life, and one lad exclaimed: 'That is just like what has been at our house; for we were better off, but two of us were sick, and one died.' From that moment the boys were softened, and I had thenceforth no difficulty with them."

Feeling a great interest in the progress of this Mission, and knowing the clergyman as a personal friend, we availed ourselves of an invitation to go down to Deptford one summer's afternoon, and see all that we could of the "Mission District."

(To be continued.)

TINNEVELLY.

THE VISIT OF THE METROPOLITAN.

BY AN OLD CONTRIBUTOR.

IN the course of his Visitation as Metropolitan of the Dioceses of Colombo and Madras the Bishop of Calcutta and his Chaplain crossed from Ceylon to India on March 6th last. The passage was accomplished in a canoe of peculiar construction, with a mast carrying a large square sail, and rough hurdles as outriggers. On one of these "wings" was stacked the baggage, neatly covered, and bound together with palmyra leaves. On the other were erected two little canopies or booths of the same leaves, under which the passengers' bedding was spread. In this apparently frail, but really most stable, craft the night was passed very pleasantly; and at 9.30 A.M. on the 7th a landing was effected at the great Temple of Ramesweram, which forms an imposing object on the sea-shore, facing eastward. Here the Metropolitan was welcomed by the Rev. G. Billing, S.P.G. Missionary at Ramnad. After a brief visit to the temple, with its fine corridor 200 yards in length, the party crossed the island in palkis to the little port, eight miles distant, of Gaumben, from which a causeway stretches to the mainland of India, only broken by the narrow channel, some eleven feet in depth, which it has been proposed to widen and deepen to save large vessels the circumnavigation of Ceylon. At Gaumben there is a small English and East Indian congregation, and a prosperous Tamil congregation attached to the Ramnad Mission under charge of Mr. Vedakkan, the native Deacon. Some lapsed Roman Catholic converts of the fisherman caste have recently returned to the faith, and have joined this Mission. On Tuesday there was a Celebration with fifty communi-

cants, and the Metropolitan received an address from the congregation in the school-room, accompanied by the singing of Christian lyrics and the presentation of garlands, sweet limes, and other offerings. This ceremony, known as "Santippu," is the invariable custom throughout Tinnevelly, and was repeated on subsequent occasions. On Tuesday night the channel was crossed, and Ramnad reached by palki. At 4 A.M. a halt was called outside the town, lest the people should be defrauded of the "Tamasha" which they had prepared in connection with the Bishop's entry. At 5.30 a grand procession, with banners and drums, escorted the Bishop through the city to the Mission. Here there was at once a "Santippu" in the great school-room.

The Ramnad Mission dates from the days of Schwartz, but appears to have languished for many years previous to Mr. Billing's arrival in 1873. Since that date the number of Christians and catechumens has risen from 400 to over 4,000; the staff comprises 7 native clergy, 1 English, and 120 native lay agents. The district embraces 45 square miles, and includes 35 village schools. At Ramnad there is a new church, a large Mission compound, with schools and orphanages round it. On Thursday, March 10th, there was a Celebration in Tamil with more than 200 communicants. The native clergy breakfasted with the Bishop afterwards. The Bishop gave an address to the catechists, twenty-six in number, who are being trained by Mr. Billing to supply the places of the agents hitherto obtained from Tinnevelly. This course has been necessitated by the rapid growth in the Ramnad Mission, and funds are much needed for their maintenance. On the 11th, after a long journey through a bleak, desolate-looking country, the Bishop reached Nâgalâpuram, another S.P.G. centre, fifty-eight miles from Ramnad. Two miles from the station the Bishop was met by a large crowd, in which Christians and heathen jostled one another in their eagerness to welcome him, and banners, emblazoned with the most sacred names and emblems, were bustled along in confusion with a brass band, the musicians arrayed in fantastic dresses, emitting sounds resembling "We won't go home till morning," the crowds adding discordant shouts amidst clouds of dust. These grand "Tamashas" are intended as a most genuine display of loyalty and good feeling, but they form a feature in the South India Missions which might well be replaced in time by some more distinctively Christian mode of welcome. Some of the processions which the Bishop encountered in his tour assumed so decidedly heathen a character that he was compelled to stop, and decline to proceed until changes were made in their composition. At Nâgalâpuram there have been great accessions

since the famine, and the district now contains nearly 8,000 Christians and catechumens. There are four native clergy and fifty lay agents, superintended by Mr. Adamson, S.P.G. Missionary at Puthiamputhur. A "Santippu" was held with the usual formalities, and the Bishop had a separate visit from the "chief women," headed by Mrs. Yesudian, wife of the native pastor.

On March 12th Tuticorin was reached. This is the chief station of the Tinnevelly district, after Palamcotta, but the S.P.G. has not yet made it a centre, and it is still worked as a dependency of Puthiamputhur. Here, besides receiving the usual "Santippu," the Bishop of Calcutta delivered an address on India to a large gathering of educated natives at a recently-founded Institute. In the little Tamil Church-School eighty boys and girls receive instruction, and though one-half of the pupils are heathen, no distinction is made as to religious instruction. The native pastor pleaded Bishop Caldwell's authority in justification of this.

The next station visited was Sawyerpuram, at which the Bishop arrived on March 14th. Here he was received by Bishop Caldwell and some of the clergy. The Sawyerpuram Seminary, the great centre of S.P.G. work in Tinnevelly, was visited. The institution includes a college for students preparing for a degree, a high school, and a middle school, in which 206 boys, mostly boarders, are educated. A large proportion of them are sons of native clergy and Mission agents. The best are drafted off to the Higher Theological Seminary at Sullivan's Gardens, Madras. There was the usual "Santippu," and the Metropolitan preached and celebrated in the large thatched temporary church in the village. There were 325 communicants. On the last evening of his visit a very pleasant entertainment was given by the boys, who sung Christian lyrics, and danced some of the figures of the national "stick-dance" by the light of oil torches.

The important C.M.S. centre at Palamcotta was reached on March 18th. Bishop Sargent was prevented by serious illness from giving the Metropolitan the welcome he had hoped to provide for him. But at the great Mission Church there was drawn up an imposing array of clergy, Mission agents, students, and others, who to the number of 1,200 followed the Metropolitan into the church, where the litany was said. A great "Santippu" was held in a monster pavilion erected in Bishop Sargent's garden, at which 2,000 people were present. On the following day a Service of Song was held in the same place, interspersed with frequent addresses from an Evangelist of considerable oratorical power, and who is preparing for Holy Orders. On the following evening prizes were distributed at the

Sarah Tucker Institution. There were 120 girls in the Institution, and many branch schools connected with it. Mr. Kember's Institution was also visited. It contains four departments, the highest one being an Ordination class, now attended by five catechists of long standing from North Tinnevelly. Mr. Schaffter's College, which includes a class for the first Arts degree, was also visited on the following Tuesday. Thence the Metropolitan went to Nazareth, passing through Alvar Tinnevelly on his way. Here an enormous crowd assembled for a "Tamasha" of a thoroughly heathen character, with bombs, banners, torches, band, and the temple elephant in all his finery. Various Hindu officials desired to present addresses, which, however, the Bishop declined to receive. The crowd was gradually shaken off, and the town was passed without the hoped-for opportunity of addressing a few words of encouragement to the little band of Christians in the place. Nazareth was reached at 6.30 A.M., on March 23rd. This is a Christian village, the property of the S.P.G., and the centre of a district which is well worked. The Mission traces its origin to Schwartz and his companions. There are now 7,250 Christians and catechumens in forty-five villages. There are boarding schools and Famine Orphanages for boys and girls. The most promising boys are sent to Sawyerpuram. Others receive industrial training as tailors, carpenters, weavers, and blacksmiths. There is a large Bible-class for girls who have left school. In the evening of March 24th the Bishop gave an address, by request, on the true doctrine of the Second Advent, the district being troubled by the fanatical excesses of the "Six-year" party, a schismatic body who fix our Lord's coming for October of the present year. The hospital and dispensary are a prominent and interesting feature of this Mission.

A young schoolmaster from a neighbouring town brought an address to be read to the Bishop by one of the boys, in which the children were made to express their deep sense of the privilege of possessing a knowledge of the Saviour, &c.,. and this in language which would have been strong even in the mouths of Christian children. It turned out, however, that the boy of ten, who was the spokesman, was a Hindu! The Bishop expressed strongly his sense of the unreality of the whole proceeding. The same night he proceeded to Mengnanapuram, an important C.M.S. station, the centre of a district in which twenty-one native pastors are employed, assisted by thirty-one catechists and agents, and where there are 18,000 Christians, and 8,300 communicants. Here was the usual reception by the clergy and representatives of the congregation, the school children also lining the road with banners and other decorations of a Christian character, and

singing a lyric as the procession passed down the street into the church. Various other congregations were represented at the "Santippu" in the afternoon, and there was a profusion of presents of limes, plantains, and sweetmeats. On March 26th the Bishop reached Edeyengudi, where he was enthusiastically received, and where Bishop Caldwell awaited his arrival.

NOTES OF THE MONTH.

By the Rev. Canon Churton.

CALCUTTA.

The Latest Development of the Brahmo Somaj: A Curious Spectacle: Oxford and "Young Bengal."

The Brahmo Somaj have recently organised a Children's Band of Hope. A very gay festival was held at Mr. Sen's house, the children being arranged in gay costumes of vivid green and gold with purple and silver stars, which were almost dazzling. A procession of eighty boys entered, singing a Bengali song on the evils of drink. Drink was described as "a demon, with wide yawning jaws, devastating our mother country." The demon was also represented by a hideous black figure on one side of the enclosure; gaping jaws, protruding tusks, and a horrid red tongue, a black bottle in one hand and a glass in the other. The children were regaled on sweetmeats; addresses were given, exhorting the children to destroy the monster. They at last all rose at a signal given, and carrying the hideous monster to another part of the garden where a stake had been put up, they set him on fire. Darkness fell as the last flames shot up, and the bottle fell from his hand.

The Rev. G. F. Willis, of the Oxford Mission, was invited to one of their meetings for religious discussion in the Albert Hall. Short papers were read by several of the young men. Mr. Willis said a few words upon the Love of God, pointing out that it necessarily led to belief in the Holy Trinity, since God's love must always have had an object to rest upon. Mr. Mazumda also spoke, and finally Keshub Baboo made a speech, in which he welcomed the members of the Oxford Mission to Calcutta, while he recognised fully the difference between himself and Christians. It was impossible to doubt the sincerity with which he spoke, when he said that he gladly welcomed

any one who would stretch out a helping hand to "Young Bengal" in this trying time, the time when her ancient faith is breaking up, and a new one has not yet dawned.

Mr. Willis has recently delivered some lectures to Native gentlemen on "Our Lord's Miracles," and on "Christ the Physician of the Soul."

LAHORE.

The Waziris: Advantages of Medical Knowledge: Promising and Impressive.

A correspondent of the *Pioneer* writing from Tank gives an interesting account of the way in which the Waziris in their recent raid respected the Dispensary and residence of the Rev. J. Williams, the C.M.S. Missionary, though by some of the raiders to whom he was unknown some mischief was done; this, however, was promptly put a stop to by their leaders. Mr. Williams has evidently a great reputation as a medicine-man amongst these wild tribes, as many as 8,000 patients having been treated by him in one year, and it is pleasant to hear of their gratitude at a time when greed for loot and destruction might have rendered them forgetful of past favours. Mr. Williams was formerly with the Rev. H. Stern at Goruckpore, and has been stationed at Tank about twelve years.

The Bishop of Lahore continued his visitation tour through April and May, spending the first week in April at Peshawur. Confirmations were held at every station. On two occasions, at Umritsur and Batala, the Bishop took the chair at lectures delivered by Hindu Pundits—now resolute and faithful Christian confessors—in the presence of goodly numbers of their Hindu fellow-countrymen. The scenes were very impressive and full of promise.

BOMBAY.

Evidences of Progress: Want of Men: 150,000 *Mussalmans and their One European Missionary: Among the Marathi: A Missionary Tour: An Excellent Plan: Associated Missions: The Marriage Question: Sawtada Rameshwur: A Picturesque Temple: Siva and Rama: A Party of Jugglers: A Word of Warning.*

The Report of the Bombay Diocesan Committee of the S.P.G. records some important evidences of progress in Mission work in the Diocese. In Bombay itself the Rev. G. Ledgard has been in charge of the Hindustani Mission, having St. Paul's Church, Kamatipura, for its centre. Connected with this Mission there is a Bible-class in

Marathi for Christian women, and a Mussalman school. There has been also public preaching at the entrance of the Church both in Hindustani and Telugu. Mr. Ledgard says, "The Mussalmans in this part of Bombay are few, and those often come the worse for liquor, when they are ready for any mischief they find on hand. On one occasion one of my helpers was stoned after he left the station by some of these half-drunken people, who had been present at the preaching, and had done all they could to create a disturbance, without, however, being successful. Usually all the assistants leave the station with me, when the preaching is over, but on this occasion one had left in company with another Christian native. On entering a narrow street on his way home, he was struck by a large stone on the lower part of the back of the head. He suffered from the effects of it for some time. Such events are, however, of very rare occurrence. We have generally attentive audiences."

Mr. Ledgard mentions some spirited conversations and discussions with Arabs, Persians, and Egyptians, which he has had on visits to bazaars and coffee-houses. Numbers of inquirers have visited him in return. Attempts have been made to form classes, but as a rule it is found better to deal with them individually. When they are found to be in earnest, there follows the difficulty of finding work for them, as they lose their employment and means of support, when their intercourse with the Missionaries can remain no longer a secret. If some remunerative work could be found for them, many more would enrol themselves as candidates for Baptism. There are some 140,000 or 150,000 Mussalmans in Bombay, and Mr. Ledgard is the only European Missionary really working specially for them and speaking their language.

At Kohlapur the Rev. J. Taylor has continued his work among the Marathi people. The number of inquirers in Kohlapur itself is large, and in the neighbouring villages there are signs of inquiry. In a five weeks' tour, travelling some 300 miles, Mr. Taylor found hundreds of earnest listeners. Mr. Narayen Vishnu, the Senior Catechist, has been ordained Deacon. Mr. Taylor urges especially the importance of stationing a Missionary at Pandharpur, the noted place of pilgrimage in the Deccan. It cannot be superintended effectually from Kohlapur, at a distance of 140 miles. One of the Mission agents was attacked there at a fair in April, 1880. He was wounded in the back with a sharp instrument and nearly killed, but so lax is justice, that the offenders have been allowed to go unpunished. Savuntwadi is also mentioned as an interesting field of work, which greatly needs a resident Missionary.

Mr. Priestley, who assists Mr. Taylor, also mentions a Missionary tour made early in 1880. "My plan of work was this: I pitched my tent in a central spot, and visited all the villages within a radius of three or four miles. I stayed thus in one encampment for five or six days, and gave the people who wished an opportunity of calling upon me and talking over religious questions in a way that they dare not do in a more public manner. I also arranged my visits so as to arrive at a village at an hour when the people were most disengaged from their daily work, and so more inclined to listen to what we had to say. Our evening visits were often prolonged to late at night. On arriving at a new camping ground, I first of all announce my arrival to the head-man of the village, and let him know the purpose for which I have come, and arrange to meet him and his people at any time most convenient to them. I then ascertain what villages there are in the neighbourhood, and visit them all in turn." During his April tour Mr. Priestley encamped under the thick mango trees, which abound in the district, for shelter from the heat. The people heard him very well indeed. Few could read, but of those that could, many asked him for books. On one occasion he encamped near a village where a Brahman named Bhut lived. At his first preaching in the town he gave him much trouble, constantly interrupting him, and contradicting nearly all he said. The second time he was less noisy, and by degrees he came to listen well, and at last visited Mr. Priestley in his tent, and remained for some time, talking about Christianity. "At another village, later on, we paid a most interesting visit. The people were all seated on the ground in front of their temple, and as it got dark, some one brought a little native lamp, which threw a very weird light around, and made the scene look very strange. The people seemed pleased, and asked a number of questions. At another place the people were much excited by a Brahman who was thoroughly opposed to us, and did all he could to contradict us and interrupt our proceedings. At Kagwad our converts had had a bad time of it. Here, in the short address which I gave at the conclusion of my stay, I told them some stories of Christian martyrs, showing them how they behaved under persecutions more trying than any which they had encountered."

Mr. Lateward, of Poona, speaks in his report of work in the Sungumnair district before he was removed to his present post. He argues that more rapid growth might result in the Ahmednuggur Mission if it were divided into four parts, each under the separate charge of two experienced men. "When visiting the Missions of Tinnevelly in the cold weather of 1879, he was surprised to learn that

in former days there used to be a European Missionary stationed every six or eight miles, so that his Mission would be quite within his grasp. The idea, which associated Missions are intended to carry out, of mutual support and advice, was worked very effectually by monthly meetings among the Missionaries of the district." Mr. Ellis, of Ahmednuggur, observes that Christian parents are often careless in bringing their children for baptism. There is also a tendency to keep back girls, in order that they may be married by Hindu rites. When a girl is baptized, it is of course expected that she will marry a Christian. This considerably limits her chance of getting a husband. Moreover, they are probably much influenced by their attachment to the old rites and ceremonies that accompany a Hindu marriage, which they miss in the Christian institution; so that a Christian marrying his daughter to a Hindu by non-Christian rites is a common occurrence.

Mr. Williams, of Ahmednuggur, referring to the falling off in the number of baptisms, says: "The reasons for this are, (i.) my colleagues have not encouraged candidates to ask for baptism; (ii.) they have demanded greater preparation; (iii.) the people themselves have shown no desire. I confess I am not satisfied with this state of things, and while yet requiring satisfactory preparation, hope to have more direct efforts made towards forming catechumen classes, and thus regularly to add to the numbers of each congregation." In March, 1880, Mr. Williams paid a visit to a famous place of pilgrimage, called Sawtada Rameshwur, in the Nizam's Dominions. "It stands on the edge of the ghat or precipitous ascent which forms the south-western wall, supporting the Bala Ghat, an elevated plateau, which beginning in a sharp point a few miles to the north-west of Sawtada, extends east far towards Hyderabad, gradually subsiding to the general level of the country, and watered solely by the Manjaara, a tributary of the Godavery. Close to Sawtada is a deep glen formed by the action of the river Incherna, which has a clear fall into the glen of about 300 feet. At the head of the glen there is a little temple situated in the hollow, approached from Sawtada by a zigzag line of steps cut in some places shallowly out of the rock, so that the descent is difficult for people with weak nerves. On reaching the Temple of Rameshwur I found evidences that the Brahmans had turned a Temple of Siva into one of Rama. They had removed the ling and other Saivite features, in order to make way for an image of Rama, whose name the temple now bears. There could be no mistaking Siva's prior right to it. Its shape, size, and age all combined to establish that right, and to stamp the image of Rama there as an

interloper, and his worship as a usurpation. As I approached Sawtada, the whole village turned out at one of the gates, deeply engrossed with something in the midst of them. It was a performance by Mohammedan jugglers. No sooner did I reach my tent than the whole mass, headed by the Patel, the jugglers with them, came to pay their respects to me. I was tired with my journey, but very unwilling to lose so good an opportunity, I began to address them. After speaking for about half an hour, the Patel arose and asked my permission for them all to return and finish their sport, and that then they would come again. When it was over they returned and listened attentively to the remainder of my story."

The Rev. A. Gadney, Missionary at Dapoli, says: "I could say a good deal about individual Christians, but it is a thing I much object to do in reports that are to be printed. I firmly believe that the accounts given in reports, of individuals often mentioned by name, go a good way towards the demoralisation of our Christians. They soon find out that the Missionaries write about them. It first of all makes them conceited, and then they become humbugs or perhaps worse."

MELANESIA.

The "Island Voyage": Visit to Santa Cruz: A Wonderful Change: The Bishop's Reception: Wadrokal: A Mission House Built: Hopeful Prospects: Norfolk Island.

The "Island voyage" for 1880 commences with the Bishop's journal, in which, after referring to the General Synod of New Zealand, and his visit to the Figi plantations, where there are many labourers from the Melanesian Islands, he describes the successful effort which he has made during the past year to obtain a footing in the Santa Cruz group, in which Bishop Patteson and Commodore Goodenough met with their deaths. On July 19th, 1880, the party were off the Island of Tapona, the southernmost of the group, but failed to open communication with the natives. The next day some friendly natives from the Reef Islands came on board, and after a long consultation consented to go with the Bishop to Santa Cruz and introduce them. Three men from each island, including the two chiefs, started with them. They were much interested in the ship and its navigation. The place to which they guided their course was Leluovu, about the middle of the northern face of the island. It was well adapted for their purpose, being about five miles from the bay where Commodore Goodenough was killed. "About two miles off from the shore a

whole fleet of canoes came out to us, but at first were very shy, and would not come near. But as soon as they saw our Reef Islanders and heard their story the whole scene changed. With one accord they made a rush at us and climbed up the side unarmed in the most perfect confidence. I asked for their chiefs by name, and they were promptly sent for, and as promptly came. They were received on board and conducted below, where there was an exchange of presents." Each carried an enormous sack of goods, and seemed most eager to trade. The Bishop was then invited to go on shore. It was an island on which there had been many mishaps, but everything on this occasion went perfectly smoothly, and the chiefs showed the most confidence in them. They were delighted at the proposal that Wadrokal should make the island his abode, and Meti, the second chief, promised him a new house at once. "It was a day to be thankful for, as we have tried so long to get a footing there. Bishop Patteson went to Nukapu that he might use it as a stepping-stone, and was killed there; Commodore Goodenough also fell in trying to open up the way; and now the way has been opened to us, by the bringing back the castaway islanders to their home, and they in their turn have introduced us to their friends."

Bishop Selwyn revisited the island in October, and found Wadrokal well and flourishing and the people very friendly to him. They had built him a capital house. Five boys were said to be ready to go with the Bishop to Norfolk Island, but at the last moment their hearts failed them, or their friends kept them back. These people are still keenly alive to the fact of Commodore Goodenough's death, some of whose assailants came from Taive, only three miles east of Leluovu, and they are naturally shy of Europeans. They are a fine race of men, wonderful boatmen, and more skilled in manufactures than the other islanders.

On December 7th, 1880, the New Church of St. Barnabas, erected partly as a memorial to Bishop Patteson, was consecrated in Norfolk Island. The cost of the church was about £5,000, and it is enriched and beautified with presents from many friends. To the right of the west door against the wall there is a brass bearing an inscription, giving a brief outline of Bishop Patteson's life and labours. The College of St. Barnabas dates from 1866, when the Melanesian scholars were removed to Norfolk Island from Kohimarama, near Auckland, N.Z. The number of Melanesians on Norfolk Island now is 160 men, thirty-three women, and six children. There is one native priest, George Sarawia, in charge of a school and congregation in the island of Mota, and five native deacons, one of whom, Pantutun,

shares the work on Mota with Sarawia; another, Wadrokal, has been mentioned above as being chosen to be the pioneer of the Mission in the Santa Cruz group.

SOUTH AFRICA.

In the Transvaal: A Journey to Standerton: At the Siege: A Narrow Escape: War and Worship.

The Rev. C. M. Spratt, writing from Standerton, Transvaal, gives an account of his experiences during the siege of that place by the Boers. He started from Maritzburg in company with the Bishop of Pretoria, and though the news had arrived of the outbreak at Potchefstroom, both were convinced from former experience that the Boers would never venture into open rebellion. At the beginning of the journey they encountered first a scorching sun and then a terrific thunderstorm. Their driver had four of his horses killed by lightning a few weeks before, and would not venture on till the storm was abated. The rain converted the country into a large lake, and after the storm it was intensely cold on the heights. On reaching Newcastle they heard of the taking of Heidelberg by the Boers. However, they determined to go on. After more accidents and delays, they arrived at Standerton to find it still in the hands of the English, who were busily fortifying the strongest buildings in the town. Here, after some delay, the Bishop found a conveyance to continue his route to Pretoria, leaving Mr. Spratt at Standerton, where the attack of the Boers was awaited. For the first few days during the siege Mr. Spratt alternately starved and begged for food from his people, who in the unsettled state of things had to forego regular meals, whilst they worked at the barricades or watched for the enemy. To the horrors of war were added those of murder. Some Kaffirs in town availed themselves of the unsettled state of the time to murder a townsman against whom they bore a grudge. Two of the murderers escaped; the third was tried and shot. There was a hospital for the wounded within the camp enclosure, and a continuous fire was kept up by the Boers. The patients were afterwards removed for safety to the Dutch Church in town. During the Sunday services in the camp the Boer bullets troubled us very little, showing that the enemy had some regard for the day. Once at the beginning of the siege Mr. Spratt was directly fired at. A Boer was riding about 700 yards off, and not noticing his cloth, dismounted and fired at him; the bullet passed some little distance over his head. After relating some other narrow escapes, he writes, after an interval of seventeen days, that the

hostilities were then suspended, and that an armistice had been signed by General Wood. "The troops and townsfolk continue in good health and spirits, though we all live upon short rations. Of course Church work is very much in abeyance, the distractions of war not tending to make men church-goers, even when no guard duty renders their attendance at worship impracticable. I have, however, still plenty of Sunday work, and women and children have united with me every evening in general and special prayers for the times."

BORNEO.

The Alligator and his Supper: The Survival of the Fittest.

Mr. Bywater, in a letter from Borneo, amongst other notices of bird, insect, and animal life in that country, gives the following account of the alligator's queer way of catching his supper: "Monkeys, as a rule, before they go to sleep, seek trees that overhang the river, so as to avoid the mosquitoes, &c. So on moonlight nights the alligator selects a well-inhabited tree, and stealthily posts himself in the river beneath. Then, by taking in a long, deep breath, and suddenly sending it forth again with a jerk, he makes a loud booming sound which terrifies the monkeys and causes them to relax their sleepy hold of the tree, and to fall into the river—an easy prey to the alligator."

BRITISH GUIANA.

Qualities of the Indians: A Sure Test: A Proposal: Coolie Missions: An Interesting Field.

The Rev. W. E. Pierce, in his report in the *Guiana Diocesan Magazine* on the "Potaro" Mission, says:—

"No one could live, as I did, even for six weeks, in the midst of some 1,200 Indians, cooped up together like bees in a hive, without being struck by their many good qualities. Honesty to an extraordinary degree; purity of morals and modesty of demeanour, among people who wear only the very scantiest clothing; perfect good humour, kindness and gentleness, of mind and manner, in a race of ignorant barbarians, of whom each is independent of every one else, attract the attention of the Missionary, day by day, and hour by hour. The Paramunos and Accawoios have this good humour, and kindness and forbearance, in a more extraordinary degree than other tribes. A Church can hardly be a living Church if it refuses or

neglects to respond to the cry for teachers which these Indians send up. The trouble they themselves have taken to come to a common centre, their application to study and their attendance on catechising, show that they themselves have made sacrifices for the faith.

"No more, in these days, than in Apostolic times, can we expect that all whom the Gospel net has gathered should be good fish; or that all who have begun well should continue their race without hindrance. But in all the history of Ancient and Modern Missions, hardly ever has such a case been known where so many at a time, with so little of worldly advantage to tempt them, have voluntarily sought for admission into the Church. The work is one of such magnitude and importance that it ought not to be left to catechists. The most valuable priest in the Diocese would find it an honour to work in such a vineyard." Mr. Pierce pleads that the Bishop should use his influence with the Societies of the Mother Church at Home, and with the Legislature of the Colony, to extend this work of spreading Education and Civilisation. In consequence of this appeal, a special effort was made in George-Town, Demerara; consisting of a bazaar, and a well-attended Missionary Service at St. Philip's Church, in which addresses were given by Mr. Pierce, Mr. May, and others. A site has been chosen for a new Mission, and buildings are to be erected as soon as sufficient funds have been obtained.

The same number of the *Guiana Diocesan Magazine* reports some good progress in the Coolie Missions, including a number of baptisms both of Hindu and Mohammedan converts. The work of this Diocese is remarkable for its cosmopolitan variety.

A late number of the *Dawn of Day* for St. Swithin's, Demerara contains some interesting notices of Indian and Coolie Mission work to which we would draw renewed attention.

On the subject of the Coolie Missions it is stated that the Rev. F. P. L. Josa is now on furlough in England, and that he is endeavouring to raise £2,000 for the maintenance of a Missionary to the Coolies in St. Swithin's Parish. Subscriptions will be received for this object by the S.P.G., 19, Delahay Street. Mr. Josa has been distributing a large number of copies of a very interesting appeal on the subject. Mr. May has recently baptized the child of a Christian Coolie lately arrived from India. The Catechist interpreted the service to the parents by the help of his Hindi Prayer-book; and the name given was "Jsu das," "servant of Jesus." There are few Missions offering so great a variety of interesting work as is presented by the Chinese, Indian, and Native races at present being evangelised in British Guiana.

AMONG THE MELANESIANS.

(CONTINUED.)

By the Rev. C. Bice.

WE got under weigh almost at once, and at Pentecost I went ashore, hauled up the boat, and found it no easy matter to climb up the hill in the dark. On the beach, just coming up to see me, I met the following morning the Government Agent of a labour vessel, the "Lady Belmore," who presented me with his card. While still engaged in conversation with him there was a general rush and stampede of both sexes—the cause being the massacre of a bushman by some natives, at a distance. Every one was off at once to secure bow and arrows. The excitement and consternation all day were intense. I could learn nothing satisfactory, so I marched straight off on the war path, and found our people already drawn up in native battle array, and squatting on their haunches awaiting the enemy's attack. I sent two messengers to try and make peace, and for the present these were successful, and we had a quiet evening. However, the excitement was still very great, and no one knew quite what was going to happen. Everything was knocked on the head, and every one much too excited to do anything. The Government Agent was here all the day and dined with me. He, I fancy, was hoping to see some skirmishing, but there was not much of that. A story reached us in the evening that the sister of the man who had begun the attack had been roasted alive, but how far it was true I did not know. I have never passed such a day before in my experience down here. All was quiet again at night. Reports of all sorts kept crowding in throughout the next day, and one scarcely knew what to think. I did not suppose that we here should be attacked, but there was no knowing what natives once aroused would stop at. In case of extremity, I was determined to be in readiness with my boat. In the evening several influential men came and assured us of perfect safety. Our Services were well attended, mostly by young people, in the morning, and by several adults in the evening, when I preached in Opa. Several chiefs around here were very averse to the fighting. The weather was wet and stormy, and this too was depressing.

The excitement, thank God, gradually subsided. I went down in the morning to the beach, where I spent most of the day with the people. There was a terrible scare, and the old excitement was somewhat renewed by the appearance on the scene of the terrible "Viradoro," who might be a very Goliath for the terror he causes. "Viraai," who seems the only man of spirit about here, had just returned from an interview with this fearful "Viradoro." I got his advice, and determined on an excursion to the chiefs forming the party hostile to "Viradoro," and who were supposed to be enraged at a breach of neutrality on the part of his people. The inhabitants fancied we were going to sure and sudden death, but I went. I found all most friendly and amiable, and very averse to fighting unless they were attacked. So far so good. I next determined on a visit to "Viradoro" himself. The words of the morning psalm, 120th, 5th verse, seemed to have a curiously appropriate significance and application to my present case. "My soul hath long dwelt among them that are enemies unto peace: I labour for peace, but when I speak unto them thereof, they make them ready to battle." Taking just boys enough to form a crew, and in company with Viraai, we rowed to "Virado's" beach and went on to the villages. By-and-by the terrible potentate appeared with about fifty of his followers, all fully armed and wild-looking fellows. I told him my message, and how bad his conduct had been, and that I wished him to consent to give up the fighting. He said he was quite content so far as he was concerned, if the other party were agreeable to the arrangement.

The conclusion of war and ratification of peace is effected by each party planting a draceur side by side, and that over, bows and warlike weapons are laid by for the spade and implements of husbandry. In this case, however, I believe "Viradoro" has to pay sundry pigs as being the aggressor. The chiefs in the district under our influence have behaved most wonderfully well, and no boasts nor threats could induce them to fight, although by far the stronger party. "Viradoro" understood the language of Opa quite well, and I read him a lecture which he seemed to take in, and to be influenced by. He said that after my friendly visit to him he would give up the fighting and live at peace. We had a long and interesting conversation, and finally with a present of a pig and a great quantity of food, he accompanied me unarmed to the boat, and we rowed home with much lighter hearts than we started with. We got a very warm reception, but we were wet and dirty from the heavy rain and fearful roads. My shoes were worn fairly off my feet, which were very sore from the hard rocky paths. My final mission of peace was to visit the only

chief I had not yet seen, but who is intimately concerned in the fighting. It rained soon after starting and never ceased the whole day long. We found the great man we were in quest of at home, and I was much pleased with his conversation and general peaceful conduct. He said he did not intend to fight, as he had for many years past experienced the blessing of peace, and was ready to ratify friendliness and good-will again. He understood Opa well and listened most attentively to what I said in that language. I cannot say how much relieved and how thankful I felt that God has permitted me to be a Peace-maker and had so far blessed my efforts against fighting and bloodshed. We were able at last to start for Opa. It was by no means promising-looking weather, and we had a boisterous passage across and a heavy sea. The final run along the lee shore of Opa was very rapid, in a fierce squall, which tried our gear so much that shortly after getting well under the land, a second puff of wind carried all away, and we had to row home.

We next stood across to Maewo with a fair wind, and in the afternoon went up to Tangrig, where we arrived about four o'clock. All had gone on well, and Mr. Ruddock was charmed with my people. Being rather short of food and having a large party on board from the Solomon Islands, we spent a day at Araga buying yams, and by night were "full up." The noise and excitement were still very great, but not quite so deafening and bewildering to the buyers as in old days. It is a very appreciable boon to have a place like Maewo, where we can always fill up with water in peace and quietness, and another place like Araga where food can always be obtained, at a most opportune time both coming from and going to Norfolk Island, this being the first and last place of call. In the afternoon the wind came in fresh from S.W., which made our position at anchor anything but enviable, and we only managed to get away without accident by the "skin of our teeth." The wise management and calm conduct of our worthy Captain were worthy of all admiration on this really trying occasion. Had the "holding" ground been better there would have been nothing of a serious character to give us any alarm, as it was, the anchor kept dragging and the vessel settled down nearer and nearer to a very disagreeable point of land. However "all 's well that ends well"; thank God, we got away all safe and sound with a very nice wind, and soon, on September the 11th, we had reached Nengone, where we landed Mr. Coote, who hoped to get a passage across from this place to New Caledonia *en route* for Sydney. We left Nengone again the same evening, and on Tuesday, 14th, sighted Norfolk Island and anchored at four o'clock P.M., at the Township side of the island. Almost

before the anchor was down, we welcomed Mr. Kaye on board with tidings of good. The cry of "All 's well!" is very comforting to the returning voyagers who have left those near and dear some months before, and have passed all the time without the slightest report of one another. "Home" too becomes doubly dear and comfortable to those who have been "roughing it" for some months past. I had been very anxious about my wife, whom I had left in June in very delicate health, and my delight and thankfulness to find her convalescent I leave to be imagined, especially as during my absence she had passed through a most severe and dangerous illness.

We spent the Wednesday in Norfolk Island, and sailed on the third and final voyage of the year 1880 on Thursday, September 16th, in a severe gale of wind which lasted without abatement until Sunday evening, 19th, when we got the S.E. Trades' which took us down slowly and pleasantly to Mae (New Hebrides). On the 25th the vessel proceeded North, with a brisk wind. Araga was reached on the following (Sunday) morning, where two teachers on a visit to their homes in Mota were embarked, and the vessel reached Maewo the same evening and came to an anchorage in the most beautiful weather. It had been my intention to stay at Araga for a week or ten days, but the fighting which I had succeeded in stopping previously had broken out afresh during my absence, and I fancied under the circumstances my time would be more profitably spent at Maewo. I went ashore, the vessel proceeding northwards to the Banks', Torres', and Santa Cruz Islands. There was a large party of my people waiting to escort me up to the Tangrig villages, and my more than usual large number of goods and chattels found many willing bearers. We were actually *en route* almost before the vessel had got under weigh. We reached Tangrig early in the evening and I found the place most beautifully swept and garnished, in anticipation of my arrival, and the people delighted to have me back again. Everything had gone on most satisfactorily during my absence, and the numbers in school had somewhat increased. Gogo, the teacher, had got together a class of over thirty people, who were candidates for Baptism, and I never saw catechumens more in earnest than were these. The heartiness of the Evening Service showed how much they all enjoyed it, and the responses and singing were general and vigorous.

The days passed away in the same quietness and confidence as during my former stay. The numbers kept up very steadily in school, and the same amiability and personal friendliness were never decreased. After Evensong and evening school I took the Catechumen classes every night and was much encouraged by their orderly and earnest

behaviour. Our Sunday congregations averaged about one-hundred-and-fifty, and these Holy days were very pleasant and eminently refreshing and encouraging. During all my stay the second time, the weather was most resplendent, the days however very hot, but the evenings deliciously cool and refreshing. On October the 4th I started for a very populous district called Golvanua, which I had long been anxious to visit, and whence I had been many times visited by large parties of the inhabitants who were very desirious that I should see their villages, and make their acquaintance. We made up a party of nearly thirty, and over twenty of them had never been to the place before, the distance for natives of these regions being somewhat appalling. We chose the "top of the morning" for our start, and the first part of the road was very easy and pleasant travelling. As we approached nearer to our journey's end the roads became fearful, and the ascents and descents were very steep, rocky, slippery and tiring. We arrived some time after noon I should imagine, and it had been my intention to have slept the night here and surveyed the villages, and seen the people at my leisure, but most unfortunately our journey was ill-timed, for there was a mystic Freemason Festivity going on, and the country, according to native custom, was "shut up." No one ventured beyond his or her immediate domain, on pain of fine, or something perhaps worse. The consequence was that I was in danger of seeing nobody, as, except for a mitigation of strict native rule in my favour, no one would have ventured beyond the circumscribed limits of the area wherein the mystic operations were being carried on. However, the greatest potentate of these parts, "Melkalano" by name, appeared, and following hard on him were more people than almost I have ever seen together in Melanesia, of both sexes and of all ages. The men were neither beautiful nor clean, but the women were well-dressed and not ill-looking. There must be a dense population here; there were said to be a hundred villages, with an average population of a hundred people in each. They were very civil to me, but offered no bed, and proffered no cheer, so we determined to beat up night quarters somewhere on the way home. My request to "Mr. Melkalano" for boys to go with me to Norfolk Island, was met by the most decided denial. They did not want to be enlightened, and were not desirous to un-learn their old customs and conform to a new and stricter religion. Next year he should be better able to talk when he saw the fruits of the new teaching at "Tangrig." Finding no prospect of lodgment for the night, we proposed a hasty start, and were very soon *en route* for Tangrig by another way. As yet we had partaken of no nourishment or refreshment, and now there was no time for

either, as we were minded, if possible, in the event of not finding satisfactory quarters on the way, to return right back to Tangrig. Reaching Napafar, where we supposed there might be a prospect of satisfactory lodging, we found the place quite abandoned, and again pushed on, hungry, weary, and foot sore. Some time in the course of the afternoon, when the prospect of being able to sleep on the road became more and more dubious, we proposed a halt and refreshment. Our refection was very light and unsatisfying for tired and hungry wayfarers. I had biscuits and sardines, off which I dined, and a friendly cocoa-nut tree in close proximity furnished the needful and grateful liquid for our drink. We now determined to push on and try and get back to Tangrig, if possible. The way was still very long, and we were all beginning to feel weary and despairing. However, in spite of weariness, languor, distance, and darkness, amid mutual encouragement we held manfully on, and reached "home" at 7.30, as much almost to our own astonishment as to that of the Tangrigese, who fancied we were going to spend the night, at least, at Golvanua. Some of our party were so "done" that they spent it on the line of route, some in houses, some in the bush. I cannot say what the distance might have been, perhaps thirty miles, which in these countries is "far," when roads and heat, &c., are taken into consideration. We were travelling from before six o'clock A.M., till after seven o'clock P.M., and almost incessantly.

After a great deal of extra preparation, and with strong assurance of the integrity of their motives, I baptized on Sunday, 10th of October, thirty-five people of all ages and both sexes. Their conduct and behaviour during the Service were matters of considerable surprise to me, and of much gratification. I had fancied that they would have been impressed by the solemnity of the Sacrament, but I was not prepared for such admirable and faultless outward behaviour as they all exhibited. Our extemporised Font we managed to make look very pretty, and our arrangements generally were very satisfactory. There were as many as twelve married couples among this large company of candidates, and one child in arms—three boys and seven girls. The responses to the solemn vow and profession I had arranged to have said separately, by each one individually, in turn; and all answered in a firm and outspoken manner; even the young girls, mostly so shy and nervous, gave their answers capitally. We had a large congregation, who behaved admirably and paid marked attention. I have the greatest confidence in all these young Christians, and doubt not that they will, by God's blessing, "adorn the doctrine of our Lord and Saviour Jesus Christ in all things." On October 13th we got up a

pic-nic, to which all our scholars and many of our Sunday congregation were invited. I succeeded in securing a fine pig, and the newly baptized found the rest of the victuals. Over one hundred sat down to dinner, of both sexes. I believe it has been a thing unknown, for so many to assemble and eat out of the same oven, food cooked chiefly by the women. We were to have had the first Christian wedding to-day, but some of our arrangements hung fire and the "match did not go off." In the evening I let them off school and they had a dance, which they call "Sagoro," which like a "Sea-song," has no end, and I had to "shut them off," or they would have gone on all night.

I had fancied that the "Southern Cross" would have been back from Santa Cruz very soon after this, but I was doomed to await her a whole month instead of just over the fortnight for which I had provisioned myself. The delay was by no means irksome to me, but on these occasions, one cannot entirely banish anxiety, and I had sundry ill-grounded fears of some casualty having happened, the ground being so dangerous over which the vessel's course lay. However, on Sunday, 24th October, just after Matins and shortly after I had dismissed my school, the Bishop appeared in *propriâ personâ* in a most unexpected manner, and took us all by surprise. He brought good news of every one and spent the night with me, delivering a nice address to a large congregation at Evensong, and a still nicer one to the newly baptized afterwards. We retired about eleven o'clock, for the night, he occupying my school-table, I sleeping in my accustomed fashion. The next morning early began the examination of the school, and the distribution of prizes. It took a long time, but was very satisfactorily done. Early in the morning previously, the Bishop, myself, and three teachers had received the Holy Communion. After the examination we had breakfast, and then prepared for our start. Accompanied by the whole population we descended to the beach. We found that the watering of the ship was finished, and bidding a most affectionate farewell to these very affectionate people, amid a deluge of tears, we were soon on board, the anchor up, and we were away for Opa. We were fortunate enough to get to anchorage at Opa the same night, and the next day examined the schools there, which were by no means so satisfactory as those at Maewo. We steamed across to Araga, where we arrived early enough to land, and embark the boys for Norfolk Island. The fighting was stopped for the time, with every prospect of its ceasing altogether, and our teachers were re-assured and comforted. We had no time to examine the school, the wind being fair and we far behind our specified time of return. We arrived

next at Mae, where we embarked Mr. Comins, who had been ill, and still looked far from well.

The Bishop, now about four o'clock P.M., "squared the foreyard" according to custom, this being the last place of call, and after a somewhat wearying and tedious passage, we reached Norfolk Island on Wednesday, 10th November.

The vessel stayed at anchor that night, and on the 11th sailed for Auckland, New Zealand, and so ends the voyaging of the year 1880.

Laus Deo!

PAROCHIAL ORGANISATION.

[FOREIGN MISSIONS.]

BY THE REV. J. H. LORD.

TRUE success in Missionary work, as in every other, depends upon a right view being taken of the work itself, and upon the application to it of true principles of action. Now it is well to bear in mind that the Church of Christ at the time when it was poorest in point of earthly wealth, grew more rapidly than it has been wont to do at any period since. A correct appreciation of this fact will help us to grasp both the real nature of Missionary work, and the surest modes of promoting its interests. There is little doubt that in recent times the popular mode of advocating the cause of Foreign Missions has not been such as to put sufficiently in the foreground the broad principle that Missionary work, so far from being an enterprise in which just so much money, so much effort, so much organisation, or the like, can be reckoned upon to produce precisely such and such given results, is, above all other views of it, pre-eminently a spiritual and a supernatural one. Spiritual in its origin and end, and depending, also, for its true furtherance upon the recognition, by those who undertake it, of supernatural laws and of spiritual forces.

"Not by might nor by power, but by My Spirit, saith the Lord of Hosts." There has been no denial of all this in theory or idea in times past; but in the methods by which it has been sought to bring home the great duty of aiding Foreign Missions to the consciences of Christians at large, there has been, we think, a failure in making the idea now expressed a sufficiently prominent one. It has been said,

in connection with Missionary Societies, that the Counting-house has seemed to be almost everything, the Chapel well-nigh nothing. People have, however unintentionally, been led to realise the Missionary claim upon them in the light of an occasional call to pay so much money out of their pockets at a given time of the year, rather than as a standing, inalienable, obligation, which, as Christians, none could consistently repudiate. It has not generally been brought home to them as a matter in which all were to have their own living, personal, interest, a thing for which they themselves were to labour and to pray continually. Too often, therefore, it has presented itself as a dry unspiritual service even when admitted to the rank of a duty at all.

The Church's Annual Day of Intercession for Foreign Missions was one of the first steps towards bringing in throughout the Church at large a better apprehension of Missionary work in its true character. The proposal, coming, as it did, in an age of most biting scepticism, was a noble venture of faith. Its fruits have been very marked. One is almost tempted to call them wonderful. It was a reversion to the principles of action of the Early Church. In those primitive days, though its riches were comparatively little, the Church's faith was a mine of wealth, and zeal was strong, because its belief in the supernatural inspired its every movement. God gave a response to such faith and such prayers—to such confidence, such earnestness. And the power of the Holy Ghost in bending men's minds to the truth prevailed over the powers of evil to resist it. The force of the words of the Master were seen and acted on, "Pray ye therefore the Lord of the Harvest that He would send forth labourers into His Harvest." The results, seen in the ingathering of multitudes to the Faith, were such as Christians expected, and were not surprised at.

In approaching the subject "Parochial Organisation for aiding the work of Foreign Missions," I am, therefore, led first of all to submit that whatever success we can either hope for, or consent to appreciate, must depend upon our recognising carefully throughout our work the principles thus laid down. And since, in accordance with these principles, our aim must be to enlist the sympathies of the whole Mystical Body of Christ in the work of the extension of Christ's kingdom, it follows that we cannot exclude from the Church's Missionary work even the very poorest. Indeed, in the matter of Intercessory Prayer the poor can render perhaps even more assistance than the rich, seeing that they exceed by far in number the more wealthy members of our common body. Every Parochial system for aiding Missions, therefore, must be one which shall embrace the poor.

As, in this Paper, it is my desire to be as far as possible practical, I hope I shall be forgiven, if, instead of attempting to weigh the merits of any special system of Parochial Organisation, I simply endeavour to describe the working of one which I have had the opportunity myself of knowing intimately from its formation, and which has seemed to me thoroughly to fulfil the requirements above indicated. It is one which certainly, whether judged by itself or in the results of other organisations of the like kind that have elsewhere been subsequently formed upon its lines, has proved its claim to careful attention. I would even venture to add, to imitation.

It was shortly after the first Day of Intercession in 1872 that the effort alluded to was made in a country town in the West of England. It was by no means the beginning of Missionary zeal in that Parish; but it was the beginning of a thoroughly well-organised, largely extended, and successfully modelled and maintained expression of that zeal in the form of a Missionary Association. In the constitution, as well as in the working of the Organisation I am referring to, the true character of Missionary enterprise has been carefully regarded. And this is what probably now gives that Parish an unrivalled pre-eminence for its labours in the cause of Foreign Missions. A name is naturally the first thing to be decided upon, when an additional child of the Church is thus brought into existence. It was settled, after some deliberation, that the organisation should be called a "Missionary Union"—"Union" being a name of happy augury, as representing that after which many hearts in these days were yearning. In order not to exclude the poorest, the minimum subscription was put as low as one penny per month. Each member received a card of membership, signed by the President, and received by the new member in person at one of the monthly meetings. The prominent feature of the Union was to be united Intercessory Prayer for Missions. And here, again, not to exclude the poorest or the most unlearned, the prayer to be used by members was printed on the back of the card of membership, and made very short and very simple.

The constitution of the Union was as follows: At the head, the President—the Rector or Vicar of the Parish. Next, in due course came Secretaries (a post, in this instance, usually held by two ladies), Treasurer, Committee, Collectors, and other members. *Ex-officio* members of the Committee were the Clergy of the Parish, and other specified persons (appointed chiefly for their official connection with certain Missionary Institutions in the Parish). Besides these, six members were to be elected by vote at the General Meeting. The

Parish was mapped out into districts, and assigned to Collectors, whose work it was to gather the subscriptions, generally to work up the people for meetings, to circulate such Missionary periodicals as were authorised and purchased by the Union, and generally to form the medium of communication between head-quarters and the members at large. With regard to the corporate action of the Union, here once more the primary and prominent feature was united intercessory prayer. Monthly Meetings were to be held, and a Missionary Office, drawn up with much care, was formed. A hearty little Service of distinct Missionary character, parts of which could be varied at pleasure, was appointed to be held at all meetings. Other stated objects of the Union were Work and Alms. At all meetings letters from Missionaries and others might be read, and other communications of general interest on Missionary topics be made, subject to the control of the President. Besides this, at the first meeting in every quarter, a Paper was read, or an address given, on some Missionary subject. At the second meeting, notices of applications for Grants to be applied for at the next Quarterly Meeting were given in and recorded. At the third Quarterly Meeting, the several claims were advocated, grants voted, and other business of the Union transacted. The grants might be made to special Mission stations, or to particular objects in them, or to various Missionary Societies, or to the like. It was a wise provision, embodied in the rules of the Union, that one-third, at least, of the money collected should go direct, without vote of any kind, to the S.P.G., as being the Society for which subscriptions had been annually collected in the town, previously to the formation of the "Union," in order that its funds might not suffer diminution thereby. It will probably always need to be carefully seen to, in the case of the formation of any "Unions" of the kind, that injury be not done to the funds of our large Societies—which have to deal with the general wants of the Mission Field at large—by means of the withdrawal of support from their General Funds.

It was another wise provision of the Association of which I am speaking, that any members, wishing their money to go to any special object, could pay it into the hands of the Collectors with that reservation. It would then be paid out by the Treasurer to the object specified, and to none other. Thus the "Union" would form one central organisation for the reception and transmission of all the various monies raised for Missionary purposes in the Parish throughout the twelve months. An account of all these would be given in the Annual Report published at the end of the financial year, and be shown in the Balance Sheets of the same. One must not forget also to men-

tion one other most practical and valuable outcome of this "Union," which took the form of an exceedingly useful little Paper of Suggestions and Heads of Prayer for use during the week of Intercession, very largely dealing with persons and objects with which the members had a personal bond of acquaintance and sympathy. These have now for several years been issued by the "Union," and circulated amongst its members at the season stated. The "Union," having started with an enrolment of 50 members, in two years had increased to 478, 396 of whom were resident in the Parish. The next year it rose to 584, the next to 694; two years after, to 748; while at the present time it numbers 791.

Such is a brief description of a Missionary Organisation, which has already formed the pattern for several others, both in town and country. The extreme elasticity and adaptability of such an organisation may be observed from this fact, that, in one small village in which such a Missionary "Union" exists, the whole of the printing required to be undertaken in connection with the "Union" consists of one small member's card, on the back of which one or two rules were printed, and having on its front the prayer of the "Union," with the member's name inscribed.

The points, therefore, which, in my mind, form the chief arguments for the formation of such an Association for organising and strengthening Missionary work in every Parish, are, that, (1) it so ably approaches the ideal of Missionary effort by grasping the Missionary work of the Church first and foremost on its spiritual side. (2) That it forms a central organisation for systematising all the various departments of Missionary interest and activity in a Parish, thereby becoming productive of strength, while it overthrows no interests that may have previously existed; also that it throws open oftentimes opportunities for embracing a number of small but very deserving objects, which, for their very number and smallness, would have to be rejected, only that they can sometimes be easily dealt with and helped under the auspices of a central organisation of the kind described. (3) That, by its constant monthly meetings, it promotes a more intelligent acquaintance with Missionary work; that it helps to do away with that bane of all true spiritual progress, the more excitable and spasmodic element, so common otherwise; and tends to substitute a healthy, sober, sustained interest in the performance of an owned and acknowledged duty. (4) A standing institution of this kind, with its frequent meetings, gives a frequent opportunity of pressing the services of many Missionaries, perhaps fresh from the Mission field, who may happen to be passing, and who will often gladly call in, and talk

of what they have felt or seen in distant lands, to a little *impromptu* Meeting of souls earnest in Mission work. (5) And lastly, although it will doubtless entail some little additional labour on the Parish Priest, who has to control everything, and who has sometimes to cater for the members in topics of Missionary interest at a meeting, yet, we may feel sure, that even herein he will find his reward, both in the interest he will derive from it himself, and also in the way in which it will tell upon the spiritual life of his own people, perhaps even upon some of these very ones, who first of all coming to be interested in what was being done for the soul-welfare of their poor heathen brother or sister, will learn to seek higher things for themselves.

Further information respecting a Missionary Organisation such as the one here described may, at any time, be obtained from "The Secretaries, W. M. U., Warminster, Wilts," by whom inquiries will be willingly answered.

TWO CHARGES.

[REVIEW.]

BY THE REV. CANON CHURTON.

1. English Church Life in India,—its special dangers and safe-guards. A Charge delivered to the Clergy of the Diocese of Bombay in St. Thomas's Cathedral in 1881, by Louis George, fourth Bishop of Bombay.
2. A Charge delivered by the Right Rev. Edward Ralph Johnson, D.D., Bishop of Calcutta, at his primary visitation in St. Paul's Cathedral, Calcutta, on January 12, 1881.

THE last Episcopal charge delivered in Bombay was that of Bishop Douglas in January, 1875. It was an admirable exposition of the fundamental doctrines of the Catholic Faith, and of their practical use as principles of Church work and Missionary effort; showing how the recovery of human nature depends upon our union with Christ, in whom, as the new Head of our race, men live. The work of the Church in her Missionary office is to propagate human nature as made anew in Jesus Christ, and it is necessary in order to fulfil that Mission to incorporate them in one Divine Society, of which they are the members, and the incarnate Son of God the Head.

The present Bishop has taken up the words of his illustrious predecessor, applying them to the details of diocesan work, and to the

needs which the Church is called to supply, especially at the present time. "To accept all the teaching of the Church, and to do our best to maintain it; to hold, and to proclaim to the world, the truths which have been held among the faithful, always, everywhere, and by all, this is the prerogative and duty of every minister of Christ." He then proceeded to speak of the special trials and difficulties of clerical life in India.

Since 1875, the Diocese of Bombay has been relieved by the transference of the territory of Sind to the Diocese of Lahore. The present Bishop has held five ordinations, and the total number confirmed has been 1,780, including 682 natives. Much spiritual good has been effected by Guilds and Parochial Missions; and the work of the Army Guild of the Holy Standard calls for especial notice. The introduction of Missions has been the work of the Cowley Evangelist Fathers, a society to which the Bishop tenders his profoundest acknowledgments, not only for this branch of spiritual effort, but also for all that they have done to promote education.

Amongst the Missions to the heathen which have produced the largest results, the Bishop mentions those of Ahmednuggur, Nassick, and Kolhapur, and training of native agents at Poona. "Orphanages there and elsewhere are making Christian men and women out of children who might otherwise have starved, or even done worse."

"The great dangers of Church work in India may be expressed in two words 'indifference and officialism.' Indifference, moral and intellectual, is the chief snare of the laity, cut off from many of the interests of European life. To live among false religions, and to make no effort to oppose them, weakens our hold upon the truth. Christianity which is not aggressive is doomed to gradual extinction. An uncompromising belief in the vital power of Christianity as a personal and as a Missionary religion is the only safeguard against the fatal results of this system of thought, which regards all religions as mere facts in human life, to be recorded and analysed by the historian. 'There is none other Name under heaven given among men whereby we must be saved.'" The charge then proceeds to speak of the failure of Agnosticism to elevate the soul of man, or to correct tendencies to selfishness which only gains a more fatal grasp when it is refined by culture.

"Officialism" is then described as the snare of the clergy; or a "habit of mind which allows exactness in our formulæ, or belief in our office to take the place of true zeal and devotion." The Bishop then points out how a strong belief or assertion of the apostolical character of the clerical office is compatible with a low and secular

tone in society. "It is easy to shuffle off the clergyman when the surplice is hung up in the vestry." "Anglo-Indian life tends to foster a spirit in the clergy which is not 'sociability' but 'secularity.' One cause of this is the presence of false religions. Even Missionaries whose work is more directly to combat them, feel their weird, dread power. Their presence is still more dangerous to the chaplain, whose work lies among Christians. There is the temptation to acquiesce in the evils of idolatry, as though it were better to leave the heathen with the light which they have, than to make them into second-rate Christians. Thus the chaplain will degenerate into the professional advocate of principles in which he does not believe. The Missionary has also his own special trials; the depression caused by the squalor and degradation of native life; or the disappointment at finding how very small a factor the work of Christian Missions is, apparently, in the manifold life of the country. Thus our enemy would paralyse our energies and hopes. The trial is enhanced by the indifference to Missions which prevails so widely in European society."

The Bishop concludes by suggesting some remedies against officialism and indifference, especially devotional exercises, and engaging in religious and benevolent work.

The Bishop of Calcutta begins his charge with a review of the history of the Indian Episcopate, from the time of Bishop Middleton's appointment in 1813. The Diocese had been diminished on the one hand by the constitution of Madras and Bombay as separate Dioceses, and greatly increased on the other hand by the annexation of the wide territories of Punjaub, Pegu, and British Burmah. He then refers to Bishop Milman's life and character, and the influence which was felt by natives and Europeans alike, drawing them to a higher appreciation of the true aims of life. The heart of the Church at home was also aroused to respond to his summons, and his death was the occasion of the great effort that was made to relieve the Diocese of Calcutta by severing from it the two new Dioceses of Lahore and Rangoon. More recently a Bishop has been consecrated for the independent states of Travancore and Cochin. Under the exceptional circumstances of the case it was decided that he should be consecrated under "The Jerusalem Bishopric Act," taking an oath of obedience to the Metropolitan of India, whilst in respect of the Government Chaplaincies within his Diocese he was a suffragan of the Bishop of Madras. Some doubts have been expressed as to the wisdom of the course adopted in this case; but the Bishop of Calcutta says, "It appears to me that under existing circumstances I, as Metropolitan, am bound to welcome any proposal which may provide

episcopal supervision for the native members of the Church, provided always that the unity of the Province is respected and preserved."

The Lambeth Conference is then touched upon, as having devoted much careful attention to the maintenance of union among the different branches and provinces of the Anglican Church, asserting especially the principles of the independence of Provinces and the association of Dioceses in Provinces, and proposing a system of commendatory letters to be given to our members on the occasion of their moving from one Diocese or Province to another. These letters were proposed for lay members as well as for the clergy. For want of such introductions much valuable sympathy and support is often lost, especially in the case of persons willing and accustomed to help in Church work. The Bishop then passes on to speak of the recommendations of the Conference for the appointment of a Day of Intercessory Prayer for the Unity of the Church, and for the framing of books of Common Prayer suitable for native congregations. Then follows a review of the Ceylon Controversy, upon which he had himself submitted to the Lambeth Conference certain resolutions passed by the Indian Bishops at a meeting in Calcutta in 1877, the copy of the resolutions being accompanied by a letter of his own expressing his strong conviction that the difficulties which had arisen in the Province upon the subject of the relations between certain Missionaries and the Bishop of the Diocese could not be regarded as mere matters of local interest. Upon the proposals of the S.P.G. and C.M.S. for "Missionary Bishops" who should be native clergymen, or leading Missionaries, consecrated to superintend "each large and flourishing Mission," he says that the effect of such schemes would be "to create a Diocese within a Diocese, or an Episcopate for different races, a condition of things unprecedented in the history of the Church, and incompatible with recognised principles of Church order." He accepts in preference the recommendation of the Committee of the Lambeth Conference for the appointment of assistant Bishops, whether native or European, subordinate to the Bishop of the Diocese; arguing that the future Episcopate for India must grow out of the existing Episcopate. As for the anomalies of the position of the Church in India, he considers that they arise only from the peculiar conditions attending the position of our nation in its occupation of this vast empire. Objections to our position as State chaplains would be equally applicable to the presence of the English as the paramount power. We recognise the relations of England to India as providential, and as imposing a task upon us of promoting the best interests of those with whom we are brought into contact. The clergy have a share in

the general responsibilities of their fellow-countrymen as sojourners in this country. With respect to the propagation of the faith, it is a duty incumbent upon the whole Christian body, and the only "neutrality" consistent with the profession of the Christian religion is abstaining from any unworthy means, official or otherwise, for bringing our Christian Faith to bear.

After some practical exhortations to Chaplains and Missionaries, he urges the importance of study, in order to sound positive teaching in the rudiments of the Faith, which are in danger of being neglected for the novelties of modern thought and inquiry. "So much has of late been brought to light concerning the religions of India, that there is some danger lest the study of these should crowd out those studies which should build us up in the knowledge of all that concerns our own Faith."

In speaking of the administration of Baptism and Confirmation, he states that the number confirmed during the four years of his Episcopate has reached 7,132, viz., 2,129 European and 5,003 Natives. He recommends Bible Classes and Communicant Classes, and the formation of Guilds, mentioning especially the Army Guild of the Holy Standard. He then devotes some remarks to the use of the Offertory Sentences, and to the Ritual Controversy and Private Confession. After a few observations on Education and Schools, he proceeds to explain the grounds on which the old buildings and site of Bishop's College have been disposed of. "Bishop Middleton's design was grand, and, indeed, far-seeing, for writing as long ago as the year 1818, his ideas were far beyond those of his time. Writing home to explain his views, he says, 'The College is designed partly with a view to teaching the elements of useful knowledge and the English language to natives,' and he expresses opinions upon the subject which seem to be new when enforced by Dr. Duff. But no power of vision could enable him to foresee the course which events would take, and which would lead to the accomplishment of his designs. For some time previous to our parting with the College, it had ceased to do all that it was expected to do. What in the year 1818 could only be done in one centre, is now done in many centres in different parts of the country. We have only been following in his footsteps, by remodelling the institution to meet our altered conditions."

Before concluding his charge, he expresses his thankfulness for the commencement of the work of the Oxford Mission in Calcutta, and for the interest which it has aroused at home in the effort to lead the educated Natives of Bengal to the acceptance of Christian truth.

The Charge is a comprehensive one, and shows much sound practical wisdom. Some important topics appear to be passed over, as, for instance, "Special Missions," such as have been recently conducted by some of the Cowley Society in Calcutta; lay-readers and sub-deacons; women's work in Zenanas and elsewhere; the developments of the Brahmo Somaj; the lectures of Father Rivington; literary work both in religious periodicals and vernacular translations; and the condition of particular Missions, such as those of Krishnagur and Chota Nagpore. Other points, again, are only briefly touched upon, such as the working of schools, of which the Bishop of Calcutta has gained an extensive view in his visitation tours through his wide Diocese. The Bishop of Bombay deals with the devotional, or inner, life, whilst the Bishop of Calcutta dwells on Diocesan organisation. The two agree in urging upon Government Chaplains, and their European Congregations, the necessity of a high Christian tone both for their own spiritual good, and for the sake of the heathen amongst whom their lot is cast. In the Bishop of Calcutta's charge there is also, perhaps, a little too much of the Province, and too little (in proportion) of the Diocese. Those who regard the Diocese as the proper Episcopal sphere, might also feel a certain amount of misgiving as to the effect produced, on some occasions, in his recent tour through the other Indian Dioceses, when the proceedings so closely resembled the ordinary visitations of the Bishop, the chief difference being often an accession of pomp and display. Such a progress through the Province may tend to obscure some important ecclesiastical principles, and to confuse the ideas of the natives as to the constitution of the Christian Church.

"IN LAAGER" AT PRETORIA.

By the Right Rev. Bishop Bousfield.

"IN laager." How shall I explain this phrase? It is Dutch, and my own little Dutch dictionary does not contain the term, while that of a friend is not now at hand. "In laager," in common parlance, means, in the best place of defence which the time allows of constructing. Dutchmen fighting with Kaffirs always "laagered" their waggons, that is, placed them in order so near together that they formed a certain kind of defence, which allowed shooting to be practised from the "cover" thus afforded. When on my recent drive through the Boers I was told marvellous things of their

splendid "laager." I found it to consist of some 150 or 200 waggons drawn up, as I have stated, so near together as to afford some kind of rough defence.

Two years ago we were prepared to go into "laager" because of the Zulus, who were reported within a few hours of Pretoria. It was a terrible night. We packed up our few just unpacked treasures, and put our little ones to their beds on the floor (our bedsteads were not up country yet) with their clothes on, and only their shoes off, that they might make the expected flight with all needful haste. Thank God, the Zulus did not come, and our "Zulu scare" came to nothing.

A few months afterwards the Boers were coming to take Pretoria, and the bravest talkers got alarmed, or at least had their goods packed in waggons at their doors, to go into "laager" for safety; but having packed once for the Zulus for nothing, we would not pack up for the Dutch. And as the bravery of those mighty men proved unequal to the dynamite supposed to be abundant in Pretoria, they came not, and we packed not, but braved the "Dutch scare" undisturbed.

This last time, however, so serious did matters look, that when I returned from the Cape, in good hope for my poor diocese being cared for at last, and men from England and the Cape coming to found the Church of God in Africa's most favoured province, I found my wife and children, my people and flock, all "gone into laager." I had braved the Boers, and faced "the Secretary," and "the Attorney-General," and "the Commandant General" and the rank and file of the troops "of the South African Republick," and had pressed for "a pass" to be in Pretoria by Christmas Day. Alas! I found Pretoria deserted, the church closed, the streets silent, and Government House forsaken. Pretoria was "in laager," and so to the "laager" I had to drive my fagged and jaded steeds, having vainly driven through Dutch outposts, and passed unhurt three Dutch "laagers" to reach Pretoria by the Sunday night.

The "Administrator" was dwelling in a bungalow—a low thatched brick building like a barn, with windows—and here also was to be found "the Colonel Commanding the District," who, by proclamation of Martial Law, now commanded civilians as well as soldiers. The "Administrator" had most kindly cared for my wife and children, and for Miss Lamb. His own marquee had been sent to the former, and a floor of pea-soup boxes had been provided for the little tent of the latter. I was received with kindness by all, and, I fancied, with some surprise at my ride through the Boers. The same kindness of the "Administrator" provided for my own needs, for he soon stepped over to say he had made up a bed for me in the tent of his private secretary;

and there I slept most soundly, the living and the dead inconveniences of camp life notwithstanding.

Next morning I looked around, and how shall I describe the scene? The whole population of Pretoria (making with the troops 3,000 souls at least) had been suddenly removed from the town, safely ensconced in marquees, tents, bungalows, waggons, &c., &c., within the safety of walls hastily run up, and defences as hastily constructed, and were now in two "laagers," the one at the barracks and fort, the larger of the two; the other at the convent and gaol, and on the ground intervening between them. The convent buildings have suffered sorely, but we doubt not ample compensation will be made for what they have had to endure. The gaol has gained, we should fancy, by volunteer labourers being set on to the permanent works. We hope they too will be as well paid.

Throughout our state of siege we have been able, at our own risk and peril, to visit our homes in the deserted city. A sad and sorry sight those homes have afforded. Ours is all dismantled, and the garden is as great a wilderness as when we came to it two years ago. I come down almost every morning to get a bath and cut vegetables, such as can be found, for ourselves and our fellow-besieged. I next plan what our Kaffirs can do to save and make ready a little ground, which they work at after breakfast. Then I go back to camp, to the corner of the parade ground, for morning prayer, which is often said by our own party only, though sometimes we are joined by one or two others. We then breakfast. The children, for the last two weeks, have after this gone to school for about four hours, the schools being now all open, and an "omnibus," *i.e.*, a very rough mule waggon, running for their accommodation. I, too, have gone to give a Bible Lesson, and also to see how Mr. Roberts was getting on in his new schoolroom near the church. It only needed a few touches when the flight into "laager" took place. As near to ten as possible I return to visit the hospitals, for I am "acting chaplain" still. About twelve noon I start once more for our cottage, to see that the Kaffirs attend to their work, to get a little quiet reading if I can, or to write, while the sun is at its hottest. Then I start to visit the "laager," and the people therein, until 6.15, when I say evening prayer on the same spot as in the morning. Coming down for this mid-day visit to-day, a tremendous storm came on and compelled my stay under cover, a stay which I occupied in writing the early part of this Paper, and reading a little of my old fellow-student Bursley's "Missing Fragment of the 4th Book of Ezra." This has been a real treat, for I do love a good "grind" as much as ever, and MSS., and "Various Readings,"

and "Missing Fragments," have a special flavour of better lands, in the midst of this unlettered land and people.

I have ventured to say thus much of myself, because I trust it will have some interest for the readers of MISSION LIFE, and because the account of myself includes some account of others. And now to these others let me return. Those dearest to me are well, and, indeed, so are most here; "camp" life and "laager" life seem to agree with the greater part. Whether it be so much fresh air, or so much more work, or so much less self-indulgence, I will not decide. Mrs. Bousfield and the girls, with Emma and Miss Dowling, live in the large marquee before-mentioned, in which we all have to feed, and in which we sit in the evening if it be wet. If fine—and, oh, how lovely our evening hours often are!—we sit outside, sometimes chatting, sometimes reading, and sometimes we stroll about, till the band plays the evening hymns. Two verses of two hymns, followed by "God save the Queen," are played every evening at 8.45. Miss Lamb, having been alternately drowned and dried in her own little tent for about three weeks, has a new regulation one in front of the marquee. I sleep, and sometimes write, in mine at its north end. Hughy sleeps in my little waggon with Kaffirs underneath, and Harry shares an officer's tent elsewhere.

Our marquee and tents are at the south end of the "engineers' square," the space between two long, low thatched buildings, usually occupied by the engineers, and now by tents of various families, by the Chief Justice, by the Rev. A. Roberts, the medical officers, &c. Round the wall is a roughly built shelter of wood, with an iron roof. Here the men sleep at night, and the children play and ladies work in the day-time. On Sundays one end has been used by me for celebration of the Holy Communion. On the last few Sundays, the other end has served the Romanists and Wesleyans. Usually some of us go down to the church at 11. At 9 A.M. we have Litany and Holy Communion, the earlier portion outside, on our "daily prayer" ground, and the Consecration and Communion in the shelter aforesaid, where my little temporary altar finds its Sunday use. And here I may as well give an account of our ordinary Sunday Services, premising that we have frequently had wet Sundays with fine ones made fighting days; for our soldiers are reputed to hold that England won her greatest glories in Sunday battles: and so we shame ourselves to-day among the Boers, who, I have been told, were surprised in this way one Sunday in their Service, and on another sent a request that we would not fight on that day!

Church Parade for the Regular Garrison in Camp is at 7 A.M. in the "flagstaff square." The Service is "Morning Prayer" shortened,

one lesson only, and not all the Psalms, followed by a short Sermon; the Band plays, and we sing the Canticles and a hymn. At 8 the Volunteers Parade for Church in the Convent "Laager"; Service the same, but no music. At 9, Litany and Holy Communion, out of doors to the Offertory, the rest under cover. At 11, Morning Prayer in the Cathedral (thank God as yet undesecrated), with Litany, or Holy Communion, and Sermon. At 4.30, Evening Prayer and Sermon in the Convent "Laager." At 6, the same on the Parade Ground at the Camp. Once I have been able to add to these a Service for the few men in one of the forts on the hill. Our Services have been very poorly attended; there may be just excuse in this for some.

Having thus spoken of Sunday's duties, let me say a few words of Monday's life. Rising from half-past 4 to 5, the first sound is a bugle call, until lately at 4.45, but now about 5.15. Then we have sounds of soldiers rising, and of Kaffirs stirring to light the fires and get the morning coffee. These Kaffirs are much abused sometimes, as stupid, &c.; but I am very doubtful of the justice of the charges. So far as we have had experience, we have found the Kaffirs apt to learn, and ready and willing in their work. I only wish the Church at home would send me more men, that we might teach them of Jesus Christ, and that I might be free to learn their languages, the dialects of which are numerous. A little later white men begin to stir, and sundry sounds are heard—shouts for one thing and another, stirring of fires, cutting of wood, and now and again savoury odours of rations, and something else, come wafted on the breeze from the kitchen of some "Cooley," who is getting breakfast for his "master." There are not many of these "Coolies" up here yet, but a few have found their way to us, and seem highly valued for skill, especially in cooking, though subject to the drawbacks of dishonesty and drunkenness. We cannot afford "Cooley cooks," nor desire to do so, though sometimes weary of roast or boiled trek-ox from day to day. But these "Coolies" are a reminder that, unless the Transvaal go to the bad altogether, it must become a "Mission field" for East Indians, and perhaps Chinese, as well as for its own natives. And this wrings from us a prayer for help from England—a prayer that some one may come to care for these benighted souls; some one who shall relieve me of work that hinders my own seeking of them; some one, too, with stalwart arms to dig and saw, things which utterly break me down, and who shall thus replace those who have deserted the task they had undertaken. My own days are such busy ones, that I can scarcely observe how others are spending theirs; but domestic duties, and care of children, and needlework, and cooking too, seem to occupy

the softer sex, while "fatigue parties," drills, and occasional "sorties," employ the men, who are almost all volunteers. The evening brings pickets and guards, and our Evening Prayer is generally disturbed by marchings past, or musters, and dinners, and smoking, and chats, and songs, and laughter; as also by the band which plays in the "flagstaff square" at night. Then come the evening hymns, and "lights out," a duty, by the way, not much regarded. And so "Pretoria in laager" sinks to rest.

Now and again we have rumours of aid to one place, or defeat in another, but we do not believe them a bit; and we wait, from day to day, till "He relieve us from Whose Hand alone relief can come." Too few, we fear, share this feeling with us; and the saddest of all siege sorrows is the sense of utter godlessness prevailing. We labour, we visit, we pray—and we beg our readers to join us in this—that out of our present sorrows good may come both to the land and to the Church, and that Christian men in England, and Christian women too, may come to help us in our work, and to contribute of their means to supply our need of funds for schools, schoolmasters, churches, and clergy. These, if now supplied, would yield good fruit for God, and for His glory. Oh, for help from England—*now*, while the door is open! A few more years, such as these last two, will see it shut to our Church for ever.

Thus much I wrote more than a month ago, and this long, weary time has passed, and no relief has come, and no news whatever, though rumours are as rife and as unreliable as ever. Some things written have a little altered. The volunteer parade for Church has been discontinued, through the discovery, I believe, that volunteers were to be voluntary in all "Church attendance." The afternoon Service in the "Laager" has been exchanged for one in the Cathedral, not far off, the excessive heat and the lack of seats probably causing the small congregations, as also the absence of those for whom the Service was especially designed—the occupants of the gaol "laager." Some things have happened; the saddest a "Sortie" by the garrison one Saturday morning in all the strength we could muster, some 700 men. This ended in something, to a Bishop's eyes, very like disaster. Hugh and I saw the men muster at 1.30 A.M., and leave about an hour after. Harry got leave to go with them; and they looked imposing, and meant work. Being Saturday, and the usual visit to the city and our cottages accounted not quite safe, I rode up to one of the little forts on the hills "to see the battle." All I saw was occasionally a little distant smoke, and then our retreating troops, their commander slightly wounded, others sadly so. My work has

been more melancholy still since then; more funerals; four poor fellows, each with one leg cut off, one of them likely even to lose both, or life itself. My heart grows sick, and my pen fails to tell their sufferings, and my own, as I visit the beds of the more-than-half-unconscious sufferers, not knowing at which visit to pass on, at which to speak, at which to kneel, and softly whisper some short prayer in which perhaps the spirit might find relief or might join. I have had comfort by the bedsides of some, but never in my ministry such anxious sorrows as by others.

Sickness, too, has made its appearance among the civilians, sore eyes, dissentery, fever, adding to the hospital patients; sending some out of "laager" to their homes, and more than one to their last earthly bed. The line of graves just outside the military burial ground is fast becoming two lines, and more than one addition has been made to those inside the Church's ground. From time to time we have had rumours of attack, but they have proved rumours only, and we hope they may do so still, though we greatly fear the last despairing efforts of the retreating may bring devastation to our homes, of shelling which, if the Boers entered the place, our defenders talk as those whose "homes" are far away, and who have no personal interest in the city they garrison. Sometimes they even speak as though they had no care to defend it further. We hear, too, from time to time of houses being broken into, and both robbery and destruction taking place. We comfort ourselves, in some degree, from Juvenal, *vacuus viator*, &c., or, better still, from the Psalms. Our great treasure is our library, and the loss of our poor books by fire or folly would be no slight one to us.

And so to-day (March 3rd) I should lay down my pen in much anxiety, but for the precept, "casting all your care upon Him," &c. I hope to resume this Paper in brighter times, and to testify how "He has cared for us." But I cannot conclude without adding that yesterday (Ash Wednesday) I advertised Services in the church at 10 and 5, and had four people at the one, and at the other none, so heavy was the storm. This is a dull Lent prospect.

I was prepared to send away this Paper as it was written, reflecting, as it does, the frames of mind in which it was indicted. But in what frame shall I write to-day? As time went on our rations were diminished, and our daily prayers were said in secret, for fear the gathering of ourselves alone should provoke more smiles than reverence, and so do harm. We were getting anxious about relief, and strange rumours of victory would come, and others of loss; and at

last came tidings of defeat, and of Sir George Colley's death, and of peace proclaimed. During two nights I could not sleep for thought of our dangers, and perhaps dishonour; they were Sunday nights, when the wearied mind and body could not face them bravely. The last of these nights I shall never forget. Peace! On what terms? With what result? On the Monday night came the certain confirmation of the news. What we heard that night sent us to bed in real peace, for it seemed "Peace with Honour." But, oh! for Tuesday's sad awakening, and the particulars discovered! . . . I cannot write about it! . . . Shame, defeat, surrender, and dishonour! Every English heart was sick. The Boers, deceived by breach of promises, had been roused to force at last; and now threats had followed promises in justly-deserved contempt; and those who have suffered loss for loyalty, children who have trusted to the oft-repeated promises of their mother-country, are thrown over and ruined, and officers who have tried to do their duty are set aside quite unconsulted! We never knew why our Gallic cousins spoke of "Perfidious Albion." Now we know good cause for her own colonies so to call the much-loved land they have sprung from. She promises and breaks the promise, threatens and stultifies the threat, ruins those who trust her, and makes herself ridiculous to those who oppose her. But enough of this for MISSION LIFE. What shall our Mission life be now?

The last few days have raised the anxious question, ought I to send away women and children from the prospect of fresh siege, and the risings of Kaffirs, and the many inconveniences, perhaps far greater evils, if a Boer government restored? Or shall I keep them near my side while I stay at my post till driven from it?

It would take as much as I have written already to describe these last few days; the consternation, collapse, flights, which this revolution has occasioned. My certain prospect is an empty church, emptied schools, scarce any Churchmen left. And what besides? I know not. Risk perhaps to life and to our little all; perhaps to honour; perhaps to possibility of fulfilling my mission here, when posts and letters fail, and banks depart.

I send away my Paper in terrible anxiety as to what I ought to do, and with many a prayer that God will show me what is best. The Church's little property has lost its value; her children will be so diminished that they will be unable to support the Services, still less the clergy. Oh, Mother-Church of England! be not like the mother-country; help your children, loyal and strong, some of us, in this our day of need. By God's grace we will not dishonour thee; by that same grace strive to assist us now.

CURCI'S "LA NUOVA ITALIA,"

ED I VECCHI ZELANTI. STUDII UTILI ANCORA ALL' ORDINAMENTO DEI PARTITI PARLAMENTARI. FLORENCE, 1881. PSALM CXVI. 10. SAC. C. M. CURCI.

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

"I BELIEVED, therefore have I spoken: I was greatly afflicted." This is the motto of the latest work of this remarkable author, who cannot shake off Rome, and whom Rome cannot shake off. The Pope has lost no time in placing it upon the Index, but it will be read by the thoughtful through the length and breadth of Italy for all that, and will act like leaven upon the Italian conscience. When I was at Rome in the Autumn of 1879, I had an opportunity of examining the New Testament translated by the same author into the vulgar tongue, and commented upon in exegetical and moral notes, and sold freely all over Italy. The translation was made from St. Jerome's Vulgate, the excellency of which is admitted by all; and, though the notes were added by a Jesuit, still the battle may be said to be half-won, when the printing press issues faithful translations, and individual freedom of judgment is applied to the interpretation of the contents, whatever that judgment may be.

The volume before us contains two hundred and forty-five closely written pages, divided into ten chapters; and of each chapter a summary is given, divided into headings indicating the logical order of the author's mind, and his desire to leave a work susceptible of instant reference. A brief preface explains his motive. He remarks that forty months have passed away since his last work; and the evils, caused by the entire disunion betwixt the Church and State in Italy, have become aggravated, and compromise more than ever beyond hope. His book is intended for the Laity as well as the Clergy, having for its object to remove the dark cloud of prejudices and deceits which have deprived Italy, the most Catholic of Countries, of all Catholic element in its National Constitution. In the decline of life he turns his thoughts to these half-political and half-religious necessities; for the nearer that he is to his heavenly home, so much the dearer seems his earthly one, which is but the ante-room to the former. He remarks

that his book is published without ecclesiastical sanction, but that it has been reviewed, and approved by two of the most illustrious of the Clergy, who will answer for their opinions before God, but who, for just reasons, are precluded from doing so before Men.

His first chapter shows the necessity of a religion to Italy. Society cannot exist without morality, or without God. Christianity alone offers a clear and certain morality, and unties the hard knots of life. In Christianity alone can the material and moral evils of poor human nature, with its accompanying pain, be explained, soothed, and compensated for. It is a childish illusion to suppose that the void caused by the absence of religion could be made good by Human Science. So far our readers will accompany the author with entire sympathy. But at this point he strikes a new note, and remarks, that "Protestantism," although favoured, never can thrive in Italy. If any Italians have become Protestants he undertakes to show whose fault it was.

In his second chapter he discusses at length the folly and short-sightedness of the Papal party, who refuse to accept actual facts, such as presented by an United and Monarchical Italy; and who live in hope that, either by external pressure, or by inward dissension, the old state of things may possibly return, and the Pope regain his Temporal Power. He shows at length the great evils which have accrued to the Church from this attitude of expectancy, both as regards the material comforts, the religious character, and the literary capacity of the Priesthood. The late Pius IX., the author of the dogma of Infallibility, is blamed most distinctly for this fatal policy.

In his third chapter he describes with astonishing freedom those, who were the cause and mainstay of the fatal policy of "waiting on the future" instead of acting for the "living present." "Dominus dedit, Dominus abstulit: sit nomen Domini benedictum," is the poor comfort that he has for the Pope groaning under the loss of Peter's Patrimony; and for the Clergy, Regular and Secular, deprived of their vast estates, and lucrative offices. By way of rubbing a little salt into the wound he remarks, that the Sabæans and Chaldeans, who plundered the flocks of Job, proved in the end to have been his real friends, and illustrates the position of the Pope by reference to the policy adopted by Æneas on the sacking of Troy,—who at once made a new start "for another kingdom,"—exclaiming reverently—

Διός δ' ετελείετο βουλή.

In the heat of his argument he does not spare Pius IX., who appears to have been his old friend both before and after his Pontificate, and

he tells how, in 1856, he reasoned with his Holiness on the subject of the incapacity, and unwisdom of his advisers. The Pope admitted the errors of Cardinal Antonelli and of his party; but justified his retaining them in power by the following words, too important, as the words of an Infallible Pope, to be translated:—"E vero: sono inetti: nondimeno la barca va." Our author does not hesitate to record, that, when he heard this reply, he thought of Paganini, who was able to execute marvellous variations on *one single string*. But States are not managed like violins. He then denounces in unmeasured terms the abuses of the Ultramontane Press.

Chapter the fourth shows how dangerous the possession of Temporal Power was to the Pope, and of what great wealth to Ecclesiastics. He sees the hand of God not only in the destruction of the Temporalities, but in the opportune moment of the destruction; when, by the changed circumstances of the time, such human appliances were no longer necessary. Padre Curci does not hesitate to brush aside, as with a feather, the proposition of the Syllabus, "which casts blame on any one who dares to assert that the abolition of the Temporalities can possibly work good to the Church." He waxes very bold here, and says that, in his opinion, the laying down of such a proposition, at a time when the Pope was actually in possession of his Temporalities, amounted to a forejudging, or limiting of the counsels of the Most High.

The fifth chapter is devoted to a description of the evil arising from a forced political abstention, both to the Church and the Parliament. While the book was passing through the press, certain remarks were made in public by Pope Leo, which led the author to attach a remarkable note to this chapter. "If," said he, "these words contained an absolute and universal forbidding of abstention, I would at once commit this chapter, or even this book, to the flames. But when the Pope's words are carefully weighed, it appears that no new order is issued, only that the old one is affirmed, and that good Catholics should be guided by the Vatican, since the time is not yet opportune." The author then affirms that it is a thing most lawful to every Italian to take a part in political elections, and that no leave of the Church is necessary, as no actual prohibition has ever been issued.

The sixth chapter is headed, "Two weighty Stumbling-blocks placed by the Zealot-party in the way of the Gospel and the Laity: the Syllabus, and the Doctrine of Infallibility." Our author treats of the three modern Liberties: that of the Press, that of the Conscience, that of Public Worship, all of which, if not in so many words, are condemned in the Syllabus, placing before the Italian laity the awful

choice between their Country and their Church. And here we perceive the struggle of the Jesuit to free himself from the ideas of his youth, and to recognise the existence of religion outside the circle of his own Church. He assumes that, *de jure et de facto*, a Society, all whose members profess the same religious belief and adopt the same religious cult, may legitimately forbid the exercise by others, sojourners or strangers, of the liberty of conscience and of their particular cult. He goes on to remark that in modern Europe such a state of things is impossible, and admits that by the courtesy of International Law entire liberty is the rule; nay more, that it is not, perhaps, the best, but still the only policy practically possible under present circumstances, and he allows that any attempt to contract such liberty would be resisted by the rising generation. However, since 1860 a new name has appeared in the classification of the population. Italy might have continued half Atheist or half Pagan, but, if she had been permitted to remain Catholic, would never in any appreciable degree become Protestant under any circumstances. Now numbers are becoming Protestant, not from motives of pique, or levity, but in sober earnestness. These numbers are increasing, and there is no appearance of future diminution. This calamity has not fallen on his dear country from the fault of the Revolution, but from the cruel unwisdom with which the Zealots have placed the thoughtful and working laity in the tremendous dilemma of Indifferentism or Clericalism. Worse even than this, in the opinion of the writer, was the case of these delicate temperaments and noble minds, to whom the religious instinct was a light indispensable to the mind, and a necessity imperative to the heart, and who, having once known Christ, could not live without Him. Such as these have had the misfortune of separating from the Church of Rome, which offered them doctrine and morals of the highest legitimacy, and making a miserable sacrifice of the religion of their ancestors for the mere sake of some kind of spiritual food or other, they have joined the heretical Confessions, cleaving most readily to that form which differed least from the Catholic Ritual. Now, if the advocates of "Liberty of Conscience and Cult" take the case of such as these under their protection, and say that they are as good Italians as any others, enjoying similar rights, discharging similar duties, paying similar taxes, it is of course impossible to deny to them the liberty recognised as the right of all, unless it be on the ground of their fewness rendering them as nothing compared with the whole population. Yet the fact of their being less or more does not alter their nature or their inherent rights, and they are in every way on the increase. So far as regards himself, Father

Curci adds, that he petitions the Divine Goodness to spare them the fulfilment of an inauspicious forecast.

The seventh chapter touches upon the state of the Clergy during the Pontificate of Pius IX., and at present: the necessity and yet difficulty of recognising what that state is, and what is the work, and the attainments of the Clergy. Our readers can well understand the piquancy and severity with which an Ecclesiastic, advanced in life, and of great abilities, would review the merits of a whole generation of professional brethren, perhaps more fortunate while less meritorious than himself. One remarkable section attracts special attention in this chapter. "If," he says, "the course of theological instruction of the Priests is devious and weak, the biblical instruction can be affirmed, in fact, and universally, to be non-existent. In the preface to my translation of the New Testament I exposed the unquestionable truth of this ruinous and shameful fact. I showed the causes of it and the consequences. And to the best of my knowledge, no one has disputed my statements seriously. Opinions can only be formed from books actually published, and from the time of starting to the present moment such books can be counted upon the fingers. At the present time, when the Press teems with works of all kinds, the most eccentric branch of study will be found to have given birth to more publications than the Bible. And the extreme penury of this branch of our Literature appears more to our shame, when contrasted with the extraordinary fecundity, during the same period, of heretical teachers, the very title of whose works would fill a large volume; and since these writers have, under the influence of time, laid aside much of their prejudices against the Catholic Church, their works contain a stupendous store of new and erudite observations, principally philological, which can be of remarkable use to us in obtaining a knowledge of a book in which, coming as it does from God, great as is the amount of Truth that we have already discovered, there is still more to discover.

"And can it be believed? This very same alacrity of Protestants in their biblical studies, instead of being a stimulant to us of a noble emulation, has been a pretext upon which to calumniate them, so much so that in some great dioceses among the younger clergy there is an undercurrent of rumour, that to pretend to understand the Bible was blasphemy, and that to study it was the action of a Protestant. My God! To what have we come? Shall we give up believing in, and adoring Christ, because the Protestants believe in, and adore Him also?"

(To be continued.)

AT TRISTAN D'ACUNHA.

By the Rev. E. Dodgson,
"Vicar" of Tristan.

At last! I have really landed here. I can hardly realise it yet, it seems so strange; but I had better take things in order and tell you of the voyage, &c. The captain of a small schooner of 100 tons agreed to bring me over here from St. Helena. So we set sail on Feb. 15. The captain had his wife with him, and I got on very well with both. The "Edward Vittery" is famous for her speed, and he hoped to have got me down here in about a week. But, alas! our hopes were doomed to be disappointed, and we were 13 days on the passage. Until the first Sunday I was, as usual, *hors de combat.* I had no bed; so I had to make a sort of one on a bench with a pillow and a couple of blankets; but, oh, wasn't it hard and didn't my bones ache! My cabin companion was a huge and very strong cheese, a most charming companion, as you may imagine! The schooner had just been carrying, moreover, a cargo of railway sleepers coated with creosote to preserve them, the result being that the creosote flavour had penetrated through everything in the ship, including the cases of biscuits, and I should have been simply starved if the captain hadn't taken some potatoes and a few tins of lobsters on board at St. Helena. On the first Sunday some dolphins came round the ship and the boatswain managed to harpoon one, and *didn't* I enjoy a little fresh fish! But that only lasted one day. Last Sunday a school of porpoises came round, and we managed to harpoon a splendid fellow, about 6 feet long, and on Monday morning I had a tremendous breakfast off porpoise meat. It is really most delicious. I don't think you could distinguish it from tender beefsteak. On the following Saturday a heavy fog and rain came on, and as the captain knew that we were close to the Islands—he could not tell exactly where, as there was no sun visible—he got very anxious, and on Saturday night he suddenly found himself in smooth water, which showed he was close to land. He told me his "heart was in his mouth," till he found himself amongst waves again. On Sunday, when the sun came out, he discovered that he had just shaved the coast of "Tristan" during the night! I saw the Island for the first time on Monday morning, and also the other two Islands, "Nightingale" and "Inaccessible." It was very interesting, as we got nearer the Island, to see the green vegetation beginning to appear, then the grassy plains, and then the houses and cattle. A boat soon came off to us, for as the captain

had dressed the ship with flags, in all directions, in honour of me, the people couldn't imagine what was the matter till they came alongside, and then, for the first time, I was introduced to about half-a-dozen of my new parishioners. Such fine, healthy, bright, honest-looking young fellows! After talking for a few minutes I put my small portmanteau into their boat, and some of them rowed me ashore. They brought with them on board a lot of apples and bottles of new milk, which were very acceptable. As we neared the beach I saw a whole crowd of men and boys waiting to receive me, and on landing I met with a most warm welcome; we then all marched up together, in a sort of triumphal procession, to the houses. I was straightway conducted into one of these and sumptuously regaled with delicious tea and bread and butter. The Bishop of St. Helena had sent with me a Pastoral Letter to all the Islanders addressed to "Peter Green." So they got all the heads of families together at "Peter Green's" house. "Peter Green" is a very venerable-looking old man, about 73 years old; he is the oldest man on the Island, and the only great-grandfather. He does not claim any authority; but he naturally has a sort of patriarchal influence over all. He read the Bishop's letter to them: and in this I was introduced as "Vicar." Then I said a few words of greeting to them, which were very well received, and they all eagerly promised to do all that they could to make me comfortable and happy. So far they have certainly kept their word. For the present I am in old Mrs. Cotton's house, where I have a very comfortable bedroom and all my regular meals; but I find that at every house I go into I am expected to eat *some* sort of meal! I have now been here for three and a-half days, and already I am getting to feel quite "at Home" with the people. Their shyness is rapidly wearing off. The climate is most delicious, and the people seem, at present, to be living in clover. They make first-rate butter and equally good bread. There is any quantity of prime beef, mutton, pork, geese, fowls, fish, apples, peaches, grapes, potatoes, cabbages, tea and coffee, &c. They say they have not been short of flour for many years now; though they can grow no corn. There are 106 people altogether, including myself; 17 different families—54 males and 51 females. There are loads of children, and numbers of huge dogs, which were rather alarming at first; but they have got used to me now, and we are getting on in quite a friendly manner. The captain and his wife are also staying on shore for a few days, while the first named can buy bullocks and other things to take back to St. Helena. Everybody appears to live here more in other people's houses than in their own! It is most confusing to a stranger to guess who lives next door.

On Monday night we had a regular jubilee in the house: about 40 people assembled, and, after supper, the table was cleared away and we had a lot of singing and dancing. They all seem very musical, and most of them appear able to play the violin, accordion, or concertina, or all three by ear, and they dance beautifully. We kept it up till about half-past twelve, and I can truly say that you have never seen better behaviour in every way in any English Drawing-Room.

I have just arranged with one of the men, who has about the best house in the island, to agree to give up his house for the present, that it may be turned into a temporary Church: luckily he has no children. He and his wife have been taken in as guests by another family. We are about to take down the partitions of the house that I speak of, and I think it will really make a very decent Church. I shall also have to use it for a School. All the men have promised to "set to" as soon as possible and build a regular Church of stone, so soon as they can get some blasting powder. I hope a man-of-war will call in here about June, and then I shall try my best to get the captain of it to supply us with powder for this purpose.

I find there are four babies to be baptized. There were no school books at St. Helena for me; but as I did not like to come over here without any I bought some at St. Helena, and it was lucky I did, as I found that all the copy-books have come to an end here. I shall have a school of about 40 children, I expect, to teach regularly; besides a lot of the elders who seem to want to improve their learning.

The women knit any quantity of wool stockings. They take the wool right off the sheep's back, wash, card, spin, and knit it splendidly! It was very fortunate for me that our captain turned up at St. Helena when he did; otherwise I should have had to wait a very long time, most likely, before I could have got a passage here. There is an absurd superstition amongst sailors, and especially amongst "whalers," that they will have no luck with a "Parson" or a "woman" on board! There were two whaling captains who happened to be at St. Helena just before I left, and they said that they wouldn't have given me a passage for *any* sum of money. For the first four days I was down, sick, as usual. During this time we had splendid weather and a fair wind. But the sailors remarked, and they told the captain, that directly I appeared on deck, the wind began to die away! and from that time we had a succession of head winds, of heavy seas, of gales and of calms which, on the whole, made the voyage about twice as long as it ought to have been! Even our captain said, at last, that *this* was the worst passage he had ever made, and it should be the last time he would ever carry a "Parson!"

The diet which we had to exist upon on board was what the cook called "Hash"—a sort of warm slops, with bits of potatoes floating about promiscuously in a sort of dirty water; most appetising, I assure you! I made away with a certain quantity of it, as a simple duty. But the delightful contrast which the food here affords is beyond all description. The cooking of all kinds of food is simply perfection; and we have oceans of thick cream with our puddings and tarts. By-the-bye, it seems that very often "Sailing Vessels" come by here from Liverpool. If you would write to such vessels you might have more opportunities of sending out to me letters and all other sorts of things.

Now as to the appearance and habits of my island parishioners: The women wear no bonnets; but have, in place of them, handkerchiefs, neatly pinned over their heads, and they look very picturesque. The small children go about barefoot in the summer, but wear stockings and boots in the cool weather. Quantities of slippers are made of skins, sewn with twine, and look very comfortable. All the houses, as well as the people, are remarkably clean and neat. Each house is built about 8 or 9 feet high, and has a boarded ceiling and a loft. The houses are thatched, have pointed roofs, and are divided off into rooms by wooden partitions. This is a very convenient arrangement. There are numerous bullock carts, made out of shipwrecked timber; these they use chiefly to bring in potatoes and apples, which are mostly grown about five miles off. The people are, as a rule, of a rich tan colour, and all talk good English, with a few Americanisms, the chief means of communication with the outer world being through American whalers. It is delightful to see the thorough harmony and good feeling prevailing throughout the entire place. I have never heard an angry word yet from any one. Some of the people, I should add, are quite white, and they are all remarkably good-looking. The children are mostly very pretty, such clear healthy complexions, and they are all wonderfully well-mannered.

Our captain and his wife have just gone off this afternoon, with a large body-guard, to see the orchards. The lady travels in a bullock cart, and as the road is very rough I don't envy her feelings. I preferred stopping behind as I shall probably have *other* opportunities of going there! Some day the boys, I am told, shall take me to the top of the mountain. It looks a fearful undertaking, as there is no road, and you have to climb up, in many places, hand over head, but, as Mr. Taylor did it, I suppose *I* must. By the way, Mr. Taylor seems to have been very much beloved here; the older people, who can remember him, speak of him most warmly.

(To be continued.)

GORDON PASHA IN CENTRAL AFRICA.

By Robert Needham Cust.

Colonel Gordon in Central Africa, 1874—79. *From Original Letters and Documents. Edited by George Birkbeck Hill, D.C.L. Thos. de la Rue. London*, 1881.

WHEN the Church Missionary Society despatched four Agents to reinforce the Mission upon Victoria Nyanza, *viâ* the Nile, in 1878, great assistance was received from Gordon Pasha, the Governor-General of the Soudán, the most southerly province of Egypt. The idea of extending our operations to Albert Nyanza was also suggested to the Society by the same authority, though fortunately not adopted, for nothing could have been more imprudent, indeed more foolhardy. It is, therefore, with some interest that the present volume will be perused by all who study the subject of the basin of the Equatorial Nile. An intense feeling of disappointment is the result of the perusal. In spite of all the weaknesses of the great Missionary, and the undoubted errors of the great Traveller, the characters of Livingstone and Stanley stand out as consistent and heroic as their great works were magnificent and complete—works done once and for ever. The character and work of the Statesman and Soldier who is described in the volume before us both fall far short of the ideal thus presented.

It is but just to the character of Gordon to state that he had nothing whatever to do with this publication, except giving *carte blanche* to a personal stranger to do as he pleased with his letters and his journals. It would have been wiser, on the whole, to have left them in manuscript. A strange jumble of religious utterances, offhand remarks, moody speculations, and flippant criticisms of the acts of others, disfigure the narrative. The Governor of the Soudán had a great work to do. He was not deficient in resource, in mental and bodily activity, in firmness of purpose, and in independence of character. And all interested in Administration, Explory, and many of the great modern problems of Social Economy, were ready to follow him with respectful admiration and benevolent criticism in his many and momentous difficulties. But why dilute his pages with what can only be called vapid verbiage, and lower the great Governor-General to the level of the inactive Day-dreamer?

Gordon Pasha's great failing through life has been restlessness and inability to give a sufficient length of time to any work he was engaged in. It took John Laurence fifteen years to learn *his* work, and then ten patient years to get the Panjab into order. But then the work, when done, was done for all time. We hear of Gordon on the Danube, in China, in Egypt, on the staff of the Viceroy of India, in China again, on the eve of starting to Zanzibar, and so forth; nay, at this moment he may be starting to, returning from, or stationed at any post of danger in the world. But this is not ADMINISTRATION; and the severest satire upon the success, the permanent advantages of his Rule in the Soudán, is that he was replaced by Raouf Bey, whom he had twice dismissed from high posts: from the Governorship of Gondokoro and of Harrar, as a thorough tyrant in both Dependencies. Indeed, throughout the pages of the whole volume we find nothing but dismissals, nothing but abuse of subordinates, and of all in authority, Christian or Mahometan, Egyptian or European, old or young. Now that which invariably distinguishes a great Administrator, is that he makes use of the subordinates whom he finds to hand; teaches them their work, and effectually controls them. A clean sweep of officials always leads to their return when the tempest is past, and that the new broom, which has swept them out, is broken.

Nothing of a permanent character has arisen, or can arise, from the short Rule of Gordon Pasha. Even the slave trade has again raised its head, and a cloud has again fallen over the Soudán. It is possible that the Egyptian frontier will be considerably reduced from sheer inability to maintain it. That there should only be one mention of the Church Missionary Society's operations is singular, considering that it was the timely appearance of this representation of England, from the Zanzibar side, at Rubága, the capital of Mtesa, that peremptorily arrested the scheme, not concealed by Gordon, of occupying Rubága as a military post, the putting of steamers upon the Victoria Nyanza, the planting of the Mahometan flag of Egypt upon the Equator, and, at the same-time, the opening up a flank route towards the East, *viâ* Mombâsa, on the Indian Ocean. All this implies exploration, annexation, earth-greed, unjust aggression, wanton enslavement of free nationalities, bloodshed, sacking of villages, carrying off of cows by the thousand, and the shooting of so-called rebels and plunderers. But it also implies a policy which is unwise and un-Christian. Before Gordon had left the Soudán, he had drawn in his advanced posts to the north side of the Victoria Nile; and it will be well for the future Egyptian Governor, when on the war-path, to remember, that a little north of the Equator there is a change in the

Race of the inhabitants. He may extend his depredations and annexations with impunity in the countries of the pure Negro; but when he comes into collision with the Bantu Races, south of the Equator, he will find a different stuff to deal with.

It is interesting to read the sentiments of Gordon and his Lieutenant, Gessi, towards the Church Missionary Society. Gordon writes thus:—"The night before we were taken prisoners (in Abyssinia) I received the Post telling me, that the Nyanza Mission were prisoners at Mtesa. *I rather laughed at this; for I had foretold it.* I was well paid off, when I had the same experience the next day. Mtesa and King Johannis are of the same family." Gessi Pasha, who was a very much better soldier than he was a French scholar, writes, Sept. 12, 1879:—"Je crois que leur Mission est terminée; et que c'est un *un-succé* (sic). Lady Bertha Kutz (sic)—quere: Burdett-Coutts?—aurait pu mieux employer son argent."

Poor Gessi, who had little religious knowledge, has found out the truth now, for he died a few months ago; and we trust that the Nyanza Mission has still, by God's grace, a long and glorious career before it, which will outlive Mtesa and his barbarities, and the vain hopes and illusions which have gathered round that atrocious heathen. We trust that the Mission which we speak of may outlive the dynasty of the late Khedive, as it has already outlived his Equatorial ambition, and that, under the guidance of Providence, and directed by God's Unerring Hand, we may yet see many enduring Missions yet planted, even if through many trials, and shifting of stations, and changing of front, where the sapling that shall yet take root upon the shore shall grow to such dimensions as to yet overshadow the entire Nyanza.

Admitting that Gordon struck a heavy blow at the slave trade, and uprooted two or three dens of iniquity, it is sad to reflect that there is no permanence apparent in the work. So strong is the local feeling in favour of slavery that we read, page 345:—"I got the slave dealers chained at once, and then decided about the slaves. The men and boys were put into the ranks of the army, and *the women were told off to be wives of the soldiers.*" Again:—"Some of the poor women were quite nude: I disposed of them in the *same way*, for what else can I do?" Again, p. 359:—"I heard a tumult among the Arabs, and feared a fight. However, it turned out to be caused by a division of these (released) slaves, among the tribes they were scrambled for! It is a horrid idea, for, of course, whole families are separated, but I cannot help it." It is not intended to impute blame to the Governor-General, but a distribution of released females as

wives to the Egyptian soldiers, or the objects *of a scramble in a crowd*, is not synonymous with Liberty.

At Daza, in Dar-Fur, Gordon had the Mosque, which had been turned by his predecessor, a Mahometan, into a powder Magazine, cleaned out and restored for worship. And he endowed the Priests and Crier, and had a great ceremony at the opening of it! He adds: "This was a great *coup!* To me it appears that the Mussulman worships God as well as I do, and is as acceptable, if sincere, as any Christian." Toleration is indeed the great jewel of Empire, and true toleration implies the reservation of all religious buildings to their particular object. But the conduct of the Governor-General of the Soudán, in this particular, is such as, in British India, will be viewed with the highest condemnation.

At page 100 Gordon remarks:—"Serigee, the black boy I brought down from Khartoom, has become a Mussulman—which evidently shows that he does not appreciate MODERN CHRISTIANITY. I (Gordon) paid for the rite, and expect to be blamed by —— for doing so." No Englishman in British India would pay for the expenses of "Circumcision" of a fellow "Christian," however degraded might be the Church from which he seceded. It was unjust of the Editor of Col. Gordon's story to print such an extract from a letter written unadvisedly. At page 409 we read:—"I send you Gessi's letter, Oct. 12, 1879, which tells of the end of Sebekr's son, Suleiman (described previously as a nice-looking boy of twenty, or twenty-two, but a spoilt child, who required shaking). I have no compunction about his death: I told him that if he fought the Egyptian Government *God would slay him.* Gessi only obeyed my orders in *shooting him!*"

His father, Sebekr, who was the real offender, as head of the slave-trade interest, was apparently at Cairo with a pension of £1,200 per annum, when the narrative of this volume ends. He had also been sentenced to death, deservedly; but had escaped on a pension, while his youthful son had perished! Harún, the hereditary chief of Dar-Fur, retired to his mountains, and the place where his ancestors had been the rulers of the country for many generations, and for 400 years were buried.

Gordon admits that the Dar-Furians had been cruelly used by the Egyptian soldiers, and their domestic ties totally disregarded, and yet at page 248 he writes:—"I have an expedition out against Harún. There will be no peace till he is caught or killed." And yet Harún was, at least, a patriot such as Bruce, or William Tell, or Schamyl. Gordon writes, p. 397:—"To-day I had a telegram from Dar-Fur. Harún had been killed and his forces dispersed. God has

been truly good to me. . . . May I be ground to dust if He will glorify Himself in me; but give me a humble heart, for where He dwells there is comfort."

The whole volume is replete with inopportune moralising and eccentric remarks, with despondency, with wishing to be rid of the work, with hopelessness for the future, and with consciousness of the almost certain evil results of the work done. In many pages occur expressions almost of hatred to the Arab, and of almost the same feeling in regard to the Soudánese. And the reader looks in vain for those traits of sympathy with the poor native, which shine through every line of Livingstone, and now and then irradiate the stern business paragraphs of Stanley. Yet Gordon constantly admits that he is a poor Arabic scholar, and is utterly ignorant of the Vernacular and dependent upon interpreters, whom he at length discovers to be scoundrels! Let us quote his own words:—"God permits me to open the road to the interior (the Equator), but humanly speaking I see nothing to encourage the hope that the occupation of these lands will be of any advantage towards civilising them. In excuse for taking this employ I can only say that I have accomplished that work, with a minimum amount of suffering to natives and to soldiery, which would have been done by an Arab Pasha with a great amount of suffering to both."

It was, and it is, a useless work. A work which had better have been left undone, and which has been partially abandoned when accomplished. The long line of Posts from Lardo to Magengo on the Albert Nyanza, where are they? If they are in existence, *cui bono?* It does indeed require an excuse for a Christian Englishman to take such service under such a base rule as that which until lately obtained at Cairo, with the late Khedive as sovereign, and with Nubar Pasha as his Prime Minister. The Governor-General of the Soudán had to burn houses, rob the people of cows by hundreds and thousands, and kill all who opposed the black slave-recruited regiments, for the purpose of extending the power of a Mahometan Ruler! knowing that a Pasha of the old type would succeed him only a little better in degree than the Arab and Soudánese slave-dealer, whom he desired to drive out. No wonder that the Natives were hostile; no wonder that they called in their medicine men, like Balaam did of old, to denounce the invader—for doing which Gordon covers them with ridicule. Their instinct told them that a chain of Egyptian Military Posts meant the location of a body of plunderers and ravishers at an interval of two days' march through the whole length of their oppressed country.

A man so noble, so brave, so regardless of selfish interests, so

simple of purpose, so enduring of fatigue, so reliant upon a Higher Power, and yet so full of mundane resources, under the supervision and checks of a Christian Administration, such as that of British India, and of the firm and strong Christian guidance, support, and counsel of such men as Dalhousie or Laurence, might have restored order to the Soudán, in the same way as has been done to other Provinces, which in our own times we have seen pass from the status of a Den of Wild Beasts to that of a well-cultivated Garden. The iron hand in the velvet glove, the jealous abstinence from shedding of blood, the stern order, the rapid obedience, the sympathy with the conquered, the victory crowned by pardon, and reconciliation, the intelligent, honest, and well-paid subordinates; these are the elements of a strong, abiding, and yet benevolent domination. But in the annals of this Soudán Administration all these characteristics are found wanting. And we rise from a perusal of this latest attempt at the civilisation of the Upper Basin of the Nile with feelings of utter hopelessness and despair.

NOTES OF THE MONTH.

By the Rev. Canon Churton.

MADRAS.

A Model Mission Station: Christian Lyrics: Cape Comorin: Scenery of Travancore: Schools: The Meeting of the Bishops: The Armenians in India: An Interesting Lecture: Asceticism.

The Bishop of Calcutta was engaged at the end of March in a visit to Edeyengudi, the centre of S.P.G. work in Tinnevelly, and the residence of Bishop Caldwell. It is not so convenient a centre as Palamcotta, the head-quarters of the C.M.S., and the chief educational institutions of the S.P.G. are not at Edeyengudi, but at Sawyerpuram. But as an individual Mission station, Edeyengudi is very complete and well organised. In the centre of the village, which has been entirely laid out by Bishop Caldwell, stands the beautiful Church of the Holy Trinity, built of a pure white stone, but roofed with corrugated iron. The chancel and sanctuary are nicely fitted. The church will accommodate with comfort a congregation of 1,700. It was only completed after thirty years of slow and steady progress. Close at hand is the Bishop's bungalow, and grouped around are the various buildings of the Mission: a large school-room, formerly the tem-

porary church, now known as the Town Hall; boarding-schools for 75 boys and 120 girls; day-schools, &c. A grand Santippu was held in the Town Hall for the clergy, agents, and congregations of the Edeyengudi district, and a day or two later, a meeting took place for the district of Christianagram, some fourteen miles distant. One of the institutions of Edeyengudi is Mrs. Caldwell's class of lace-makers, whose beautiful productions are well known and valued in South India. Upwards of 100 women earn their living by this industry, which, besides being self-supporting, yields a surplus for female education in the district. The Tamil Kyrtenais, or Christian Lyrics, so universal and so popular throughout Tinnevelly, are heard to perfection at Edeyengudi. Processions of boys and girls march from their boarding-schools to and from church and school along the paths of the Bishop's garden, singing these hymns with melodious and pleasing effect. Miss Caldwell related how one day, anxious to ascertain how many lyrics the girls could sing, she asked them to sing to her one verse of each that they could remember, but that when the number reached 300, her own leisure, but not their memory, was exhausted. Lyrics are often composed in honour of any important person or event. Thus at Tuticorin the Puthiamputhur children sang one, in the refrain of which could be distinguished the word "Metropolitan." One of the lyrics sung in Edeyengudi Church, descriptive of the Passion, was exquisitely tender and pathetic.

From Edeyengudi the Bishop of Calcutta went to Kudankulam, a village some fifteen miles to the south. Here a large church has been erected, through the exertions of Mr. Samuel, now at Edeyengudi with Bishop Caldwell, but formerly for twelve years in charge of the Kudankulam district. After a short halt here, the Bishop of Calcutta resumed his journey to Cape Comorin, fourteen miles distant, and in the Travancore territory. Here he spent only a few hours. The surf, the rocks, the contour of the coast, the peaks and crags which abruptly terminate the Western Ghâts, the white, ruby, and black sands lying in distinct layers, and formed by the decomposing of the prevailing quartz rock, were all surveyed and admired. The Bishop returned to Kudankulam in the evening, where a Santippu took place, followed by Evensong at the church. The whole community were smarting under a sense of injury owing to an adverse judgment of great severity upon a quarrel with the Roman Catholic Christians which had arisen out of a funeral procession of the latter. The Bishop endeavoured to calm the irritation by a few words of sympathy in his address. The Services on the following day were well attended, and there were 123 communicants at the early celebration.

From Kudankulam, the Bishop went to Travancore. Here, instead of the red sand and the palmyras of Tinnevelly, there was to be seen a fine undulating country with much cultivation and variety of timber. To the north the Asaribu hills were seen rising to a height of 5,000 feet. The houses were distinguished by their carved panels and gables; and the Kudumi, or top-knot, of the passers-by, instead of being worn Tamil-fashion at the back of the head, was drawn forward upon the forehead, according to the fashion of the dwellers on the Malabar coast. Travancore is the paradise of *caste;* it pervades every department of life to an extent scarcely to be realised in any other part of India. At the town of Nagercoil the Bishop of Calcutta was kindly welcomed by the Missionaries of the London Missionary Society, whose head-quarters are here, whilst they have Missions dispersed through the whole of Southern Travancore. They possess at Nagercoil a large church, seminary, and printing-press. Their work is chiefly educational; but the conviction is gaining ground, that satisfactory results cannot be looked for from schools unless supplemented by other agencies. The journey of forty-three miles from Nagercoil to Trevandrum was accomplished in bullock-carts on springs. In these the bedding was spread on a thick layer of straw. Numerous runners with flaring torches, and frequent exhibitions of blue lights, escorted the procession throughout the night, and in every village the whole population, headed by the local officials, turned out to welcome the Bishop and his party. At Trevandrum they were received at the Residency. They first visited the school for high caste girls in the Fort. It is under the management of Miss Blandford, a lady connected with the Church of England Zenana Society, and who has laboured for eighteen years in Travancore with great perseverance, faith, and devotion in a work accompanied by peculiar difficulties and discouragements. There are some eighty girls, of ages varying from six to sixteen, and the school appeared to have made good progress in teaching and discipline. The handsome dresses and rich ornaments of the girls,—Brahmans, Kshatrias, Villalas, and Nairs,—contributed somewhat to the interest of the scene. The school is patronised by H. H. Lakshmi Bhayi, the Senior Ranie, who has lately been decorated with the Order of the Imperial Crown of India. There are many religious and social customs peculiar to Travancore and Cochin,—notably the principle of succession through the female line. A system of enlightened toleration has long prevailed, and about one-fifth of the Maharajah's subjects are at least nominal Christians. The Bishop, after his visit to Miss Blandford's school, drove through the city and saw some of its most remarkable buildings.

The next day there was a celebration at Christ Church, and in the afternoon the Resident, Mr. Hannington, accompanied the Bishop in a visit to the Maharajah, a man of simple tastes who can speak and write English fluently. There is a small Syrian community at Trevandrum, from whom an address was received: they belong to the Dionysian or non-reforming party of the Syrian Church. The next day a visit was paid to the Senior Ranie and her husband. Her reception of gentlemen as visitors in her own house was regarded by Mr. Hannington as an important departure from established custom.

In the afternoon of April 7th, the Bishop was conveyed in a carriage provided by the Maharajah down to the Ghât, and embarked on a large cabin boat with thirteen oars for Quilon, distant forty miles. This was an agreeable mode of travelling, the heat by day being tempered by a fresh sea-breeze. Through the greater part of the journey the route was over the backwater, and the scenery was very beautiful; but between Trevandrum and Quilon the highway is a narrow, stagnant canal, with two long tunnels. Through these the party had an escort of torch-boats. The boat was propelled by thirteen or sixteen rowers, sometimes changed at intervals of ten miles, and enlivening the way by songs. The crew is frequently made up of common coolies impressed from the fields. Occasionally the boat sticks on a sand-bank, and then the crew are overboard in a moment, and by pushing and hauling soon surmount the obstruction. Quilon was reached before daybreak on April 8th, and here a day was spent. There was Service in the Cantonment Church, which is an out-station in Mr. Black's Chaplaincy. Quilon is a Mission station of the L.M.S. After leaving Quilon the Bishop of Calcutta entered the district occupied by the C.M.S., and a journey of forty miles brought him to Mavelikara. As he approached the station, three snake boats, of a kind used on festive occasions, with crews of some fifty men wielding short paddles, came out to act as escort. When he arrived at the steps of the Ghât, the Bishop of Travancore and Cochin with his chaplain was standing to welcome him. Bombs were exploded, drums beat, and banners were waved, as the two Bishops proceeded to the Mission bungalow, which stands in a large compound surrounded by dense cocoa-nut plantations. The church seemed to have suffered from the bats which swarm in the roofs of the buildings, and in spite of a copious use of incense before the Services, the atmosphere was by no means pleasant. There is a small Vernacular School in the compound, with 26 boys and 6 girls on the roll, 18 of whom are Christians—Anglican, Roman, or

Syrian. There are seven Native Clergy in Mavelikara district, who, with the Bishop and resident Missionary, form the Southern District Church Council. On Palm Sunday there was a large morning congregation, with 120 communicants.

The Rev. S. W. O'Neill spent Easter at Madras. On Thursday in Easter week he looked into the Armenian Church. He found them keeping Maunday Thursday, and the priest performing the washing of feet. He attempted also to investigate the localities consecrated by the presence of the Apostle of India, and visited Great St. Thomas's Mount, Little St. Thomas's Mount, the Cathedral of St. Thomas, and St. Thomas's Lodge; but he could get no definite information from any one on the spot. Lastly he gave a lecture to the native gentlemen at their own Hall.

On April 25th he arrived by steamer at Calcutta. Soon after his arrival he gave a lecture in the Albert Hall. The attendance was not large, but the men most wanted were there, *i.e.*, those whom he knew to be very close to Christianity. There was one, not attached to any Somaj, who was earnestly praying for light. Though argument and learning will not produce faith, it exposes fallacies, solves difficulties, and clears the way for faith. "Last night I had a discussion with Keshub in the presence of a large company. His position seems to vary. Sometimes he talks like a Quaker, sometimes like a Pantheist, and sometimes like a Unitarian. He spoke apologetically, dwelt on the difficulty of one brought up among Hindus, and on the perplexity of knowing which among the various sects to embrace, asked whether he should be lost for the omission of some external sign, complained of having been called the enemy of Christ, when he had brought many Hindus to love Him," &c. The discussion was followed by the singing of hymns. This kind of devotion resembles sometimes that of Mussulmans, sometimes that of Methodists, and it seems to ensnare his people and keep them from the truth.

Father O'Neill has also had an interview with the chief man of the other Somaj—Siva Nath Shastri. He talked more sensibly than Keshub Chunder Sen. He had borrowed some books, the Tracts for the Times and Newman's Apologia, which had impressed him very much. He has travelled all over India, lecturing, and he said that the great obstacles to men receiving his teaching were, (1) the popular belief in asceticism, so that no teacher has a chance who is not an ascetic. (2) Pantheism. (3) Belief in the Vedas. (4) Belief in transmigration of souls. On account of these things he says it is impossible to move the poor and ignorant. His success is with the educated.

CALCUTTA.

"From Nature to Christ": An Unwieldy Diocese: Itinerating: Sadhus: The Extension of the Indian Episcopate.

The Rev. E. F. Brown, of the Oxford Mission to Calcutta, has printed "Four Lectures to Educated Hindoos," with the title, *From Nature to Christ*. The *Indian Churchman* says: "They are full of fervour, eloquence, and thought; and from the generous and loving way in which they appeal to the Brahmo, the Agnostic, and the Theist, cannot but have won a respectful hearing. The four subjects are Duty, Religion, Theism, and Christianity. It is beautifully printed, and would make a suitable present to a well-educated and intelligent Indian youth. The calm earnestness of tone, and the readiness to recognise moral worth under differences of creed ought to recommend the book to the native community."

The book concludes with the following earnest appeal:—

"O my brothers, we offer you no mere book-religion, we preach to you no dead Christ, but we bring you a living Christ in a living Church. We offer you the privilege of admission to that Body through which He is doing His work on earth. The kingdom of God, the Church on earth, is come upon you. She is a being of two worlds; she does not despise your mortal weakness, for she holds out the warm hands of flesh and blood, and says, 'Look at me, touch me, nestle into my bosom. I am real, I am no phantom to elude your grasp. I do not offer you mere abstract propositions. I have a parentage in history, and a visible organisation, and a definite teaching about the Truth, and outward visible signs and pledges which touch and satisfy your humanity. You shall find me a loving Mother, sensitively alive to your faintest and weakest human longings, while I cast around you the everlasting Arms; for though I am human, like my Master, I am Divine too, as you will find if you will trust yourself to me. I will bear you upward on eagle's wings. There is strength for you instead of weakness, there is light for you instead of darkness, there is life for you instead of death.'"

The Rev. J. R. Hill speaks of the work in Banda and Bundelkhund as full of promise, but languishing for want of support from home. Until the North-West Provinces are separated from the still unwieldy Diocese of Calcutta, they will never receive their just share of attention, but will be overlooked for the claims of Bengal and the South.

He was unable to commence itinerating this year in his district until the cold season was nearly half over. "This was every way to be regretted, because village preaching is the chief work in Bundel-

khund, and it can only be done in the cold season. This work is so cheering and hopeful, it quite compensates one for the trials and depressions of spirit that attend the work in the town or station. We had a particularly good season this year. Our old friends were delighted to see us, and showed they had not forgotten what they had heard before, and so were ready for more explicit teaching this time; and we were very pleased too with the people of several new villages. We remained about a week in each place. The limit of the journey was Chitskot, an ancient and famous place of pilgrimage mentioned in the Ramayana. Of our work there I am writing a special account for the S.P.G. It is full of Sadhus, Hindu *religious:* many of them most excellent and devout men, but kept where they are by the respect and filial attention paid them by the people. I baptized one of these men who attached himself to the congregation when I was away—on Easter Eve. The Native Deacon and my earnest young catechist are now at Chitskot developing the work begun by the latter in February. At Karwi, the second town of this district, there ought to be another Missionary, or rather two, if this Mission is to be worked in earnest. It is a painful, heart-breaking thought, when one is preaching in a village and drawing them on to Christ, that there is no one to continue and develop the work, if one is struck down suddenly, or has to run away for health. There ought to have been at least one junior man to take my place. But with the exception of Raynbird at Chota Nagpore, there is no junior English Missionary in any of the Missions, except Assam. There is now only just time to get out a man, and for him to acquire a six months' smattering of the language before my departure. I have written very strongly, both in official and private letters to the Bishop, begging him to make a special effort and appeal in behalf of the Banda Mission. I have also written to St. Augustine's College, asking men to volunteer specially for Bundelkhund. When I have finished my report, I will send you a paper of Bundelkhund for MISSION LIFE.

"I have proposed to the Bishop and Diocesan Secretary a plan for working the Mission in my absence. There is a special reason for asking for *two* men for the work. Banda is a lonely place, out of the highway of civilisation (which in India is the railway); one man, therefore, would be very likely to get depressed, for Indian life and climate are exceedingly depressing to new-comers. If they should only be in Deacons' orders, it will be necessary that the Missionary at Cawnpore should come over once a month for Holy Communion, one of the juniors going over to help in turn at Cawnpore. This would give change and life to all. Cawnpore is only nine or ten hours from

Banda. On my return one of the two Missionaries would go to Cawnpore, and one would remain here. A small station like Banda is a much better place to learn the language and native work in, than a large Anglicised place like Cawnpore, Calcutta, or Delhi.

"The success of all Missions out of the Presidency towns mainly depends on the extension of the Indian Episcopate. The Bishop of Calcutta has fifty millions in Bengal to think of, with Missions in Assam, Chota Nagpore, and the Sonderbunds, as well as Calcutta. He has another fifty millions in this Hindustan proper, which is disguised by the name of the North West Provinces. The Missions in Cawnpore, Banda, and Rurki have little chance of getting men, when they are so much wanted in and near Calcutta. No Bishop can ever superintend both Bengal and the North-West, any more than France and Germany could be put under the Episcopal jurisdiction of one man. It is to be regretted that the Bishop of Calcutta, in his recent charge, should have declared his intention to attempt this impossibility, speaking as if the cutting off of the two extremities of the Punjab and Burma had made the remainder a practicable diocese."

BOMBAY.

The Propaganda of our Home Infidels: "Cook's Excursions."

It is said that India is threatened with a flood of infidel literature, especially prepared at home for distribution in the country. "In addition to the increasingly wide circulation given to the writings of Herbert Spencer, Matthew Arnold, Professor Clifford, and others whose works have an analogous tendency, Mr. Bradlaugh and the London secularist societies are actively supplying India and the colonies with pseudo-philosophical and quasi-scientific literature intended to promote scepticism in regard to religion. Translations of such papers into the dialects of India are also circulated. The newspaper press is being used for a similar purpose, and the ill effects are already apparent." Some special efforts will be required to counteract these evil tendencies. "The cultivated native mind is more easily attracted by the gaudy tinsel of shallow scepticism than by the solid truths of real religion."

Mr. Ellis, of the Cowley Mission, in a letter dated April 20th, gives a description of Lanouli, a little place up in the Bhore Ghât, where he found a "Cook's Excursion," the first attempted in India, to astonish and bewilder Brahman and Marwari, Mussulman and Bania, with the latest developments of the British Raj. "On Monday I paid a visit to the Karli Caves, which are about five miles from Lanouli, off the

road and up the hill; they are, I think, Buddhist caves, though now in the hands of the Brahmans. Numbers of pilgrims were encamped there for a longer or a shorter stay; but a rupee to the old Brahman who seemed to be in charge, and a few annas to the guides obtained easy admission. The principal building is long and lofty, and contains some very fine carvings on the capitals of the numerous pillars; and the whole is in much better preservation than Elephanta, which has the appearance of approaching ruin."

CEYLON.

A "Representative Assembly": Disestablishment: What is Meant by a "Diocesan Synod."

The Bishop of Colombo summoned a representative assembly of the members of the Church in Ceylon to meet in Colombo on July 5th. This assembly consisted of all licensed Presbyters of the Diocese, and of two lay delegates from each congregation. The lay delegates were required to be communicant members of the Church of England, but the electors consisted of all who were of the age of 21, and declared themselves in writing to be "*bona fide* members of the Church of England." The propositions brought before the assembly were as follows:—

I. That the assembly proceed to elect three laymen to join with the Bishop as Treasurers.

II. That the Bishop be requested to summon a Synod of the Diocese, on the principles, and after the form of that held in 1865.

III. That her Majesty's Government be humbly requested to constitute the Bishop and Treasurers just elected, a Body Corporate, to hold property for the Church of England in Ceylon, under the control of the Synod constituted as above resolved.

A writer in the *Indian Churchman* urges the danger incurred by a disestablished Church in changing its constitution. "A Diocesan Synod consists in Ecclesiastical Law of the Bishop and his Presbyters. The name can never be rightly applied to a differently constituted assembly. Nor can any other assembly, convention, or conference usurp the authority of this body without injustice and the destruction of the discipline of the Church." "Supposing it were granted that the Church of Colombo having adopted a new idea of Church Government, and having obtained the sanction of the Legislature, is legally entitled to claim connection with the Church of England, will its moral and spiritual claims be admitted? Will Churchmen recognise a new and mixed Government of Clergy and Laity as having a moral claim to their obedience? We think this is impossible."

AMONGST THE BEDAWÎN.

(From the German of the Rev. S. Müller.)

By A. G. Weld.

I.—At Bethlehem.

ONE evening in the early part of the year 1880, I was seated in a simply furnished room, gazing out of the lattice on snow-clad hills and fair fields, illuminated by the brilliant moonshine, and as I gazed I thought of the night, long, long ago, when upon this very landscape there shone a light beyond the brightness of the moon, for the fields that lay below me were those in which the shepherds were keeping watch over their flocks when the glory of the Lord shone round about them; and in my ears were ringing the words of the angel's message, chanted by little ones, born, like Him of Whom they sang, in the city of David.

We are told in the New Testament that our Lord Jesus Himself dwells in His true followers, yet how seldom can we realise His presence in our intercourse with even the best of men. All the more precious to us, therefore, is the memory of those rare occasions when we have been received under the roof of those in whose saintly characters we can trace the image of the Master. Such a privilege was mine on the night to which I have just referred, when I was the guest of Herr Müller (the German clergyman appointed by the Anglo-Prussian Mission at Jerusalem) and his wife at Bethlehem. In their simplicity of life, blended with ungrudging hospitality, their earnest faith and piety, and their cheerful forsaking of fatherland and fellow-countrymen to labour in this sacred vineyard of Christ, the Müllers seem to approach very nearly to the standard attained by the Christians of the Apostolic age.

Herr Müller has worked for two-and-twenty years as a Missionary in the Holy Land, and at his present abode he has succeeded in gathering around him a tolerably large congregation of adult Bethlehemites, besides the considerable number of children attending the schools he superintends.

But it is not so much to these day-schools that Herr Müller trusts for the spread of the Gospel amongst the young, as it is to having the children he wishes to influence dwelling under his own roof, members, as it were, of his own family. The house in which he was residing

at the time of my visit not being large enough to receive a tithe of the children whose relations were desirous of entrusting them to his care, Herr Müller commenced in April of last year the erection of a larger building, to which he will add according to the funds at his disposal (which are for the most part sadly limited).

He told me that his most satisfactory pupils are the Bedawîn boys (who, indeed, evince an intelligence and aptitude for learning beyond that of the best specimens of European school-children), and the Sheikhs and leading men of the tribes encamping in the vicinity of Bethlehem have long been so anxious to place their children under his charge that he might have had a hundred of them two years ago as inmates of his house, if he could have found room for them.

As, in addition to the course of secular and religious teaching imparted by Herr Müller and his assistants, they give their pupils practical instruction in agriculture on an estate purchased for the purpose, it is easy to perceive the benefits likely to be conferred upon this part of the Holy Land by training the young Bedawy to farm his own crops, instead of plundering those of the Fellahîn.*

The repeated requests made by the Bedawîn to obtain education for their children have brought Herr Müller into close connection with several of the nomadic tribes of Palestine, especially with those of the Wilderness of Judæa, and ever since 1866 he has paid visits to their tents two or three times a year when on his Missionary journeys. Having been favoured with copies of the journals kept by him on the most recent of these journeys, it has occurred to me that, as I believe they have not hitherto been published even in German, they would prove interesting to the readers of MISSION LIFE.

I propose, therefore, first to give a translation in full of Herr Müller's narrative of his sojourn with the Bedawîn of the Wilderness of Judæa, and afterwards to add some extracts from his description of a tour made by him last autumn amongst the Fellahîn of the Plains of Sharon and Philistia.

II.—IN THE CAMP OF SHEIKH OWEDA.

Wednesday, March 9th, 1881.—The best time for a mission tour amongst the nomadic tribes inhabiting the Wilderness of Judæa is in spring, when they camp near the Dead Sea. As soon as summer begins they move to the uplands, those who have flocks and herds

* For fuller details of Herr Müller's work at Bethlehem, see the writer's *Sacred Palmlands*, chap. xiii., and Appendix.

retiring to the neighbourhood of their corn-fields, if they possess such, or else dispersing in search of pasture for their cattle.

I had proposed to visit these Bedawîn early in the present year, but was for some time prevented from doing so owing to the continuance of the rains.

Yesterday, however, the sky cleared, so that we at once prepared for the journey, and at 11 o'clock in the forenoon of this lovely spring day I started from Bethlehem with one companion and a Bedawy as our guide. We were mounted on donkeys, having chosen these animals as the most surefooted, on account of the rough roads we should have to traverse in this tour. Our way led us to the right of the "Cave of Adullam" (Tehureitûn), and south-west lay on a high hill the ruins of Jekoa.

Our eyes were delighted with the luxuriant beauty of the cultivated fields all around us, and the late abundant rains had caused even the stony places to be clothed with verdure. Here and there Bedawîn were ploughing for their summer crops. After a ride of about four hours we passed the ruins of a village called Um-el-Amûd ("Mother of the Column"), splendidly situated on a hill, and saw below us in the Wadi Tremi the black goat's hair habitations of Sheikh Oweda. The encampment had such a peaceful aspect that it seemed like a very Zoar. At half-past four we reached the 28 tents of which it is composed. Our reception here was a most cordial one, and the Sheikh's son Mûsa, or Mosa, who spent five years with us at Bethlehem, is enchanted to see us again. He tells us he reads the Bible to his people, and that they like to listen to him. He says a magician has lately visited their camp. This man brought with him a book, on the cover of which were written the names "Mohammed, Ali Abu Daleb, Jesus," and also the names of the Hebrew prophets. When any one consulted him as to his destiny, he first recited the "Sûrah El-Fataha" (the first section of the Koran), and then asked the person who had come to him to close his eyes and to lay one finger on the book I have mentioned. The passage to which the finger was found to have pointed was taken to predict the future of the man who had applied to the sorcerer. The Bedawîn place blind faith in these magicians, and often bestow on them their last farthing. But Mûsa prevented his father's tribe from doing this, showing them from the Bible how wicked their practices are, and how that wizards were stoned to death under the Levitical law.

Thursday, March 10th.—After breakfast this morning, ten men gathered round us, and I read them Proverbs xii., to which they

listened attentively. As soon as I had finished, they exclaimed, "Truth and justice are fine virtues, though we do not practise them." They confessed that they knew many of their deeds to be sinful, but maintained that they could not forsake them. A stalwart bravo present made no secret of the numerous robberies he had committed. His brother was many years imprisoned for similar crimes, yet has not amended his life. I find these Bedawîn more confidential with me this time than on the occasion of my last visit, and therefore trust that many of the words we have spoken to them may bring forth fruit.

On coming back from a walk with Mûsa this afternoon we found that Sheikh Oweda (who had been absent) had returned. He greeted me in the most friendly manner, and I have this evening been the centre of a very happy group, to which the Sheikh has been relating stories of his own life, one of which was the following: "Sheikh Hamdan, of the T'aamireh tribe, once accompanied me to Bashan to visit a Sheikh of that district. After having spent a few days there, a strange uneasiness took possession of my companion, and he said, 'I must return now, for I feel some great evil is awaiting me.' Accordingly we broke up our camp early next morning, but as we drew near to the Jordan the same forebodings seized upon me, and grew in intensity the nearer we approached it. I said to myself, 'What would become of me if Sheikh Hamdan were to find his grave in the river?' When we had reached the brink of the Jordan, he told his servant to cross over first. This the man refused to do, whereupon I (Oweda) rode in, but the water was so deep that only the head of my horse could be seen, and we were swept together down the stream by the force of the current. After a considerable struggle, however, the sagacious animal brought me safely to the other side. On looking round I saw Sheikh Hamdan plunge into the river with his servant mounted behind him, but when they had reached the middle of the stream I perceived that my poor friend was gradually losing his balance, and after trying hard to keep himself in the saddle, Sheikh Hamdan fell off when only four feet from the bank, and sank to rise no more. His horse swam ashore alone."

After the Bedawîn had finished listening to Sheikh Oweda's tales, they began a discussion about right and wrong, and asked my opinion as to whether self-defence were allowed, and whether, if a man in such case killed his enemy, it would be a sin. I replied that self-defence is permitted, but that if we could get rid of our enemy without killing him, it would be our duty to spare his life.

Before going to bed I prayed aloud, which seemed to please the

Arabs. The Sheikh slept near me, having a stick by his side that he made use of to drive away the sheep and goats which kept coming into the tent. Three days ago a troop of fifteen jackals invaded this camp, but were chased away.

Friday, March 11th.—Several of the nomads assembled for our morning prayer, at which I read and commented on Psalm xxxviii. My reading was frequently interrupted by the Bedawîn ejaculating, "O Lord, spare us, and forgive us our sins."

Before noon we left their camp, Sheikh Oweda accompanying us to the next encampment, two hours off, consisting of twenty tents, where we are all at present the guests of Sheikh Kanaim.

Here I met Imet, a Bedawy concerning whom I had heard a great deal, but whom I had never before seen. He was the servant of Mr. Peter Meshullam, who was English Chancellor* at the time Mr. Finn was English Consul at Jerusalem. This Mr. Meshullam once started to go to Tekoa with Mr. Finn's son and another friend, together with the above-mentioned servant. On the way thither his horse fell, and he broke his leg. His companions left him in charge of Imet whilst they went to procure assistance. On the friend's return he found the chancellor dead, the unfortunate gentleman having been murdered during his absence. The servant offered to tell who had killed his master, but the Turkish Government, instead of instituting the proper inquiries, chose to believe that Imet himself was the murderer, and imprisoned him at Jerusalem for seven years.

The Bedawîn have been relating to me how that a few years ago some of their young men went hunting in the Wady Serka Main, near the Ras Etorabi on the Dead Sea. Whilst they were there a storm arose and blew violently from the north for several hours, so that the waves of the Dead Sea were driven southward. Then were disclosed to their view, at the bottom of the Salt Sea, buildings gleaming white, looking as if they had but yesterday been erected. As long as the storm lasted, this mysterious city could be seen; but when the waters of the lake returned to their place, they veiled it once more from mortal eyes. After having listened to this account, I took the opportunity of telling the Arabs about the destruction of Sodom and Gomorrah, and of pointing out the warnings conveyed by their overthrow.

* The title of Chancellor is given by Government to the officer attached to Consulates, whose special duty it is to take charge of the official seals. His uniform is like that of Vice-Consuls. I have ventured to amplify the following account of Mr. Meshullam's murder, by adding some details kindly furnished to me by Mrs. Finn for that purpose.—A. G. W.

III.—Visit to a Famous Robber Tribe.

Saturday, March 12th.—This morning Sheikh Oweda rose early to say his prayers. They were as follows: "Allah Elakbar, heiju â la Ṣalat, heiju âla Elfalach. Kad akamet Elsalat, kamet wa damet. Sallu ferd Elsubóch, Eliom El háder, Lillah Elâsim. Mukebbel Kabla, Elsherif Elbéinet fi Daât Rabbi, Elasis, Elkárim Elâsim." "God is great. Prepare for prayer, prepare and practise it. Prayer has commenced and continues. Repeat the prescribed morning prayer to-day to the most high God. Kiss the Kaaba, the most honoured and well-known, in obedience to my most high and honoured Lord." This prayer (if I may so call it) he repeated over and over again for nearly half an hour, varying it, however, occasionally with the recitation of the first part of the Koran.

He was afterwards present, together with some of Sheikh Kanaim's people, at a parting service I held ere we left them for our next resting-place. The first stage of our journey to-day was but a short one, for after an hour's ride we reached the camp of Abdallah Basa, in the plain of Hasasa, at 10 A.M. This encampment was more than double the size of the one we had quitted, for it numbered forty-three tents. Here we conversed with the Bedawîn for several hours about the creation of man, and the fall of our first parents. The mention of the Serpent and his wiles caused these Arabs to relate to me a tale (which they declared was perfectly true) about a serpent's revenge:—"Rather more than a year ago, a young man went hunting gazelles in this neighbourhood. Having killed one, he cut off its horns and threw them away. As he was doing this he perceived a serpent close to him, which he seized and divided in two, leaving the head alive. The other day, whilst again out hunting, the young man had occasion to pass the same spot. There lay the horns just where he had left them, so he thought he might as well pick them up. On stooping to do so he noticed something inside one of them, which he was beginning to pull out when he felt himself bitten, and on looking closer, recognised the head of the serpent that he had severed from its body. Shortly afterwards he died of the bite."

Wishing to reach another encampment before nightfall, we rode three hours further on till we were received at the camp of Sheikh Muhammed Kokel, in the Wady Eshokief. The members of this tribe have a darker skin than those we have hitherto visited, on account of the great heat prevailing here. They wear (in common with all true Bedawîn) the kufeiyeh, or folded kerchief, bound round their heads with a camel's hair cord. I find these people, with the

exception of their Sheikh, a rude set; they seem a very degraded and neglected race.

Sunday, March 13th.—Jackals and wolves prowled around us during the night trying to carry off the lambs and kids, but the dogs were on the alert, and proved more than a match for them.

In spite of these disturbances I awoke this morning greatly refreshed, for a little rain had fallen, which rendered the air cooler. After breakfast we asked those present to listen to the story of the Creation and Fall as written in our Bible. The Sheikh was quite ready, and commanded the rest to be quiet and listen, "for," said he, "I never heard this before in my life." When, on coming to verse 17 of Gen. iii., I told them that, though God punished Adam for his disobedience, He did not curse either *Adam himself* or his seed, *men*, but only the ground for his sake, the Sheikh interrupted me, saying, "Well, if God did not curse Adam, then we also ought not to curse one another." Whereupon his wife called out from behind the curtains of her tent, "Tell my husband that." Sheikh Kokel explained her exclamation by telling us that she often gave him cause to be angry with her.

Having determined to visit the Kabnes, a wild tribe dreaded beyond all others for its ferocity, I thought it would be safest to reach it in the day-time, and accordingly started at 11 A.M. On the way I prayed fervently to God that He would open the hearts of these people, that they might listen to His precious word, and so bring forth fruit to His glory.

About 2 o'clock we arrived at the encampment of the Kabnes in the Wady Muhaume, consisting of twenty-five tents. Two of their young men met us at its entrance, and conducted us to the Guest Tent. All seemed surprised to see me, and glared at me with fierce eyes. But Sheikh Oweda (who has accompanied me hither at his own desire) somewhat quieted them by telling them that my object in coming amongst them was to make their acquaintance, and when he went on to say, "This is the man from Bethlehem in whose house my son Mosa stayed and received instruction for five years," they became more friendly, and even began to take us into their confidence. Seeing this, Oweda made fun with them, saying, "It has long been my wish to be the guest of the most famous robbers." An old man plucked off his sandal, turned to me, and said, "Pull off thy shoes and take these, and give me thy coat and take my old one." I answered that I would do so if it were the will of God. I was struck with the immense muscular strength of another old man, who was preparing the coffee. He has been a leader in so many marauding

expeditions that it is a marvel to me he should have survived to reach threescore years and ten.

Towards nightfall the flocks and herds were driven in. Amongst them were about forty full-grown camels and a great number of young ones. On my expressing astonishment at seeing so many of these animals, the Kabnes informed me that they had lost their own by disease a year ago, and that all the camels now in their possession had been recently stolen by them.

There was plenty of interesting conversation this evening. Most of the twenty-three Bedawîn present listened attentively to my reading of stories from the Bible, and kept saying, "Go on, tell us more." We embraced the opportunity of introducing some remarks about the sinful way in which they get their living. They tried to excuse themselves by saying, "We have no other way." I then pointed out to them that they might plough and till the ground near the fountain of Engedi (for this is their property), and thus raise enough produce both for their own use and for sale. They replied, "We do not understand that sort of work; send us some men to teach us, and we will help them." I warned them that they could never expect God's blessing whilst leading such a wicked life as their present one. "Yes, truly," they said, "for with all our robberies we sometimes have nothing to eat for supper."

Monday, March 14th.—As we were only about an hour and a half distant from Engedi I determined to bathe in the Dead Sea, and persuaded three of the young Kabnes to accompany me, thinking this the safest course to pursue. On our way thither I asked my companions whether they had ever shed human blood. One of them answered, "Yes, I have killed four men"; another, "I have killed many." In the plain near Engedi they pointed out to me a great rock in which there were many bullet-marks. The presence of these they explained by telling me that they use this rock as a target for shooting practice from the heights above (a distance of from 400 to 600 feet). The young Bedawîn were made very happy by being invited to share our repast of bread, dried figs, and olives. On parting they assured me that wherever we might meet they would never harm me.

Sixty years ago the tribe of the Kabnes was so strong that they rendered the whole country unsafe from Hebron to Nâblus, and forced every village to pay tribute to them. At that time they could boast of 500 fighting men. Their numbers are now, however, greatly reduced, for they consist of only forty families on this side of the Dead Sea, and about as many on the other side. As they never can

agree about the division of the spoil they take on their ghazies, or marauding excursions, they frequently slay each other on these occasions, in fact it was only the other day that I heard of sixteen of them being killed in this way.

IV.—Sheikh Abudeija, the Conscience-Stricken.

Towards the close of this day (*March 14th*) we reached Sheikh Abudeija's camp, where we have met with a friendly reception.

Sheikh Oweda, who is still with us, has been joining in social intercourse with our host and the members of his tribe, and telling them how the Lord spared the life of Lot at the destruction of Sodom. They seem to take most interest in the story of the prophet Jonah. The Khatib, or Iman (as that functionary is called who officiates on Fridays by preaching and reciting prayers before a Moslem congregation), was very ready to enter into conversation with me, and wished to know all I could tell him about Abraham, Moses, David, &c. I lent him the Ten Commandments, which he took away with him to read, but returned in a quarter of an hour, saying, "Explain these to me word by word that I may understand." After a while he said, "I understand that we must give to Allah that which is Allah's, and to our neighbour that which is our neighbour's." I told the Bedawîn how sinful it was to break the Lord's Day, and pointed out to them that the Jews who have continued to observe their Sabbath strictly down to the present time have received temporal blessings from God as a reward for their obedience, which is evidenced by our seeing so many rich persons amongst that race. Much evil, I assured them, was caused in our day by neither keeping the Sunday with Christians, nor the Friday with Moslems, because the Day of Rest was ordained for prayer and for attendance at public worship, that we may be strengthened in God. The Khatib says that Sheikh Abudeija's people have broken every one of the later commandments of the decalogue from the fourth to the tenth. But how can it be otherwise, for they have no one to teach them and live like animals. They are, however, far more honest than the Kabnes, and practise agriculture as well as tending their flocks and herds. One of their children came up to me and asked me to take him into my house, saying he wished to be trained by us. I told him that if his father also wished his son to be received by me I might take him after my return to Bethlehem.

Tuesday, March 15th.—Though more than seventy years of age, Sheikh Abudeija rose for his devotions ere break of day this morning,

and I could hear him praying aloud for about an hour. I observed that he and his tribe are strict Moslems according to their lights; in fact, this Sheikh is renowned amongst the other Bedawîn tribes for his conscientious discharge of his religious duties, yet he finds in all these ceremonial observances no peace of mind, for he is very unhappy and restless in spirit on account of a murder he once committed.

It so happened that two shepherds were quarrelling one day, and one of them killed the other, and took to flight. On hearing of this Sheikh Abudeija at once mounted his horse and rode in pursuit of the brother of the guilty fugitive, whom he found engaged in ploughing a field, utterly ignorant of the crime committed by his brother. The Sheikh deliberately fired at him, and killed him on the spot.

Such deeds are common among the Bedawîn, and the men of Abudeija's tribe were so far from reproaching their Sheikh that they considered his action a praiseworthy one. But his own conscience has unceasingly reproached him for it from that hour to this.*

Our way to-day led us through the Wady Hasasa, and thence northwards to the Wady Elacretche, where the water from Bethlehem gathers during winter. We passed along great solitary valleys, where eagles were the only living creatures to be seen, till at last, on an extremely narrow path in the Wady Elkabel, we met a young man of the Kabnes who was going to the Tamris, as a man of that tribe owed him about two shillings, and to recover that sum he was walking the distance of seven hours to their camp and back again in the day. He told me his comrades had returned in high spirits from Engedi, having been made very happy by escorting me thither.

This unexpected meeting with the young Kabnes led Sheikh Oweda (who is acting as my guide) to tell me that eight years ago he himself and his people lived, like the robber tribe to which that youth belonged, by marauding. Their last theft consisted of a camel, and for this, Oweda said, the Lord punished him in causing more than a hundred of his sheep to die the same year. He went on to say that about that time he became acquainted with me and learned how sinful the life he had been leading was; ever since which he has not only himself left off robbing but has forbidden his people to commit any more thefts.

We now perceived we were approaching a camp through observing women searching for water amongst the rocks, expecting some to have collected in the hollows after the late rains. At 4 P.M. we

* His end may be near, for soon after I left his camp I heard that he had been taken ill. May he find peace through the blood of Jesus!

reached the fourteen tents of the Eldenadue. Here I have been spending the evening in reading and conversation, to which an Arab who had lost his sight from sunstroke was the most eager listener. These people complained much of poverty and want, so I read them the first chapter of Isaiah to show them the true reason of so much temporal and spiritual distress. After hearing this chapter the blind man exclaimed, "If our Khotaba (Khatibs) would only instruct us thus, it would be very different with us." There was a lunatic sitting over the fire, who kept talking to himself and occasionally laughing. He has long been afflicted with madness, though once he was an excellent husband and father and an industrious man, and even now he is able to work during intervals of sanity.

Wednesday, March 16th.—The beautiful moonlight tempted me to lie awake last night watching the lambs at play, merrily jumping over the camels which were attempting to rest. So frisky were they that I should have fared no better than the camels had I not kept my whip by my side to drive them off. Before sunrise the flocks and herds had dispersed in all directions. They consisted of about 200 sheep, as many goats, 70 head of black cattle, together with a few camels and donkeys. We hear that there have been quarrels lately with the neighbouring tribe of the Snachre; several people have been wounded in the head, and one man bit off a piece of his antagonist's ear.

A ride of two hours this morning brought us to Sheikh Eswack's camp, which is pitched in a spot destitute of water, so that the women have to fetch it from a distance of a mile and a half, either loading their donkeys with it or carrying it in skins on their own backs. These Bedawîn are an even more benighted set than the Kabnes. The stories of Abraham, Lot, Jacob, and Moses were quite new to them; the life of Moses in particular seemed to interest them very much, and they wished to know everything about him. Towards evening I went up a mountain, from whence I looked down upon one-half of the Dead Sea. As I gazed on the scene of utter desolation and listened to the tale told me by an Arab standing at my side of a ghastly murder that had recently been committed here, I thought with horror of the many cruel deeds enacted in past and present times on these lonely shores.

March 17th.—We have decided to stay another day with Sheikh Eswack's people, as we are blessed with many opportunities of speaking to them concerning the things of God.

V.—My old Friend Abu Salame.

Tuesday, March 18th.—Our road to-day led us to our old friend Sheikh Mahsan, the healthy appearance of whose people testifies to his wisdom in having selected Muakeret Elmiak as the camping ground for their twenty-three tents. Mahsan, or Abu Salame, as we call him, welcomed us heartily. His son Salame, whom we brought up in our house ten years ago, and whom I had much wished to see, is unfortunately absent. A year ago the Sheikh lost a married son, whose widow has since become blind through constant weeping. This son had several times accompanied people to Es-Salt (Ramoth Gilead), where he caught the illness of which he died. Two years ago sixteen members of this tribe fell victims to a disease they got in the plain of Jordan, which I am inclined to attribute to the bad water they are often careless enough to drink.

Towards evening a family of gipsies came in, and wanted to entertain the Bedawîn with their cheating games; but I prevented this, as I could see they were an ill-looking lot.*

I feel quite at home in this camp, and Abu Salame grudges neither trouble nor expense to make us comfortable. Here, too, we can speak more openly about the one thing needful. On telling these Arabs of Christ's sufferings for us, one of them exclaimed, "These are beautiful words which touch the heart. Our Khotaba never tell us such precious truths. We never heard the story of Christ before. Of what use are the idle words of our teachers?"

Saturday, March 19th.—Last night we slept very little, for sheep and goats came into the tents to seek shelter from the heavy rain which was falling, and it was with much trouble that I kept them at a distance. My quilt and pillows got quite wet, and I had to cover my face with my hat to protect it from the rain that was driven in by the wind. As I found myself once more near the Dead Sea, I walked thither this morning with Sheikh Mahsan by way of Wady Elchwer, and took a bath in its briny waters, which I quite enjoyed. There are several springs round the margin of this part of the lake, in which crabs are found; and the shore is covered for a long distance with tall reeds, the haunt of wild boars. We had to shelter in a cave from a heavy shower. In spite of the strong wind that was blowing on the heights above, I saw here the first swallows of the season.

* Perhaps these were the identical gipsies we saw encamped outside the Jaffa Gate at Jerusalem. Though evidently belonging to the same race as our English gipsy, and pursuing the same avocations, they were far less civilised in appearance, in fact were certainly "an ill-looking lot."—A. G. W.

At our evening assembly I spoke of the crossing of the river Jordan by the children of Israel, of the fall of Jericho, and of the prophet Jonah. A Bedawy from the neighbourhood of Mount Sinai, who has come to live here, said, "These things teach us to abstain from evil, and to cling to that which is good; they teach the fear of God. We are ignorant people."

Sunday, March 20th.—There was rain again for several hours last night, and we began to feel very cold and uncomfortable in the tent. There was scarcely a single dry spot, and not a stick of wood to make a fire with, as the women bring only what they expect to need for each day's supply. The poor Bedawîn suffer much from the cold, being so slightly clad, and they sat dejected and shivering, though the thermometer did not mark a low degree of temperature.

Present in body among children of the desert, my spirit is this day far away at Gûteralob, in my native Germany, where my son is now being examined preparatory to his Confirmation. I have been talking to Sheikh Mahsan's people about this my only son, whom I have sent to Europe to be educated, and telling them that he will have to remain there for several years to come. They cannot understand the matter at all, and consider our parting from our child a proof of want of feeling and affection. I have been trying to make them comprehend that the first duty of parents is to train their children in the love of God, and to see that they are taught to become useful members of society. As I looked upon the many spiritually neglected youths I saw here, I breathed a silent prayer that the Good Shepherd might yet call many of these wandering sheep to His fold.

At noon a fire was lighted, and we all gathered around it, the Arabs listening attentively while I discoursed to them of the Resurrection of Christ, and of our own Resurrection at the Last Day. They humbly confessed their own utter ignorance of all that it was most needful for them to know.

Monday, March 21st.—Sheikh Mohammed Kockel came to-day with some of his men to pay a visit to Sheikh Mahsan. He told me that in a recent fight with another tribe they had killed nine men, but that they had paid the "blood-money" for seven of the number.

I also heard that a party proceeding to Kerak, the capital of Moab, had lately been set upon and plundered by the Bedawîn across the Jordan, and that some of the travellers had been murdered by the robbers. This afternoon we came on to Elkadi, the camp of Sheikh Isliman Khatib, the father of Abd El Kader, who was in our house for several years. Many of the Arabs belonging to this encampment

are absent, for which I am sorry, though I was glad to hear those present speak with reverence of the Bible. When I talked to them of Christ's Passion and death, His resurrection and ascension, they said to each other, "This is true; there is no fault in it." There has been a contest on the other side of Jordan between the Elwedar and the Sechur, in which the former have proved victorious, and have carried off sixty tents, together with many flocks and herds, and other possessions belonging to the latter tribe.

Tuesday, March 22nd.—We passed through the Wady Enar, where Sheikh Awed Salame had pitched his camp, and from thence revisited the Dead Sea in company with four Bedawîn. On the shore I picked up two shells, but was disappointed in my search for more. One of the Bedawîn amused himself by shooting a bird which was flitting amongst the low bushes that grow close to the water's edge. From the spot on which we were standing we could command a view of the Dead Sea for twenty hours' distance (as the Arabs express it, distances in this country being always reckoned by hours, not by miles). On our return to Sheikh Isliman Khatib's emcampment, we found the absent men had come back again, but they are not nearly so pleasant to deal with as the others, and they paid little attention to our conversation this evening.

Wild beasts abound hereabouts, not only devouring sheep, but even attacking the camels and donkeys. One day a Bedawy of this neighbourhood killed a leopard, and sold the skin in Jerusalem for twenty francs. On hearing of his good luck, another Arab thought he also would try his skill in hunting these animals, but he was less fortunate, for the leopard he was pursuing turned and sprang at him, dashing him over the rocks and killing him on the spot.

VI.—Sheikh Hamdan's Story.

Wednesday, March 23rd.—I lay awake through the weary hours of darkness longing for the dawn, as the Bedawîn, who returned yesterday, were so noisy during the night that it was impossible to get any rest, and the tent was such a wretched one that I caught cold, and felt very ill and in much pain. Fortunately, I had some medicine with me, which relieved my sufferings. At daybreak this morning my host and his people prepared to leave Elkadi, as the flies were swarming there and tormenting them dreadfully. We parted from them and made our way to the encampment of Sheikh Ismain Hamdan, where we feel more comfortable. Old Achmed, whom I have long known, is here, and received me in a very friendly manner, setting about

making the coffee immediately upon my arrival. The Sheikh also is kind to me: he takes great interest in political affairs, and asks me many questions concerning them. My hosts have just been telling me the following story, showing that the most secret sins will one day be brought to light. Some years ago, a young Bedawy of this tribe fell in love with a married Bedawîyeh. Their attachment was mutual, and they consulted together how they could manage to get rid of her husband, and agreed that the only way would be to kill him. The young man undertook to put him to death with his own hand, and accordingly asked the unsuspecting husband to go out hunting with him. He led his victim to a desert place near the Dead Sea, and when they had arrived there he turned to him and said, "If I were to kill you here, who would ever know of it?" His companion pointed to a dry bush swaying about in the wind, and answered, "If you kill me that dry bush will make your deed known." The young man laughed scornfully at this declaration, shot the speaker dead, and cast his body into a cave, together with the weapons he had been carrying. On his return the murderer was asked what had become of his companion, to which he coolly replied that they had separated after hunting together, and that he knew nothing of his whereabouts. The young Bedawy suffered only a short time to elapse ere he married the widow, but he thought it prudent to conceal even from her the particulars of her former husband's death. Three years later he was sitting one day in his tent, when through the open door he caught sight of a dry bush swaying to and fro in the wind. Recalling to mind the words of the dead man, he began to laugh as he had done when they were uttered. His wife noticing this, asked him what he was laughing at. He answered that if she could keep a secret he would tell her, and on her promising secrecy he declared to her how he had killed her first husband, and thrown him into a cave, and how the murdered man had warned him before he died that a dry bush would one day be the means of revealing the crime about to be committed, adding that he had been reminded of this warning by the shrub he had just observed, and was laughing at the absurdity of his deed being brought to light by a dry bush. About a month afterwards the young man had a quarrel with his wife, who screamed out, "Will you kill me, as you did my first husband, and throw me too into a cave?" It so happened that some relatives of this very first husband chanced to overhear her, and having listened as she went on to describe the scene of the murder, they hurried off to the spot she had indicated and found the dead body of the hunter in the cave, with his weapons lying by his side. On their return they at once pro-

ceeded to the murderer's tent and slew both him and his wife. Thus were these evil-doers punished for their wickedness.

Thursday, March 24th.—This morning I read Matt. xxvi., xxvii. to Sheikh Hamdan's people. They listened attentively, and expressed their wonder at the patience of Christ with men. They told me several stories of the wild beasts which lurk in the neighbourhood of their camp, and said that when some of the children were one day playing before the tents a beast of prey came suddenly upon them and carried off a child two years of age. Nothing was ever seen of it again, though the little garment it was wearing, found afterwards near some ruins, told too surely of its fate. The Bedawîn believe in a kind of Werewolf (a fabulous creature, partaking of the nature of the wolf and hyena), which they call "Shieb," living in great dread of its haunting their encampments. This afternoon we visited the tents of Ibrihim Abdallah, twenty-three in number. Only a few of his people were at home. On asking them how they fared, "Badly," they answered, "because of a blood-feud which has not yet been settled." A murder was committed some time ago by a member of this tribe, whom they pointed out to me, but they refuse to give him up to the relatives of the murdered man, and have therefore had to bribe the latter with a sum of three hundred dollars every six months to prevent their own people falling victims to the *vendetta*. For the last three years they have paid no "blood-money," and have in consequence suffered much from the vengeance of the injured party. I told them it was wrong to cause innocent blood to be shed, and advised them to give up the murderer, basing my arguments on the Bible.

Ere nightfall we reached our present resting-place, Sheikh Isliman Salim's camp, consisting of thirty tents, and have had an interesting conversation with the Bedawîn here, who listened with attention to my remarks on Proverbs xxviii. and Luke xvi. Before sunset we climbed a hill close at hand, which commanded a striking view over the Wilderness of Judæa. To the north lay the Wady Enar and the ruins of Mirt (a place to which is attached the Arab proverb, "We fill our houses with raisins, but our descendants will not even fill them with straw"); an hour to the south the monastery of Mar Saba. The solemn sound of the convent bell calling to prayer in this desert place touched my feelings deeply, and drew my heart upward to the Lord of heaven and earth.

Friday, March 25th.—Heavy rain fell during the night, accompanied by a wind so strong as nearly to blow down the tents. The dogs kept up such a loud barking that some of the men rushed out from time to time, feeling sure wild animals were prowling around. I

had made up my mind to return home to-day, calling on the way at the encampment of Owad Allah Ismain. On account of the wet and cold weather I did not intend to have made any stay there, but the Sheikh would not let me depart till he had set before me a meal consisting of butter, milk, bread, and coffee. A strong cold wind was blowing, and the nearer we approached Bethlehem the lower did the temperature become; still, to look once more upon the luxuriant verdure was a refreshment to my eyes after the barren districts we have been traversing; and many times did the rainbow appear, as if to assure us that God will yet show mercy to this land and cause His peace to rest upon it.

CHINA AND THE CHINESE.

By Constance I. Vivian.

MUCH interesting information in regard to China and the Chinese has of late years been placed before the public by English, American, and other Missionaries. Indeed we should fare but meagrely as to our knowledge of most lands were it not for the self-denying labours of these devoted men. There is reason to be thankful that their name is one of multitude, and that they have wisely found time to acquaint us in such detail with the varied features of the lands that they have settled in, and with the history, character, language, and daily life of the people by whom they have been surrounded. Apart entirely from all question of Religion, neither Science as a whole, nor any Branch of it, can honestly disavow the debt under which the "Missionary" has placed it. And if, in the past, the obligation thus resulting has been mainly contracted by Europe towards the sons of her own soil, there is not a little in the present for which she is indebted to the worthy rivalry, sacred and scientific, of her noble offspring in the distant West. The following notes upon China and the Chinese are mostly due to American writers.*

The Chinese Empire embraces: I. China Proper, with 18 Provinces; II. Manchuria, the country of the reigning emperor, and of the Manchus; III. Colonial Possessions, Mongolia, Ili, Kokonor, Thibet, &c. In this sense "China" comprises one-third of Asia, and occupies one-tenth of the inhabitable globe. It is exceeded

* See *The Gospel in all Lands*, a valuable American Missionary Monthly, as comprehensive in its interesting details as in its religious character.

in extent only by the Russian Empire with 7,725,000 ; and the British Empire with 6,890,000, square miles. It is one-third larger than all Europe. You could lay the United States upon it, Alaska included, and still have room round the margin for half a dozen Great Britains. It is walled in from the remainder of the Asiatic continent by gigantic chains of mountains, these boasting some of the loftiest peaks in the world. It has 400 canals, or a sum total equal to those of all the canals in existence. Some of these canals are 2,000 years old. The longest, and one of the youngest, was dug 600 years ago. The Chinese Wall was built more than 100 B.C. ; it is 20 to 30 feet high, 15 feet broad, and 1,500 miles long. It represents more human labour than any other structure under the sun. China, 2,000 years before Christ, had an elective monarchy. The names and dates of fifty-eight of its monarchs, before Romulus founded Rome, are yet extant, and its authentic annals reach back beyond the days of Abraham.

The Empire is divided into provinces. Each of these provinces is subdivided into "Fu" and "Hien," or "Counties" and "Ridings." Each of these has its corresponding city, surrounded by walls from 20 to 25, or more, feet in height, with an outer face of solid masonry, either hewn stone or brick. The circumference of these walls varies from three to fifteen English miles. The provincial Capitals contain on an average about a million of inhabitants each. All the names found on our largest maps of China are the names of these walled cities, which number in the aggregate more than 1,700, and contain a population of not less than sixty millions. China, as a whole, is believed to contain one-quarter of the population of the globe. The Chinese Ambassador in Paris places the present population of the land he represents at 400,000,000. But the great proportion of the inhabitants of China are to be found in almost innumerable unwalled towns, villages, and hamlets. Go where you will, the canals are full of boats, the fields of labourers, the roads and by-paths of pedestrians, and in some parts of the Empire the streets resound with the noises of a great variety of busy artisans, whilst you are hardly ever out of sight of the graves of the dead of past generations.

Isolated by its position from the rest of the world, China has developed a civilisation peculiarly its own. It has a language, embracing in all about forty thousand arbitrary signs or characters, and it has, with an authentic history which dates back more than three thousand years, a very extensive literature embracing an immense variety of subjects.

The character of the government and of the people is due, more than to any other cause, to the teachings of the great sage, Con-

fucius, who lived about five hundred years before Christ. He regarded it as his special mission to preserve from oblivion and to hand down to posterity the works of preceding sages. A general idea of his system may be obtained from the "Five Relations" and the "Five Virtues," which he has made the basis of it. The first of the "Five Relations" is that between the Emperor and his officers. This, developed, gives their system of government and political economy. Then follow the relations between father and son, husband and wife, brothers and friends. While these heads cover the whole sphere of human relations, our relation to God is entirely ignored. The "Five Virtues" are Love, Righteousness, Propriety, Knowledge, and Faith. As in the Christian system, Love stands in the first place. Confucius's conception of this virtue was very high. When asked to define his idea of it, he replied: "Do not unto others what you would not have others do unto you." He thus presented the nearest approximation to the "Golden Rule" which has ever been made by any uninspired teacher. But notwithstanding all this culture and civilisation, the spiritual destitution of the Chinese is not exceeded by that of any other nation in the world. They offer a striking illustration of the truth that "the world by wisdom knew not God," and that a nation may go on improving in intellectual and social culture, and in a knowledge of the arts and sciences, and yet be all the while receding farther and farther from God. It is almost impossible, without a great deal of explanation and illustration, to communicate a knowledge of Christianity through the medium of the Chinese language. Having no correct religious ideas, they have no words to express such. Idolatry has preoccupied the minds of the people, and the whole empire is full of heathen temples and idol shrines.

The character of the majority is an incomprehensible mixture. In the same person stand side by side gentleness, thrift, contentment, cheerfulness, dutifulness to parents, and reverence for the aged, with lying, flattery, fraud, cruelty, ingratitude, avarice, treachery, abominable vices, polygamy, and infanticide! The people are either utter atheists or abject slaves of superstition. Among the 43,000 words of the official dictionary, none could be found to describe the graces of the Spirit. It took the Missionaries half a century to decide what Chinese word should be used for God. The judges are venal, the punishments cruel and revolting, slavery exists, and woman is held in a state of degrading bondage.

Our countrymen who have lived long in China, consider the Chinese apathetic, listless, and unemotional. Outward appearances give such an impression. But any careful observer will soon judge differently.

Many "Foreigners" strike their Chinese servants on small provocation. Is that servant so indifferent to the blow as his unmoved countenance seems to imply? Experienced eyes see in that Chinaman ever after a contempt for his master, mingled with a fear of the possibility of another blow. I have seen a Chinese gentleman relate the death of a favourite child with a stoical smile! But he could not keep the tears from rolling slowly down his cheeks. I have known Chinese men and women on whom the greatness of their passion brought disease and death. A great number of Chinese women drink opium poison annually, and die "*to end their anger.*" The Chinese generally are trained to exercise self-control. But let any one, master of the Chinese language, employ *sarcasm* against any kind of Chinaman, and he will soon see that the Chinaman has feelings as keenly sensitive as other people, though he is better educated in hiding them.

The population has been broadly divided into two classes, official and non-official. But a subtler and more accurate division would be threefold: 1. Mandarins; 2. Literati; 3. Working classes. Of these, the first section represents all that is most brilliant in point of literary culture and administrative ability. Its members, individually and collectively, have always been opposed to the presence of "foreigners" in their country. The *literati* represent the unemployed scholarship of China. Their feelings toward us can be better imagined than described. They hate foreigners with a fierceness that cannot be expressed in words. The *working classes* is a comprehensive term, beginning with the sleek and well-fed "*te maachin*" (tea merchant), and ending only with the poor leprous beggar and the other outcasts who stand beyond the pale. These have no cause, real or concealed, for complaint against the stranger, though even they know that he is "only a barbarian after all," and not to be compared, either morally or mentally, with the meanest denizen of the Middle Kingdom. The honour and power of official position, and the high standing paid to scholarship, have proved to be ample stimulus and reward for years of patient study. Not one in a score of graduates ever obtains an office, and not one in a hundred of competitors ever gets a degree; but they all belong to the "literary" class, and share in its influence, dignity, and privileges. They make the public opinion of the country, now controlling it, now cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials, when the rights of the people are in danger of encroachment. At other times they combine with the authorities to repress anarchy or to relieve suffering. This class has no badge or rank, and is open to every man.

All Chinese laws are carefully digested and codified. Their penal code is 2,000 years old, and is published at so cheap a rate that there is no excuse for any one to be ignorant of it. It is unnecessary to add that lawyers do not flourish. The Emperor is assisted by two Councils: (1) the Inner or Privy Council, and (2) the General or Strategical Council. Under these are six "*yamuns*" or colleges, which have each the charge of a department. Over all is the "Court of General Inspection"—or the "*Censorate*," as the foreigners call it—the duty of which is to see that all the officers and the various departments faithfully perform their duties. Each of the eighteen provinces is governed by an Imperial delegate, who, within the limits of his charge, is Commander-in-chief, and possesses the power of life and death for certain offences. Under him are various officials, the Superintendent of Finance, the Criminal Judge, the Education Examiner, &c. The term *Mandarin*, for Chinese officials, is Portuguese, *Kwan-fu* being the Chinese name. Mandarins are distinguished by a button on the top of their hats, the different colours of the button denoting different grades of rank. The highest rank is represented by a coral one. Richness of dress also indicates rank, and so highly envied is this distinction, that there is little trouble in obtaining a substitute, who will submit to death itself, provided that his family is provided for, and that he is dressed in a mandarin dress, the belief being universal that in this case the deceased will wake up in the next world to find that by such means he has "gentled his condition" to that of the possessor of a "blue button"! A peacock's feather at the side of his cap is also the mark of a mandarin of higher rank; a feather with three eyes denoting an official ranking next to the Emperor.

The language is monosyllabic, and each word expresses a complete idea or meaning. The gender, number, and case of words are not determined by the form of the words, but by the addition of other words. Thus, people in Chinese is multitude; son is man-child; daughter is woman-child. The best of men is, in Chinese, a hundred-man-good. The written character does not generally indicate the word, but gives a hieroglyphic representation of the thing to be denoted. Hence, there must be as many characters as there are words to be expressed; in all, there are about 50,000. The characters are arranged in perpendicular columns, which follow one another from right to left. Native grammarians divide their characters into six classes. The first class comprises simply pictorial representations of sensible objects, such as the sun, moon, mountains, &c., and contains 608 characters. The second class includes such characters as are

formed by the combination of two or more simple hieroglyphs, which together convey, in a more or less intelligible manner, some other idea; for example, heiroglyph for sun, combined with that for moon, conveys the idea of light; mouth and bird, that of song, &c.; of these there are 740 characters. The third class embraces those characters which indicate certain relations of position, as above, below, numerals, &c.; of these there are 107. The fourth class consists of characters which, by being inverted, acquire an opposite signification; as right, left, standing, lying, &c. This class contains 372 signs. The characters of the fifth class are termed derived characters; and here the meaning of the simple, or compound, characters used to express physical objects is transferred to mental phenomena, or to other physical objects with which they are associated. Of these there are 598 characters. The characters of the sixth class include those which are composed of sign and sound. Almost all names of plants, fishes, birds, and many other objects, which it would be difficult to represent hieroglyphically, are described by the compound characters of the sixth class, and these amount to 21,810 in number. As this class, however, consists merely of repetitions of the other five classes, the immense number of Chinese characters may be reduced to 2,425; and whoever learns these may be said to know them all.

There is no dialect that is common to the whole of China. Each of the eighteen provinces has its own dialect, so that it is frequently very difficult to understand those in one province if only the language of another province has been acquired. The foundation of the written character consists of 214 root-characters, which it is necessary to learn in order to write the language. The common dialects are not written, and thus Missionaries have had great trouble in translating the Scriptures into the common dialects from the want of characters.

(To be continued.)

AT TRISTAN D'ACUNHA.

By the Rev. E. Dodgson,
"Vicar" of Tristan.

(CONTINUED.)

MARCH 5th.—We have had a tremendous fright about the schooner! The captain wouldn't come to an anchor on Monday, for he did not know how long he should stop here; so I came ashore with very little luggage, leaving the rest on board.

The ship was kept standing off and on during Tuesday, Wednesday, and Thursday, waiting for a change of wind, to safely anchor and then send my things ashore and get a number of bullocks on board. On Thursday morning the ship was nowhere to be seen! The captain, who was staying on shore, had no idea where she could have got to; you know it is an extremely dangerous coast. The day wore on, and we got more and more anxious; but late in the afternoon news was brought in that one of the sailors was coming over the hill from the other side. We made up our minds for the worst, and expected to find that he was the only survivor. The man presently arrived, and then we heard that the vessel had drifted round the Island during the night, had got becalmed in a little bay, and that the mate had put the man ashore to walk over and give information. The poor fellow had been walking since seven o'clock in the morning, and, having had no food, was nearly exhausted. You may imagine what relief it was to find that the vessel was safe. This morning she appeared in sight; but she cannot come to an anchor to-day. I hope they will be able to get some of my things on shore however.

We shall begin regular Services in the temporary Church to-morrow, but shall not begin school work till all my goods are on shore, and the schooner has departed with my letters.

March 7th.—The schooner hasn't gone yet, so I can give you an account of our first Sunday here. The weather had been too rough during the week for landing my luggage, so that there were only a few hymn-books available from my own stock; but, luckily, the S.P.C.K. had sent out some little time ago one of those large roller sheets of hymns which filled the gap. We had a sort of choir practice on Saturday afternoon. On Sunday morning the captain and a few of the men rowed off to the schooner, about four miles off, and said they would bring back a few of my things, including my trunk, which contained 100 Mission hymn-books; but 11 o'clock came and they had not turned up; so one of the men blew a horn (the same that Governor Glass used to use to call the people together to Service) and the people came flocking up, bringing their own chairs and stools with them, and a good number of Prayer-books and Bibles. I had no surplice, so it was more like a cottage lecture than anything else. I said a few words to explain the Service before we began, and then we went through Matins very smoothly. I had to give them directions where to stand, sit, and kneel; and of course there was some difficulty about finding their places, but they joined in most heartily, and were very reverent and attentive. I left out the

Litany, as I thought that it would make the Service too long for the present, and preached a short sermon on St. Mark viii. 36. Evensong was held at 5 P.M. Next Sunday I hope to have the font set up, to baptize 4 children, and have a children's Service.

March 11th.—Alas! and alas! Last Tuesday morning I was standing talking with some of my new people, when it struck me that the schooner was *very* near the shore. The captain was not on board, and while I was standing looking at the ship he came running past in a great state of anxiety. As soon as he was on board I thought it would be all right, and that he would find some means of getting her off; so I went to dinner. Presently one of the boys brought in word that the boat was coming back from the ship. This was a great relief; we thought all had been put right; but immediately afterwards we heard that *another* boat had left the ship with all the crew! This sounded very alarming, the captain's wife rushed down to the beach, I followed somewhat more leisurely; but when I got in sight of the landing-place I learnt that I had just missed a terrible sight. The boat containing the captain and four men had got within a few yards of the shore when a breaker rolled in behind and made the boat turn a complete somersault, throwing all the men out. Fortunately the men on shore were able to rush into the water and get the crew out safe. But the second boat was rapidly nearing the land, and you may imagine the breathless anxiety with which we watched *her*. It was thought hardly possible that she should get in without being turned over in the same way, yet, by God's mercy, she did come in safely and landed the four sailors and two ship-boys forming the crew. The captain then explained that they could not get the ship away, as the current kept drawing her in; so they had let down three anchors, all that they had, and they hoped that those would suffice to hold her till the wind changed and they could sail her off. She was within a few yards of the rocks; but, while the cables held, she was safe. Alas! it was not to be; one after another the cables parted, and she drifted straight to the rocks, and we knew that hope was at an end, and that go to pieces she must. The sea was very rough, and the ship was hurled from side to side in so violent a way, that we could hear her timbers cracking. There was nothing more to be done than to wait and watch till she broke up, in hopes that some of the things on board might be washed on shore. I can't describe my own feelings as I sat on the cliff looking at her as she went to pieces. It seemed like a hideous nightmare.

Things have been coming ashore continually since the wreck. Four or five of my boxes have been picked up, more or less smashed,

with my two trunks of clothes, and my book-chest. The wood was all broken away in this last case, but the zinc held the books partly together. I am thankful to say the case of Church Furniture, Linen, &c., and the small box containing the stone basin of the font, with the oak stand, and the oak lectern, have been saved. The box of books from the Religious Tract Society was very little damaged. About fifteen out of twenty-one packages have *not* come to land, and are therefore altogether lost. So, you see, I have to start life here on a very different footing as to worldly possessions from what I had expected. Still, it is so clearly the Master's will that I should begin my work here in a state of comparative destitution, that I feel to care very little for myself in the matter. It is strange to be writing here on the fourth of March, and to have no idea how long my letters will have to wait for a chance of leaving the island. Even then they may have to go all round the world before they reach England.

You will be glad to hear that on Sunday, before the ship went ashore, the captain, having to go on board, brought off with him my case of "Communion Wine." He feared the sailors might be tempted to break into it. As I have also got the vessels, &c., we are provided with all the necessary means for Celebrations, for which I am indeed most thankful. The eleven volumes of Keble's sermons which Charles gave me have come ashore; they were so tightly packed together that the insides were hardly wet at all, and, now that they have been out drying in the sun and air for some days, they are all right except in appearance. It has been melancholy work unpacking boxes of slush; the shore being, moreover, covered with bits of books, &c., from the wreck.

April 6th.—This letter, you see, has been "on the stocks" for some time. There is very little left of the "Edward Vittery" now. Nearly all the timber has been washed on shore and hauled up by the people for firewood, &c. The oak slab for the top of the altar has come to land unbroken. I am having it put upon legs, and I shall use one of my red blankets for its frontal. I hope to have our first Celebration on Easter Sunday. A good many of the older people have been confirmed by Bishop Gray during Mr. Taylor's time, so that I have been having special Services twice a week to prepare for Holy Communion. I have found a large bell, formerly belonging to one of the many ships which have been wrecked here, and have had it fastened up at the end of the school, to ring the children to their lessons and the people to church. During the week we have a short Service and Sermon on Tuesday and Friday evenings at 6.30 P.M. I mean (D.V.)

to have Service every week-day evening, and, as soon as I can see my way to it, every morning as well. The people are all most ready to come to church, and they behave very reverently. Luckily my cabin box was on shore before the schooner was wrecked, so that we have plenty of hymn-books, and after Morning Prayer we have a congregational practice of hymns. I adopt the Wesleyan plan of reading out each verse before we sing it, as most of the people are very poor readers. My harmonium, alas! was broken to "smithereens" at the time of the wreck; a few pieces of it have come ashore, which will only do for firewood; but I have my little pitch-pipe, and we manage to have very hearty singing.

I have forty-five day scholars and about twenty evening ones. At first they were so scared that I could hardly get a word out of them; but they soon got over their alarm, and being naturally very high-spirited, and quite unused to school discipline, they soon became noisy; but after about six weeks' schooling, by means of a great deal of patience, and the judicious employment of a little cane, I have succeeded in getting them all into capital order. The day scholars consist of about a dozen big girls, from fourteen to sixteen years old; a few others of from eleven to thirteen; nine boys varying from thirteen to eighteen, and about twenty-five infants. One of the elder girls is a very fair scholar, and I have made her infant mistress. Her sister and another big girl, who are also pretty well advanced, take the second class week and week about. I take the first class myself, and, after school hours, give the infant mistress and the two other pupil-teachers an hour's instruction for themselves.

Easter Eve.—We have had a Service and Sermon every night this week. The people have always been in the habit of observing Good Friday as they do the Sunday. To-morrow I hope (D.V.) to have my first Celebration here. The captain and his wife and crew got off the island about ten days ago in a sailing ship going to Australia. I didn't send any letters by the vessel that carried them, as it would be about six months before my correspondence could have reached England. I hope to send it some day *vid* the Cape, when it will soon reach you.

CURCI'S "LA NUOVA ITALIA,"

ED I VECCHI ZELANTI. STUDII UTILI ANCORA ALL' ORDINAMENTO DEI PARTITI PARLAMENTARI. FLORENCE, 1881. PSALM CXVI. 10. SAC. C. M. CURCI.

By Robert Needham Cust,

Late Member of H.M. Indian Civil Service; Hon. Sec. to the Royal Asiatic Society; Author of "The Modern Languages of the East Indies;" "Linguistic and Oriental Essays," &c., &c.

(CONTINUED.)

CURCI next quotes St. Augustine that the "'Written Word' was not essentially different from the 'Word in the Flesh.' That God had communicated the inestimable treasure of this Word, authentically sealed as His own. That the Church had adopted nearly the whole of it in her Liturgies in order that it might be read daily by her Ministers. That a large portion was read to the people, and, if for grave reasons it was read to them in a language not their own, that it was still intended that it should be explained by the Ministers. But how could they read it to their own profit, or explain it to the people, if they did not understand it? or how could they understand it, if they did not study it? At the time of the first outburst of heresies, from the 16th to the 18th century, there had been an abundance of profound biblical studies from Etzelio to Calmet, but now the Zealot-party have other thoughts than for biblical studies, and instead of making themselves acquainted with the stupendous stores of Scriptural Exegesis, which the heretics are piling up, and confuting such errors as may be found in these writings, our only reply is a foolish and haughty disdain!"

Well done, Father Curci! Another generation of such bold thinkers and outspoken reformers as yourself may compel the Church of Rome to change her front. If a profound study of the Bible has not enabled you to become perfectly free from her trammels, it has at least taught you to protest against one of the greatest of the errors in the system of the Church of Rome.

The distinguished writer next gives us an account of his Bible-work. In 1872, seeing that it was impossible to serve the Church in Rome except in one way, and that that way, in his opinion, was *false* and *ruinous*, he became convinced that there was no remedy available to the moral

and religious necessities of his countrymen, except in a better knowledge of the example and precepts of Jesus Christ. He moved to Florence, and published a translation of the four Gospels, with notes, in the vernacular. And, in spite of the general want of sympathy, he placed in circulation, either by gift or at a reduced price, about thirty thousand copies of this work. The favourable reception of this attempt encouraged the author to publish in five volumes *A Commentary of the Four Gospels.* The singular blessing vouchsafed by God to this enterprise contributed not a little to bring down upon him a heavy storm in 1877. He was interdicted from his priestly duties; but he only turned the more vigorously to his favourite task of rousing the clergy and laity to a more ample knowledge of Christ and His teaching. His life and strength were spared to be devoted to the service of God, and his neighbour, and in 1878 was published a new version of the New Testament, which is the part of the Bible that is most living, and pregnant, and that which touches the heart most closely. With this translation were Exegetic and Moral Notes that made the whole a complete Commentary. He hoped that such a work would revive in the clergy a taste for biblical studies, and arouse among the cultivated laity a knowledge of the love of Christ. But the facts showed that the hope was an illusion, as indeed were all the hopes of this kind in the whole of his long life,—and he had never entertained hopes of any other kind. His book, if not stifled in the cradle, died soon after its birth, being scarcely noticed anywhere in Italy except at Florence. He remarks bitterly that, had he published a Commentary on the Korán, he would have found more readers than were attracted by the New Testament.

Then follows an outburst of noble indignation. "Men may think as they like, but God is my witness that I do not write under feelings of puerile mortification. Among other human vanities I have personal experience of the worthlessness of literary success, and I consider that my want of success in this work is a special favour of God, who has permitted me thus to offer to Christ, without any hope of human reward, not only all my poor intellectual labour, but also my material resources, which, however much the world may esteem such things, I treat as dung, believing that I have a heavenly Father who feeds the ravens, and clothes the lilies. I have a boundless love for the Church, and I am cut to the heart, and my face is suffused with blushes at the consideration of the degree to which that Church has fallen, when the only translation of the New Testament, which has appeared for a century, should be treated with such disdain, if not dishonour. I shall have occasion to notice the part which ought to

have been taken by the Zealots, to whom it appeared of importance to destroy this translation, as they have already destroyed the translator. They did not think it wise to remit any portion of their deadly hate to Christ, and His Holy Word. Separated as the laity is from the clergy, the only hope of retaining and improving all that remains of Christianity is by publishing the Bible."

In chapters eight and nine he looks into the future and speculates upon the course which Providence would compel the Church to take. He argues that separation of Church and State is not an unmixed evil, and that the Church of Christ (which position he asserts to be the peculiar privilege of the Church of Rome, can exist independent of all human authorities. He denies that a Protestant Church can exist without the support of the civil power, and illustrates his position by referring to the Established Church of England, which is upheld both by the party of Gladstone *the liberal*, and of Disraeli *the Puritan*. He seems unaware of the existence of the great Protestant Churches of Europe and America, which are entirely independent of the State.

In chapter nine he suggests the various reforms to which the Church must submit to enable it to walk worthily in the new path indicated by Providence. It is known too well at the Vatican that if once the smallest reform were admitted, the door would be opened to changes, the nature and extent of which no one living can predict. The author illustrates the evil of this centralisation, which has been carried to such a frightful extent in late years, by alluding to the manner in which a book is placed upon the "Index," or in other words, forbidden to be read by a dutiful son of the Church, and implying, of course, that the perusal of all other works is lawful. It appears that the Congregation, entrusted with this censorial duty, consists of forty unpaid honorary members, and that it would be ridiculous to suppose that such a body would, or could, take upon itself to inspect and place into two categories the numberless works in every language with which the press teems. How then is action taken? There are always found those, who from spite or malice are ready to play the part of "Delators," once so famous in Pagan Rome, and to denounce the writings of an unpopular, or too independent catholic author. The "Index" is thus converted into an engine intended to obstruct the publication of the Truth. On the other hand good Catholics are considered quite at liberty to read all other books not entered in the "Index," however abominable they may be for the infidelity or immorality they treat of.

In his last chapter he goes over the same subject: his style is

terribly diffuse; he ventilates his own personal grievances, for, as is well known, he has been expelled from the Order of Jesuits, to which he had belonged for fifty years, and which he had stoutly defended in several celebrated treatises. He founded the celebrated "Civilta Catholica" at Rome, but left it in 1865. Up to 1870 he energetically defended the Temporal Power of the Pope; and he gained a popularity in many cities of Italy by his preaching. But the time came when he bowed to the logic of facts, and recognised the necessity laid upon the Church to accept the new condition of affairs, and be contented with a spiritual kingdom. This brought him into direct antagonism with his old friends, and the supporters of the Centralised System, with their cuckoo cry of, "Non-possumus." At the age of seventy-one he publishes this, his Apology, and like a wise man shuts himself up in a retreat, where neither praise nor blame can reach him; for on the last page there is a note intimating that he never looks at periodical literature, and that so far from taking any notice of attacks upon himself, he will not be aware of their existence, as he is dedicating the remainder of his faculties to another great biblical work, probably the Psalms. We can only hope that the blessing of Peace will attend him in his final labours, and that at "Eventide" he will find "Light" in some of the dark places which still exist in his commanding intellect.

SUMMER WANDERINGS IN NEW WESTMINSTER.

By Violet Sillitoe.

WE left our home at Sapperton on the first day of June. It was a real June day too, bright and sunshiny. Our first day's journey was not a very long one; it extended only to "Maple Ridge," a settlement only fifteen miles up the Fraser. The steamer landed us there about 10 A.M., and the captain promised to call again for us on her next "up-trip." We passed three very pleasant days in this place. The Bishop held Service in the little church, and we spent one whole day in walking from farm to farm, visiting the various families in the settlement. On the third day of our stay the weather changed and rain fell steadily. The steamer, according to promise, called for

us on Saturday morning, and landed us late in the afternoon in Chilliwack, where we had promised to spend Whitsuntide. Mr. Baskett is in charge of Chilliwack and the surrounding districts, and we stayed with him at the Parsonage. There was a Celebration each day, and the Bishop preached twice on Sunday. A pic-nic had been arranged for Whit-Monday, and up to the very time of starting, the weather, which for the last few days had been very wet, made us doubt if it would be wise to venture further. We did, however, make a start at 10 A.M., and were rewarded by soon seeing a clear sky. Our destination was "Cultus Lake," some eight miles further on. A very slow and jolting ride over some rough ground brought us to the Chilliwack river, a rushing, foaming, mountain torrent. It was decided to have lunch here, and I was considerably surprised to hear that we were to proceed "by canoe" *up* the river. This seemed hardly possible. Soon two canoes appeared, each manned by two Indians, who had long poles for punting the canoe along. The canoes were the smallest and crankiest I have been in. Very gingerly we got in, and I was much amused by one of our Indians remarking, "Nyas comtax"—"She very much understands"; which referred to the manner in which I got in. The way to get into a canoe is to step in, and, without another movement, collapse into a heap at the bottom. It was very exciting work this making our way up the river. The poles with which the Indians punted bent till one thought they must snap in two. We had to land about a mile before the lake was reached, as the canoe could proceed no further. Following a narrow trail, across which many fallen trees were lying, we were not long in reaching the "Cultus Lake." The lake is very beautiful, surrounded as it is by mountains; but we had seen many finer ones on our last autumn trip into the interior. "The canoe ride," as it is termed in this country, was the principal feature on our homeward journey. We seemed almost to fly through the water, and the skill with which the Indians turn and guide the canoe is simply wonderful. We left Chilliwack on Wednesday afternoon, and were landed in Hope between three and four o'clock the next morning. It had been a moonlight night, we had made capital time from Chilliwack, partly owing to the fact that we had raced the greater part of the way with a rival steamboat, and we should have reached Hope that night, only that, when about two miles short of our destination, some drift-wood got foul of the rudder, and for some ten minutes we were at the mercy of the Fraser in full flood, with difficulty by means of the engine avoiding either bank. Then the captain "guessed we had better tie up," and proceeded forthwith, much to our chagrin, to do so.

It was useless to undress, as we might at any moment be clear and proceed onwards, so we settled ourselves on a sofa and arm-chair. The cabin being very near the screw, we required no waking when the vessel began to move on; and not having any delay occasioned by dressing, we were ready to land forthwith. We had sent on our tents a week before, and we found them pitched ready for us in a field adjoining the church. They were already occupied by our Chinee, "Sing," who bestirred himself on our arrival, under the impression that it must be quite time to get up. We, however, begged him not to disturb himself or us, for the next four hours at least, and then turned into our couch of fir twigs, which are as fragrant as the proverbial "roses." When we had refreshed ourselves with sleep and breakfast, and got all straight, we proceeded to call on all our friends in the village. Our camp consisted of four tents—two that were our own, and two which had been borrowed. Ours were used as bedroom and drawing-room, the others as dining-room and for "Sing" to sleep in. All cooking was done in the open air. Our first meal was a disappointment. Close confinement on board had disagreed with the meat, and, lest it should disagree with us, it had to be thrown away. There being no other meat in the village, we had to be content with bacon until more meat could be procured from New Westminster.

The first night in camp is rarely a success, and ours was no exception to the rule. First of all it rained, and we were not sure that the rain would not find an entrance. In the second place it blew, and we were not quite sure that the tent would not be blown away and leave us "*sub frigido Jove.*" In the third place our horse, "Punch," was very restless, and spent the night galloping about, and now and then catching his feet in the tent-ropes, and arousing the ire of "Sam" and "Bran" (a colley terrier), who shared with us our calico quarters. Mr. Sheldon arrived next morning from "Spencer Bridge," on a visit to us, and was not over pleased that instead of finding us at "St. Mary's Mount," an Ashantee hammock, in a rather ragged tent, was all the accommodation we could offer him. It still continued to rain very heavily, and fires having become necessary, the Bishop and Mr. Sheldon had to go into the forest to bring in logs for fuel. But though fires made our circumstances a little less cheerless, they could not dry a two-acre field, or keep off the rain as we went from tent to tent, so that we were always more or less wet. "Sing" was greatly amused at the hammock having to serve as a bed, and sententiously remarked, "Him velly good catch fish, him no good bed."

The weather partially clearing on Saturday afternoon, we took a walk to dry and air our clothes, visiting some falls about three miles distant along the "Hope" trail; the only exciting incident of our walk being the crossing of a stream on a log which served as a bridge. Just as we had turned in for the night there arrived by steamer from New Westminster a greatly welcomed joint of beef!

There was every appearance of Sunday being a fine day, despite the fall of the barometer. The Services were Mattins, Sermon, and Holy Communion at 11 A.M., and Evensong and Sermon at 6 P.M. Before Evensong the barometer had vindicated its character, for the rain fell heavier than before, and our evening congregation was in consequence a small one. So as not to have any cooking on Sunday we had kept our joint for Monday's dinner, but when Monday came, bitterly did we regret this. The first news with which "Sing" greeted us in the morning was that the joint had disappeared. We wondered whether "Punch" had been carnivorously inclined; but as our Chinee said he had noticed a strange dog prowling about, "Punch" was given the benefit of the doubt. The dog must have been very agile, for the meat was hung at least eight feet from the ground, and "Sing's" slumbers must have been somewhat heavy, as the dog must have sprung at his prey within a foot of the Celestial's pig-tail! On Monday afternoon we took another walk, and on our return were told that the dog had again paid us a visit, and this time taken a fancy to our bacon! We thereon instituted a search to find some traces of the culprit, and had not far to look, for just outside the fence lay the remnants of a bag of oatmeal which our nimble visitor must, with no little difficulty, have dragged there, and contemptuously abandoned, not fancying its contents. The following day, whilst we were out, he again got into the tent, and, finding nothing better to his taste, carried off our bread!

On Thursday, 14th June, we left "Hope" by steamer, and in three hours reached Yale. The distance is only fifteen miles, but the stream is so strong and there are so many "riffles" that very slow progress can be made.

(To be continued.)

NOTES OF THE MONTH.

By the Rev. Canon Churton.

SOUTH INDIA.

Tour of the Bishop of Calcutta: The Malabar Church: A Melancholy Spectacle: Reception of the Metrân: At Cottayam: A Vigorous Life: Attractive Scenery: Cochin: The Black and White Jews: Interior of the Synagogue: Coonoor and Ootacamund: The Todas: Return to Calcutta.

The tour of the Bishop of Calcutta in Southern India included a visit to the Malabar Church, the present condition of which presents a melancholy spectacle of corruption and division. The schism dates from 1843, when the Metrân, Mar Athanasius, was deposed by the Patriarch of the Jacobite Church of Antioch, and Mar Dionysius was consecrated to supersede him. Mar Athanasius, however, maintained his position at the head of a strong party, and obtained from the Missionaries, and even from Bishop Milman, a qualified recognition. Soon, however, a "personal" visit from the Patriarch of Antioch to Malabar shattered the power of Mar Athanasius without giving peace to the Church. The Patriarch's conduct alienated many who had hoped for a peaceable result from his coming. The reforming Cattanars proceeded to recognise as their head Mar Thomas Athanasius, a relative and successor of Mar Athanasius, in opposition to the party of Mar Dionysius. The condition of the Syrian Church of Malabar has, in the meantime, gone from bad to worse; its property has become the subject of interminable lawsuits before Heathen courts; the allegiance of the Cattanars has been transferred from one party to the other, to gain private ends, or to avenge personal slights; the so-called reforms introduced from time to time have been made on no basis of principle or Church order; degrading superstition is rife and unchecked; and personal corruption has accompanied public disorder. It is even asserted that in its present condition the Syrian Church is a scandal to the heathen and a hindrance to the progress of Mission work in the district.

The Bishop of Calcutta visited Chenganur, and had an interview with one of the rival Metrâns, Mar Thomas Athanasius—but care was taken not to let the visit appear to be a formal recognition of the claims of either party. He was received at the Ghât by several Cattanars, with the usual accompaniments of bombs and bands and

banners, and state umbrellas. Surrounded by a huge promiscuous crowd of heathens and Syrians, the procession, headed by two silver crosses, richly carved and jewelled, marched through the village to the church. The doorways of all the houses occupied by Syrian families were spread with gaily coloured mats and clothes, and illuminated with wicks, burning in brazen sconces, a custom generally observed on the entry of a Metrân, by way of soliciting his benediction on the inmates. At the north door of the church the Bishops were received by Mar Athanasius. The Metrân is a black-bearded, mild-looking man, apparently between forty and fifty years of age. His dress was a flowing black silk robe worn over a cassock of crimson satin or silk. The interior of the church is narrow and dark. At one end there is a deep porch leading into the nave, above which is a priest's chamber. A steep flight of stone steps leads to the sanctuary, above which there is a low square tower. The altar was vested in a dark coloured frontal, with a carved baldachino above it. A single light burns before the altar. On the wall above was painted the Syrian calendar. On the sides of the steps there were recesses, in one of which a small table stood, on which offerings were placed.

The Bishop of Calcutta addressed the people present, Mr. Kurean acting as his interpreter. There were some thirty Cattanars present, and a great crowd in the nave and precincts below. The Bishop said a few words expressing his regret at the divided state of the Syrian Church, and on the hindrances which such divisions must produce in the work of evangelising the heathen. He urged the Metrân and his people to pray and strive for the restoration of unity. His words seemed to be received with respect and attention.

In the precincts of the church there is a pillar with niches to contain wicks for the purposes of illumination, such as is commonly seen in Travancore in front of the temples and other large buildings. There is also a lofty stone cross of fine proportions. Adjoining the church is a large range of buildings containing lodgings for the Cattanars, eight of whom are attached to the church. After a brief visit to these chambers, the Bishops of Calcutta and Travancore returned to the Ghâts and resumed the journey to Cottayam, where they arrived early on Tuesday, April 7th. Here the Bishop of Calcutta was entertained at the C.M.S. College, and spent ten days, including Good Friday and Easter Day. There were Daily Services and Celebrations at the College chapel, and Morning Services at the church, at which the Bishop gave a course of short addresses. The College has 50 boarders and 215 pupils, including many Syrians. At the Cambridge Nicholson Institution, which is close by, there are

some Divinity students preparing for ordination, and a class for training Vernacular schoolmasters, with a school for 114 children annexed to it. There is also a printing-press adjoining the institution. Mrs. Baker, widow of the Rev. H. Baker, and daughter of Kohloff, who was ordained by Schwartz to be his coadjutor and successor, resides near the College. Though now over eighty years of age, she continues to superintend the Girls' School, first opened by her in 1820; and she may be seen seated in the midst of her neatly-dressed and well-trained little pupils, in some cases the grand-daughters of former scholars, by whom she is regarded with affectionate veneration. Her grand-daughters conduct another Boarding School for girls, 100 in number, the pupils being selected from six village girls' schools.

The scenery all round Cottayam is very attractive, with undulating wooded hills and cultivated valleys, one special feature of the station being the abundance of magnificent talipat palms, with distant views of the mountains of Pirmerde in Malabar. Here the Bishop of Calcutta received a visit from a party of Syrian Cattanars of the party of Mar Dionysius, and spoke to them of the damage done by the Syrian divisions to the cause of Christianity generally. In the early morning of April 22nd Cochin was approached, the scenery of the backwater being very pretty. British Cochin lies on a promontory running northwards, and commanding the passage which here admits the sea into the backwater. This is about two miles wide. On the eastern side stands Ernakulam, the capital of the Native State. Here the Bishop landed and visited the Rajah's College, governed by M. Sealy. The Principal has, for many years, displayed an active interest in all the Church's matters. The rooms in the College are lofty, and the fittings good and complete. There are 300 students, mostly Brahmins, with some Sudras, Syrians, and Roman Catholics.

The Bishop visited the Black and White Jews of Cochin, whose settlement is known as Jew-Town, and adjoins the Rajah's palace, just outside the British Territory. When Mr. Wright and Mr. Deedes arrived the White Jews were engaged in their Sabbath morning Service in their chief synagogue. English translations of the Hebrew prayers were provided. The synagogue is a handsome room floored with Dutch tiles, and spread with gaily-coloured mats and carpets. There is a gallery at one end, from which the Law was read; and behind this, hidden by a screen, were a few female worshippers. In the centre of the floor is a handsome rostrum, from which the prayers are recited. At the end of the synagogue, facing the gallery, is the ark, veiled with a rich curtain of kincob. After the reading of the Law, the MSS. are consigned to silver cases, richly

chased and surmounted by golden crowns, studded with fine jewels, and as these are brought down to be returned to the ark the congregation presses round to kiss the sacred rolls. There were about 150 men and boys present. Their complexions were strikingly fair; their countenances of various types; but not of a Jewish cast. A medley of robes and vests of bright and varied hues made up a very picturesque scene. At the close of the Service the Bishop, who had been visiting a temple of very striking architecture, arrived with Mr. Sealy. The rolls of the Law and their cases were readily produced for his inspection, as were also the very curious and ancient copper-plates on which are engraved the original conventions granting various privileges to the Jews on their first settlement in Cochin. The Black Jews, who live in a separate quarter, have but little in appearance to distinguish them from the other natives of the country. Their origin is a matter of dispute; they are, however, acknowledged by the Whites as true Jews, though there is not much intercourse between the two communities. Intermarriage occasionally takes place, when the children sink at once to the level of the Black community, though the White parent continues to worship in the synagogue.

Coimbatore was reached by railway, and on the 28th the Bishop arrived at Metapollium, at the foot of the hills, whence a Tonga conveyed him twenty-one miles up the Ghât to Coonoor. The scenery of the Ghât, though less grand than that of the approach to some of the Himalayan stations, is very beautiful; the fine wooded crag known as the Droog presenting itself with ever varying effect as the road winds up the opposite hill face. Coonoor, which is to Ootacamund what Kurseong is to Darjeeling, has an elevation of some 6,000 feet. Its gardens, brilliant with roses, heliotrope, geraniums, and other English flowers, and the soft beauty, rather than the grandeur of the encircling hills, render it a very attractive spot, and it is by many preferred to Ootacamund itself. Here the Bishop spent Sunday, May 1st, and preached at All Saints' Church, and the military cantonment. Bishop Sargent was at Coonoor, steadily regaining strength after his recent illness.

At Ootacamund the Bishop was the guest of the Bishop of Madras. It is situated in a large hill basin, having in its centre a winding lake 7,300 feet above the sea. There is a range of grassy hills, terminating in Dodarbett, 8,600 feet in height. There is a large amount of Australian timber in the district, gum-trees, wattles, and the melanoxylon; there are also thickets of ancient forest, containing many varieties of timber unknown in Northern India. Here and

there are the Munds, or villages, of the Todas, where a low rough stone wall surrounds a group of huts with walls of mud and timber, and cylindrical roofs thatched with grass; a hole some two feet square in one corner sufficing for ingress as well as for ventilation. During the daytime, whilst the men are tending their buffaloes, the visitor to one of these Munds will probably be met only by a group of women and children holding out their hands for "pice," with a monotonous kind of chant. The German Missionaries of the West Coast are said to have made some converts among the Todas, but it is difficult to bring such small and scattered communities under Christian influence. The Bishop of Calcutta remained at Ootacamund from the 2nd of May to the 13th, visiting various schools and institutions, and conferring with the Bishop of Madras on the future prospects of the Church and her Mission Fields in Southern and South Western India. On May 16th he returned to his Diocesan duties at Calcutta, after an absence of three months and three weeks.

CALCUTTA.

The "New Dispensation": Progress of the Brahmo-Somaj: The Native Church of Bengal: The Church in the Paddy Fields: A Scotch Associated Mission: A Tearful Ascetic.

The Babu Keshub Chunder Sen, the leader of "the New Dispensation," having recently instituted a rite in imitation of the Eucharist, has now added a Ceremony of Baptism. He first performed it upon himself, and then baptized some of his followers. This, like his other vagaries, cannot be regarded as indicating any real approach to Christianity.

According to the *Indian Churchman*, there is no doubt that the principles of one or other form of the Brahmo-Somaj are making steady, if slow progress in India. A letter in the *Indian Daily News* of June 22nd contained full information as to the formation of a Brahmo-Somaj at Chooadanga, at a meeting well attended by native gentlemen of education, good social position, and influence. The second resolution ran as follows:—"That a belief in the existence of the one true God, and in an after-life, and in the necessity of prayer, and a contribution of at least a rupee per annum to the funds of the Somaj will entitle one to its membership." The appending of a financial order to the articles of belief is remarkable; and yet finance seems to be the weakest point of the scheme. A long list of names was given. Only sixty-three rupees were subscribed for a building for

worship. As the Services are in English, membership implies a costly education. The Brahmo-Somaj is not a Church for the poor.

A meeting of the Bengal C.M.S. Native Church Council was held in Calcutta on Wednesday, May 25th. The opening Service was at Trinity Church, and was attended by the Bishop and sixteen clergy. Papers were read by two native clergymen—Mr. Rudra and Mr. Seal—followed by discussions, concluded in each instance by a practical address from the Bishop. The Delegates met also for business on the following day in the Lecture Hall of the Cathedral Mission Divinity School. Several questions of organisation were discussed, and a resolution was passed in favour of amending the Bengali version of the Prayer-book. The meeting is regarded by the C.M.S. as an important step towards making the Bengali Native Church independent of the Society for its maintenance.

The Annual Report of the Calcutta C.M.S. Association for 1880 gives an interesting Review of the condition of Non-Christian Native Society. An account is given of the Brahmo-Somaj movement, and of the distinctions of the three Somajes—the Adi, the Bharat-Barsya, and the Sadharan. Lectures to native gentlemen have been given at intervals in Trinity Church, Amherst Street; and there has been some work among the Chamars, of whom there are some 40,000 in and around Calcutta. At Trinity Church there is a congregation of 300 native Christians under a native pastor; and the whole number attached to the various churches in Calcutta is said to be 1,200.

On Trinity Sunday the Bishop of Calcutta visited Janjra, one of the centres of the S.P.G. Mission south of Calcutta, where a "pukka" church has just been erected in the place of the mud and bamboo shed in which two years ago the Bishop confirmed 100 candidates. The district is difficult of access, the scattered villages being situated amidst some frequently submerged paddy-fields. Miss Hoare and Miss Harte have done much for the Mission, promoting education, and gaining the esteem of the people. They accompanied the Bishop on this occasion, embarking in a large punt or shalti at Tolly Nullah, about a mile below the Tollygunge Bridge. The tide being contrary, about three hours were occupied in reaching the spot, where the Rev. P. Mitter and a large band of Christians had gathered with tom-toms and banners, and other tokens of joy, to welcome the Bishop. The Bishop's party now exchanged the large boat for a smaller one, in which they safely navigated a ditch, whilst the native procession marched through the paddy-fields, in some spots under two feet of water. Breakfast was provided at Ragopur, and then there was another half-mile walk through deep mud, concluding with a broad

ditch, across which two of the Christians carried their visitors, one by one. About noon they arrived at the church, a neat brick and plaster building, with flat roof. Here a congregation of at least 400 were assembled. There was a hearty Service and a Celebration in Bengali, the Bishop's sermon being interpreted by Mr. Harrison, of Tollygunge. There were 250 Communicants, and the Service was not concluded until 4 P.M. Then followed a heavy thunder-storm, accompanied with torrents of rain. The Bishop received a kind message from the Jesuit Father Coretto, who resides in the village. The party returned by the light of the full moon, and reached Calcutta at 9.30 P.M.

The Rev. S. W. O'Neill, of the Cowley Indian Mission, was at Allahabad in the latter part of May. Before leaving Calcutta he had some conversation with the Bishop, who thought that all India was crying out for religious teachers. He has written to Scotland, asking for an associated Mission of Scotchmen to come out and take up work in the Central Provinces, like Oxford in Calcutta, and Cambridge in Delhi. Whilst at Calcutta, Father O'Neill gave a lecture on "Brahmoism," at the Albert Hall. The room was more than full, and the two leaders—Keshub and Siva Nath—were both there. Various people asked for the lecture to be printed. "The Brahmos are hesitating," he says, "between light and darkness; we ought certainly to pray for them. Prayer may turn the scale."

"One evening a Brahmo Sádu (ascetic) came to see us. He lives at Barrackpore. All his talk is about 'Prayer.' He finds no rest in his soul till tears come; then, when his coat is wet with tears, relief comes. He used to attend Mass at the Roman Church sometimes. He said it did him good because he saw some people in tears. The Priest gave him a book; this he esteems very highly, and says it has taught him much; but he learns most through 'Prayer.' When people ask him how it is he understands such difficult questions with respect to the Shastras, he replies it is through 'Prayer.' He said it did him much good to see us. When he left I wrote him a prayer, which he accepted gratefully, and promised to use. The next day he sent me a sheet covered with verses, of which I send you a sample: 'O King of Heaven and Earth! Why behold I this dreary dearth? In the ocean of grief I am drowned, Appear I before Thee with my face on the ground. Poor peasant, I am of Thy realm: Exist I in the hope, Thou art in the helm; my weak fragile bark I often ply: Depending on Thee: Thou art nigh.' There is no doubt that there is a tendency in India towards contemplation, mysticism, asceticism, prayer; nor will any Christianity satisfy the aspirations

of the Hindu which does not incorporate the contemplative as well as the active side of religion. A teacher like one of the old hermits or an order like the 'Carthusians' ought to find many disciples in India."

LAHORE.

The Bible in Mission Schools: Muhammedanism: Bazaar-Preaching.

The Rev. T. P. Hughes, C.M.S. Missionary at Peshawur, says in a letter to the *Indian Churchman*:—

"In no single Mission School of the C.M.S. in the whole of India is it the practice to put the Holy Bible into the hands of unbelieving teachers. The question has often been put, and as often answered. With reference to the Peshawur Church Mission School the greatest possible care is taken with regard to the teaching of the Word of God to heathen boys. The selections from Scripture are very carefully made, and out of the twelve classes in our schools only the six highest are instructed in Christianity. These six classes are taught by English clergymen, and by the two senior Native Christian teachers, who are men of high education and piety. If any native pupil objects to read the Scriptures, he is allowed to sit outside the class-room; but we have never had such an objection raised."

Mr. Hughes is inclined to use even Muhammedanism as "a schoolmaster to bring men to Jesus." He speaks strongly on the subject of "Bazaar-Preaching," promoted so extensively by Missionaries in India, and argues that it is time that our Missionary Societies should get out of the grooves of a system whose failure has long been apparent. Can we imagine St. Paul paying his newly-baptized converts ten to fifty rupees a month to go and spout in the streets their crude conceptions of Christianity? To weary the intelligent heathen with their feeble oratory? To profane the mysteries of the faith by shouting them at the unprepared? And to stir up strife by ridiculing the Gentile superstitions? To preach Christ among the "Heathen" is the noblest of vocations, but if undertaken only as a decent way of earning a livelihood, instead of a response to a call from above, it will only make the preacher a hypocrite, and harden his hearers in unbelief.

With respect to the assaults on the religious traditions of the people, it is to be remembered that "it has been done by men who have worn the dress, and have spoken the broken idiom of the foreign conqueror. How much hatred and ill-feeling have been thus engendered amongst the masses it is impossible to tell. We have a perfect right to preach freely in our churches and chapels and preaching rooms. But it is a

grave question whether we can rightly claim the protection of the civil arm when we openly denounce the character of Muhammad or the teaching of the Korân. The ordinary style of 'Bazaar-Preaching' promotes unbelief in all religions, stifles inquiry, and encourages bigotry; it totally fails to vivify the conscience, or to present to the popular mind anything of the love and spirit of the Gospel of Jesus."

BOMBAY.

A Great "Movement": The Ahmednuggur Mission: The Misery of "Caste": "Faith" Creating "God": Singular "Shooting": The Political and Religious "Use of the Globes": Hoist with his own Petard: Purchase of a Bungalow: The Caves of Ajanta: Sanskrit Literature and Indian Life.

A great "movement" is reported among the Parsees of Bombay. Its object is partly to improve the education of the young, and partly for a better training of their hereditary priests. In connection with this movement it is said that a young Parsee girl of advanced views has sought for Christian instruction.

The Rev. T. Williams has sent us his Report of the work of the Ahmednuggur Mission in April and May:—

"After the examination of the masters was over, I made my way as quickly as possible to Belpimpalgar. Here the Christians had been in very great straits for water, and the higher castes had indulged their antipathy by refusing it to them, even polluting the little that was available with cow-dung. Mr. Porteus, the acting collector, was informed of this, and the Karbhari was accordingly summoned to Ahmednuggur to give information. He has, however, not presented himself, and our efforts have been thrown away;—it is an instance of the timidity caused by centuries of grinding and contemptuous oppression—any transfer of land or wells would provoke the spiteful resentment of their superiors. Yet they had the courage to become Christians. I found the same faintheartedness at the next village, Bhokur. Here there were again signs of some commotion. We have lately appointed a master there. His little girl had recently gone with her water-pot and asked for water from some of the gár people (higher caste) then drawing water. The answer she got was a rude shove, throwing her down, and breaking her pot. The master, on hearing this, took another vessel, and himself descended into the well and drew his own water. They would have maltreated him also, but they were daunted by the boldness of the act and the resolute bearing of the man. The morning I arrived this was followed up by my own

servants, who are all Christians, descending into the same well and drawing water with their own hands. Soon I had the whole village, headed by Patils and Kulkurnies, round my tent. For this I was prepared. About 3 P.M. I went into the village, and got together another similarly good gathering. It gave me an opportunity for expostulation and plain speaking. They replied, 'If Sahib had himself drawn the water, we should not have cared'; and, 'the people of the surrounding villages will cut us off from all intercourse if we allow Mahars to use our wells.' I am convinced that if Christians as such would insist upon their equal rights as men, they would get them. But they were too timid to face the conflict. From Bhokur I went to Domagram, a village of Manbhavas, about six miles distant. The name is a shortened form of Mahambhava, which means 'great experience.' Some of the senior members of the community, in a conversation I had with them, spoke strongly of the transforming effects of a genuine faith. The deity, they said, is thereby drawn into the worshipper's heart, and takes possession of the believer's own being; the believer and the deity become at length one and the same. Their formula is, 'Where there is faith, there is god,' thus making faith create its own god. Yet they profess to revere an objective deity whom they call Dattatreya. They also believe in Krishna, and their sacred book is the Bhagavat-gita, but known only through translations, as is often the case with the Korân and Parsee books. The Manbhavas, however, show the original, and pretend to expound it. They are celebates, of both sexes, and all live in the same monastery; the men wear a black apron down to the knees, and the women a black sari. Though they are few in number, they are widely spread. Some of the Manbhavas to be met with in the Deccan are Punjaubees. They seem to be in no good odour amongst the people generally, and are noted for dissimulation; the saying is, 'A butcher in act, but a Manbhava in speech.' I next visited two villages in the Nizam's Territory. In one of these, Bamathan, the Kunbi was greatly scandalised by my going and sitting in the village Chowdi, and he showed his resentment by keeping the village folk from coming within speaking distance. Being thus helpless, I betook myself to the Mahavwarda. After addressing the Mahars I had a very hearty little Service for Christians only, in one of their houses. In the other village, Mahânkâl Wadgar, we have a small Christian congregation. As in Bhokur, the Christians are timid, and avoid collision with the people of higher caste. But this is no fault of our master there. He once served in the police, and makes use of his experience to drill his scholars. The review afforded us some amusement, the boys making use of their own

arms for guns, and fingers for triggers. This congregation was much disappointed that the Bishop did not visit it. The little school was repaired and coloured for the occasion, and a sentence of welcome was placed over the entrance. At Undeergav, where we have one of our oldest congregations, and where a handsome new school has been erected, there was a similar disappointment.

"On the 3rd of May I went to Bombay to confer with the Bishop about the purchase of our bungalow on the terms offered by Mr. Tucker. When this business was finished I hastened back, and made my way as quickly as possible into the Sungumnair field. I had two objects in going into that field in May: to inspect Balajee's work, and to baptize some people who had been prepared at Banodi and Ashve. As to the former object, I trust that some good work is being done. The readiness and fearlessness with which Balajee joined me in preaching in the streets at that town showed that he had frequently done similar work alone. I was pleased also at the deference paid him by the audience. The opponents were less disposed to be violent, whilst they listened with somewhat more attention. I observed the same in the villages to which Balaje accompanied me. As to the latter object, the candidates for baptism drew back at the last moment, dreading the threats of the family of Jahagirdar, or the gâv people.

"Whilst at Bombay I purchased at the S.P.C.K Depôt Betts' patent portable globe, which has proved of the greatest use. To the Hindoo Hindustan is the whole world. Their kings are always described as reigning over the world. They count Christians only by the few sahibs they ever come across, and their idea is that they are insignificantly few, their country but one, and that small, and altogether not to be compared with their Hindustan. The globe effectually dispels this delusion. It is also a common belief that before very long the English raj will disappear, to be replaced by something native—Mussulman or Hindoo. To correct this, they are asked the cause of the late Afghan war: of this they are mostly ignorant. So I point out the proximity of Russia and the vast size of its territory, and its recent advance towards India. They admit that India cannot herself oppose Russia's advance; that if the English left, India would fall an easy prey to another power. I point out that the Russians also are Christians; that whatever becomes of the English raj, Christ's raj would by no means suffer, but would possibly extend the more rapidly, and I conclude by asserting that it is plainly God's will that India should be Christian. At Panodi and Ashve, as well as at Sungumnair, the globe excited breathless interest. I observed also a disposition to disparage the English by denying their share in useful

inventions. At Sungumnair it was roundly asserted that the steam-engine was due to the French; others said that the mechanical discoveries of Europe had been forestalled by the Hindoos, including the steam-engine and telegraph. I was astonished at their audacity, otherwise I should have at once have required them to produce their authority. There has been for a month or so a Mussulman preaching in Nagar, whose efforts have been directed more against the Christians than the Hindoos. So great has been the excitement produced, that Government mounted police have been in attendance to prevent disturbances. On my return they asked me to meet this man, as he was having it all his own way. It was arranged that he should come and visit me for an hour. He was accompanied by a large following, chiefly Mussulmans, but there were besides Brahmins and other Hindoos, and many American Christians. After explaining that I had very little time at my command, and that I hoped that they had come with a desire only for the truth, I invited the Sheikh to begin. After an elaborate preamble, he began the attack by stating that the Koran annulled all that went before it, whether Jewish or Christian. I asked him whether he stated this on his own authority or on that of the Koran. He replied, 'On the Koran.' I instantly fetched mine, which is in Arabic, and desired him to show me where. This brought out that he knew no Arabic, a knowledge which he had before pretended to have. His moulvie was asked to state the place. After stating several places, and then abandoning them, he at last fixed upon the third verse of the third Sura. Upon reference to this it was found that instead of the Koran annulling, it was there expressly said to confirm all that went before. This was all clearly exposed to the company, and then saying I could not waste my time in this way, I took leave of them. On this occasion six mounted police were in attendance, and I knew that after that exposure one could expect nothing but wrangling, and so the discussion closed. The irascibility of the Mussulman when excited overleaps all bounds."

Mr. Williams' report concludes with a satisfactory account of the result of Miss Dyer's work, and grateful acknowledgments of help given by the Ladies' S.P.G. Association, Miss Maclachlan, and other friends. In a more recent letter he writes from Ahmednuggur, June 16th, 1881: "Since I last wrote we have negotiated the purchase of the bungalow in which we live. I received from Mr. Tucker the owner, in the end of April, a letter stating that he would sell it for 6,000 rupees, and that, if we did not buy, the monthly rent would be raised to 120 rupees from the 1st of June. This brought matters to a climax; so I hastened to Bombay in the beginning of May, borrowed

the money, and negotiated the purchase. From the 1st of this month the bungalow is ours. And now we can begin to build our church. At the last moment the Government refused us the bit of ground applied for on the pretext that the bungalow was not ours. We have now surmounted this difficulty. The Ladies' Association has granted us £150 towards our 'Girls' and 'Women's' work; and a lady of independent means is coming out at the end of the year to assist Miss Dyer. The work appears encouraging, and the Bishop hopes we may get the grant annually. We sadly want premises of our own for the 'Girls.' I am using my six weeks holiday for a visit to the caves of Ajanta, the most celebrated Buddhist caves in all India. I am on my way there, and am now only some stages from them—at Aurungabad. The more I know of the country the more I see clearly that those who draw their knowledge of India from Sanskrit literature must impart to those whom they teach a very unreal notion as to the actual state of things. The Sanskrit literature describes a state of things that was never universal. Max Muller's generalisations, based, as they are, purely upon literature, are no more true of India's people, either now or ever, than Seneca's Stoic works afford a true notion of the Roman Empire in general, or of Italy in particular, or of the prevalent religious or moral ideas at any point in the whole course of Roman history. It is only by seeing something of camp life and going in and out amongst the people that one can rightly differentiate the actual from the inapplicable accounts of things met with in the Brahminical writings. For instance, the god most generally worshipped in Maharashtra is one of whom there is no account in all the Brahminical literature. It is a mere Brahmin trick to connect his worship with anything in the Ramâyana. Again, the laws of Manu describe a state of things nowhere and never actual. The lessons taught by these rock-cut temples dispel very much of the glamour which Brahmin writings have thrown over Indian things. I shall do what I can to strike the line marking how far Brahmin representations may be relied upon, and where they begin to be mischievous in giving false notions as to the actual state of things either present or past."

CEYLON.

Dis-Establishment: Vested Interests: A Scene: "Lanka" and its People: Self-command: The Native "Eye": A Keen Observer: Master of Himself: A Noble, if Fallen, People.

A "Representative Assembly of the Church of England" was held in the Library of St. Thomas's College on July 5th and the following days. It was decided, in view of impending Dis-Establishment, to

elect four Trustees to whom the Government should be asked to convey all the rights which they now have in the churches to be disestablished; and to appoint a control Board, to discharge the functions hitherto discharged by Government, from whom the Trustees should receive instructions. A minority, led by the Rev. J. I. Jones, resisted the proposal on the ground of the separate claim of the C.M.S. to lands handed over to it by Government for specific purposes. But the chief opposition was on the question of the constitution of the synod, in which Mr. Jones complained that the C.M.S. congregations would be inadequately represented. He proposed "that this meeting is not so fully representative of the whole Church of England as to be competent to settle the constitution of a synod for the whole Church in the Diocese." This resolution was decided to be out of order by a narrow majority of 73 to 70. The minority then declared that they could no longer take any part in the assembly, and a large number of members withdrew. The next day they sent in a protest signed by the Rev. W. Oakley and sixty-two others. A resolution of a provisional kind on the question of the nomination to the Bishopric of Colombo, if a vacancy should occur before the diocese had decided on a method of election, was afterwards agreed to. The Bishop of Colombo in a letter to Archdeacon Matthew, dated June 27th, had previously considered very fully the case of the five congregations who were dissatisfied with their representation in the proposed constitution.

The Rev. P. Marks in his "Plea for the Singhalese people," urges that the "apathy" which is imputed to them should rather be described as a "wonderful self-command." Even the native servants are in this respect often better than the European masters. While the latter give free vent to their passion by violent and abusive language, the former while under the infliction betray little or no emotion. The eye of the native man is always brilliant, and its extra brightness, if noticed at all, is supposed to be kindled by anything but a latent volcano. A pallor overspreads the countenance, but this is unobserved by those to whom a bronze-coloured person is always supposed to be of the same tint. The effort to suppress any show of feeling may also be observed in the convulsive twitching of the face. The Singhalese people have a notion that it is both polite and wise to control, and often to disguise, their feelings. But they are certainly not apathetic. Their unrestrained grief at the death or burial of a relative, or on the occurrence of any other domestic calamity, is often of the most harrowing description. And with all the self-restraint for which as a race they are so remarkable, deeds of violence are not

uncommon amongst them. Their successful risings against their Portuguese and Dutch oppressors give further evidence against the charge of apathy. It is an exaggeration also to say that they are, as a nation, untruthful. The well-educated and respectable classes among them are no more addicted to falsehood than the English. Untruthfulness is found among the lower classes. But with Buddhists the rule of conduct is expediency and not principle, and hence cunning is too often the substitute for talent. It is courtesy rather than disregard for truth which makes them slow to contradict the statement of any one above them in station. As for their alleged "ingratitude," this is only a natural result of Buddhism, which teaches that the *doer* of the good action has all the "kusal," or merit, whilst the benefit is to the *recipient* only his "haytuwa," or good luck, the reward of some merit of his own in a previous birth. Yet the Singhalese are by no means indifferent to disinterested kindness, but show gratitude in common with mankind everywhere.

GUIANA.

The "Potaro" Mission: Baptism by Immersion.

The *Guiana Diocesan Church Magazine* contains the Rev. W. E. Pierce's Report of the Potaro Mission, where increased aid is still needed in order to respond to this unexpected but urgent call of the heathen to be admitted into the fold of Christ's Church. Mr. Pierce urges that the door of the Church which has just been opened for the reception of these 1,398 persons should not again be closed. In administering the Sacrament of Baptism, Mr. Pierce seeks to impress the heathen by investing it with all the dignity and ritual appropriate to it. "There was no font in the Chapel School; a stream of beautifully clear creek water flowed at the foot of the village; and so with the first direction of our Church in her Rubric for Baptism to guide me, and the rule of the Primitive Church to animate me, I more than once, after the preliminary Service in the church, took down the thronging multitude who were on that occasion to be baptized, and solemnly dipped them altogether under water. Then, as they rose dripping from their Baptismal burial, the Catechist standing by threw round their nearly naked bodies a white baptismal robe, after the primitive use, typifying how Christ's merits make us acceptable to the Heavenly Father. What the Indians then saw with their eyes from the hill-sides round the creek was explained to them, I hope, in a satisfactory way by the Catechist and interpreters under my direction."

CHINA AND THE CHINESE.

By Constance I. Vivian.

(CONTINUED.)

IN China there are three great religions, if they can be so called—Confucianism, Taoism, and Buddhism. The first two are indigenous; the last is an importation from India. Koon-foo-tse, or, as his name has been Latinised in the writings of the early Missionaries, Confucius, was born about 550 B.C. He was the son of a statesman, and was chief minister in his native kingdom, one of the many into which China was then divided. Despising the amusements and gaieties common to those of his age, he devoted himself to study, and particularly to moral and political science, and his doctrines form a code of moral and political philosophy rather than a religious system. He endeavoured to restore the maxims of the ancient kings, celebrated in traditional history. Unswayed by personal ambition, he promulgated his doctrines with a singleness of purpose that, even in conservative China, gained him respect, and after being employed in high offices of state, he retired, in the company of his chosen disciples, to compile those collections of philosophical maxims which have become the sacred books of China. These deserve much of the honour which has been paid to them. "Treat others according to the treatment which you yourselves would desire at their hands," and "Guard thy secret *thoughts*," were among his favourite maxims. Filial affection he taught, and enjoined it to such an extent that he ordered the slayer of a father to be put to death by his own son. Modest in his own demeanour, this virtue has not descended with his doctrines to his modern disciples, who are self-sufficient and overbearing to all who do not profess the same belief. After completing his last work, which was a history of the times in which he lived, the great sage died at the age of seventy-three. Time has but added to the reputation which he left behind him; and he is now, at the distance of more than 2,000 years, held in universal veneration by persons of all sects and persuasions throughout China, and many shrines and temples have been erected to his worship. Though he inculcated great morality he was like many others, in similar circumstances, an indifferent observer of the common precepts which ought to govern

men's actions. Among other things it is related that, without any sufficient reason, even for a philosopher, he divorced his wife, and that his sons and his grandson followed his example. Though only a single grandson survived him, the family succession has continued up to the present time, through upwards of seventy generations, in the very district where their great ancestor lived. In every city, down to those of the third order, a temple is dedicated to him, and the Emperor, and all learned men, delight in doing him honour.

There are only four or five temples belonging to the Rationalists, or Taoists. And connected with them are not more than twelve or fourteen priests, properly so called. They seem to shun the acquaintance of the "stranger" much more than does the Buddhist. They are very uncommunicative in regard to their opinions and practices, and confine their official labours to the temples where they reside, though on great and special occasions they sometimes officiate at other places. In many respects they are very much like the Buddhist priests. They never marry. Their sect is perpetuated in much the same way as the Buddhist. They do not confine themselves, however, to a vegetable diet. Their dress is different from that of the common people. *Sang Ching*, the "Three Pure Ones," is the title of three idols found in temples belonging to the Taoist religion. The images are seated side by side. One of them is said to represent Lo-chu, or the "*Old Boy*," the founder of the sect. Others explain that the three images refer to three different incarnations of Lo-chu.

The third religion of China is that "*Fo*" or "*Buddha*," introduced from India about the year A.D. 65. With the majority of the people Buddhism, in China, has sunk into a coarse idolatry. The priests are called, in Chinese, "*Seng*" or "*Ho-shang*," and they number more than a million. The lower order of them are ignorant; they live in convents, and go about begging; the higher orders, "*Ta-ho-shang*," are educated, and these are obliged to study their religious books. There are female recluses of this persuasion who live in convents like nuns. The temples are either mere chapels, or large edifices surrounded by columns, at the end of which is a hall, "*Ting*," containing an image of Buddha. The larger temples are a reunion of several smaller ones. These have in the corners pavilions two stories high, in which the image of Buddha is kept, and which are surmounted by pyramidal octagonal towers, "*Taa*," seven to ten stories in height, each story being separated from the next by a projecting cornice, in imitation of a Chinese roof, and from each angle of these cornices depend dragon-heads and bells. By the side of the hall are the cells

of the priests. On occasions of great ceremony the Emperor officiates as high-priest. Buddhism, although the religion of the EMPEROR, is not the religion of the STATE, and is actually only tolerated.

The religion of "Buddha," or "Fo," may well be styled one of the best forms of religion ever invented by man. It inculcates benevolence, humanity, piety, and moderation in all things. It has no sacrifices, and none of its rites are obscene, secret, or cruel. Its sacred books are open to the perusal of every one. In its more corrupt state it has images representing gods of the hills, woods, valleys, &c., as well as household deities. To these are made offerings, but not sacrifices. Incense and tapers burn day and night round these images, some of which are of colossal size. The transmigration of souls is a leading doctrine among the Buddhists. They therefore avoid animal food and sacrifice; either of which might involve the killing of some *human being*, passing through the state of transmigration. They have many monasteries, with numerous monks, who pass their time in religious exercises and in study. The head of the faith is the Grand Lama of Thibet, who resides at Lassa, which is the capital of the Buddhist world. This personage, it is well known, has divine honours paid to him, and is also the nominal sovereign of Thibet, though the real governing power is vested in the Chinese Thibetan minister.

One of the most ancient and famous temples in China is "The Temple of the Five Hundred Gods" at Canton. It is said to have been founded by a Buddhist monk, about 520 A.D. It was rebuilt by the Emperor Kien-lung, in 1755. It contains 500 images, in its various apartments, and worshippers with their votive offerings may be seen there at all hours of the day. There are several houses occupied by priests, and there are also lakes and gardens within the temple grounds. Gold-fish and lotus flowers are in its lakes, and curious dwarf-trees and flowering shrubs are to be found in its gardens. The people go to these places for pleasure as well as for worship.

The Chinese, like all people of Asia, are fatalists, and find in their priests the interpreters of destiny. The mode of appealing to the oracle is this: one of the inquirers takes a sort of quiver containing a number of small strips or laths of wood, each of which is inscribed with certain characters; this he shakes violently, watching the laths as he thus dislodges them, which fall to the ground. The inquirers prostrate themselves with their faces in the dust. A priest notes down in a book the characters inscribed on each of the fallen pieces as they escape from the quiver. Meanwhile, perfumes are kept burning in the sacred urn, and circular pieces of gold and silver paper

are cast into the fire to propitiate the genius of the temple. During the ceremony a number of crackers are fired off, to keep the presiding divinity awake, and attentive to the proceedings. When the rite is finished, the priest informs the devotees of the success of their prayers; but he takes care to be sufficiently ambiguous in his declarations not to compromise the idol he serves, whatever the result.

A Chinaman may at the same time be an adherent of all three of the national religions. The mass, indeed, of the Chinese people accept the three, and see no inconsistency in so doing. They support the priests of all religions, worship in all their temples, and believe in the gods of each and of all. Yet these three religions differ from each other. Confucianism speaks to the *moral* nature. Taoism is *materialistic*. It considers the soul as something physical, a purer form of matter. The soul it supposes to gain immortality by a physical discipline, a sort of chemical process which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. The gods of Taoism are also very much what might be expected in a system which has such notions as these. Buddhism differs from both. It is *metaphysical*. It says that the world of the senses is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It denies matter entirely. Buddhist worship is a homage rendered to ideas, reflex in its effects, and useful as a discipline, but not effectual as prayer. The Buddhist, if he can obtain abstraction of mind from the world in any other mode, need not pray or worship at all. These three systems, the moral, the metaphysical, and the material, co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves to different parts of man's nature. In Buddhism the Chinese found objects to adore of mysterious grandeur, and richly endowed with the attributes of wisdom and benevolence. The appeal thus made to their religious faith was strengthened by a pompous form of worship. Processions and the ringing of bells, fumes of sweet-smelling incense, prayers, chanting, and musical instruments were their aids to devotion. No wonder that these additions should prove welcome to the religious susceptibilities of a nation which had hitherto been restricted within the bounds of a system almost exclusively moral, and which discouraged the worship of any God by the mass of the people.

The central idea of Chinese life, and of "Celestial" politics, is that the emperor is *Tien-tsz*, or Son of Heaven. He is co-ordinate with heaven and earth, and from both directly derives his right and power to rule. He is the third of the trinity "*San Tsai*," of Heaven, Earth,

and Man. He cannot, properly, devolve on any other mortal the offering of the oblations on the altars of "Heaven" and "Earth" at Peking at the two solstices. He is not a despot as other rulers are, but is so by the "Ordinance of Nature." If the people suffer from pestilence or famine, he is at fault, and must atone by prayer and sacrifice. The defect in all human governments, of a well-defined sense of responsibility on the part of Rulers, to the God who ordains the powers that be, has thus been partly met and supplied in China. In his capacity of vicegerent, high-priest, and mediator between his subjects and the higher Powers, there are many points of similarity, strange as it may seem, between the Emperor of China and the Roman Pontiff.

The Chinese believe in the existence of two states of being: the world of light—this world; and the world of darkness, in which the spirit lives under government for a season after death. They believe that those who have passed into the spirit world, stand in need of, and are capable of enjoying the same things—houses, food, raiment, money, &c.—that they enjoyed in the world of light, and that they are entirely dependent upon their living relatives for these comforts. They believe that as the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning. They believe that those who are in the spirit world can see their living friends in the world of light, and that it is in the power of the departed to return to the abodes of the living, and to reward or punish, according to the faithfulness or unfaithfulness, shown in making the necessary offerings for those who are in the prison of the spirit world. They believe that the dead ancestors who are neglected by their living relatives, as well as the spirits of those whose families have become extinct, become "Beggar Spirits" in the world of darkness, and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in war, or at sea, or by starvation, or in foreign countries, and who, in consequence of their burial-places not being known, or of their having no relatives to sacrifice to them, are entirely dependent upon public charity. They believe that nearly all the ills to which flesh is heir—as sickness, calamity, and death—are inflicted by these unfortunate and demoniacal spirits, who, in attempting to avenge themselves, prey upon those, in the world of light, who are yet in no way responsible for their forlorn condition. Consequently, Chinese from the same locality, who congregate in a distant city or country for business, in order to avoid personal danger and public calamity, invariably establish a Wei-kwan, the main object of which is to take the custody of their friends who

die there. They believe in the Immortality of the Soul, and also in certain kinds and degrees of rewards and of punishments in the spirit world. They desire, when they shall have served their term of probation in the prison of the spirit world, to be finally promoted, in their second advent, into the world of light, to a more honourable position, in which they may enjoy greater wealth. There is no sort of Heaven, or State of Rest, other than that of exemption from punishment, predicted in any of the Chinese systems. They believe that a man has three souls, and that at death, one remains with the corpse, one with the ancestral tablet, and that the other is arrested and imprisoned in the world of darkness. Hence, we find that the Chinese when they wish to appease, or attempt to ameliorate the condition of their departed friends, worship and present offerings, at three different places; the grave, the ancestral tablet, and before the *Sung Hwang*, or *Hsien* deity, under whose jurisdiction the man is supposed to be undergoing trial and punishment. The means used to propitiate these *Hsien* deities and their subordinates, are similar to those used with city magistrates, by those who have friends incarcerated under them. Presents of money, or other things of value, and importunate entreaties, usually have some effect in securing the comfort of prisoners, if not their release. The gods, it is supposed, are influenced by like means.

Their belief in regard to the "personnel" and government of the reigning power in the spirit world, or world of darkness, is remarkable for its ingenuity and adaptation to their capacity. Having no knowledge of God, or of a divine revelation, and standing in great dread of the spirits of the dead, they naturally, perhaps, decreed that *the spirits of deceased officials* should exercise jurisdiction over the other spirits of the world of darkness. Thus it happens that the government for that world is found to be a perfect counterpart of the government of China, the world of light, from the deceased Emperor down to the meanest dead subordinate of a District Magistrate. Thus the District Magistrate has his correlate deity in the person of a *Sung Hwang*, or apotheosis of some deceased predecessor. Such *Sung Hwang* is charged with a similar jurisdiction over the spirits within the Magistrate's district to that exercised by the Magistrate over the people. This, the municipal and guardian deity of the *Hsien*, is much worshipped. The Prefect of a Department, in like manner, has his correlate deity in a *Foo Sung Hwang*, who is charged with a jurisdiction, in the spirit world, which comprises the several Districts within the Department. This deity may be appealed to from the courts of all the *Sung Hwangs* of the Districts contained in such Department, just as cases may be appealed from the Magistrate to the Prefect. So is it for the Governor

of a Province, and so for the Emperor himself, who rules the Empire by means of Governors of Provinces, Prefects of Departments, and Magistrates of Districts, and who, though accountable to no one on earth, has his correlative deity, of equal rank and dignity, in the apotheosis of some former Emperor, regarded as the Guardian of the Imperial family and Nation.

The official etiquette of the world of darkness is similar to that of the world of light. A superior, therefore, is not expected to worship the correlative deity of his subordinate. There are, of course, thousands of other officials with their correlative deities, in the various branches of the Government.

All the gods described above have their assistants, attendants, door-keepers, runners, detectives, and executioners, corresponding in every particular to those of the Chinese officials of the same rank. They cease business and take a month's holiday, like sensible people, at the new year, just as the Chinese officials themselves do. They occupy their yamens, *i.e.*, the temples, and rotate in office, just as these same officials. Their subordinates, detectives, &c., are employed at various strategic points of the country, or the city, to guard it against the depredations of the turbulent and discontented spirits, and thus preserve public tranquillity. These guardians of the public form an army of invisible police, and are to be met at their several stations, some in the temples, some at the gates of the yamens, some at the city gates, some at its bridges; in a word, throughout both town and country.

Spirits are said to move in straight lines, and to be annoyed at finding their course obstructed by a blank wall. If, however, such a spot be distinguished by the presence of their subordinates, represented by an image with light and incense, they are at once appeased. Hence the frequency of these in Chinese towns. The Chinese avail themselves, in building their dwelling-houses, of this supposed knowledge of the habits of spirits, and they so construct them as to conduct the spirits *out* of, rather than *into*, the premises. This desirable end is accomplished by zig-zag passages, and by not placing doors or windows opposite to each other, a thing rarely ever seen in a Chinese dwelling-house, where, however, it cannot be avoided, as in the front hall, a fixed screen is placed before the back door, and ingress and egress is around this screen.

The moment a man dies a cup of cold water is placed at the door that he may take a last drink; then a suit of good clothes is burned that he may be made presentable in the next world; then a quantity of "*din*" is consumed, that the departed spirit may have the money to bribe those who may arrest him; then bed and bedding and

personal articles are set fire to, that he may be provided with necessary comforts. Annual offerings are also made at the graves, of food, money, clothing, &c. These, by being burned, are supposed to be thereby transmitted to those for whom they are designed.

A VISIT TO SHARON AND PHILISTIA.

From the German of the Rev. Samuel Müller (of Bethlehem).

By A. G. Weld.

Part I.—The Sacred Grove of Bet-Machir.

THE Rev. Samuel Müller, of Bethlehem, having kindly given me permission to translate his narrative of a journey to Gaza, I have selected the following portions of it as of special interest, both from the descriptions they give of the present condition of some of the ancient towns of Sharon and Philistia, and also because of the glimpses they afford of certain characteristics of their inhabitants, Herr Müller being thoroughly at home with the peoples of Southern Palestine, both settled and nomadic. He had proposed setting out on his expedition to the Plain of Philistia about the middle of last October, but on account of the continuance of the hot season, which was very productive of fevers, he was obliged to postpone his departure until after the first rains had fallen, so it was not till the 9th of November, 1880, that he was enabled to start at 3 P.M. from Bethlehem, accompanied by Thaher, the Scripture-reader, and a Bedawîn attendant. It was fixed to go first to Jaffa and thence to Gaza. Therefore, says Herr Müller, our nearest way led us through the Vale of Olives below Beitschala,* and brought us by sunset to the village of Waladsche. As none but Moslems live here, it is natural that the Khatib (preacher of the Friday sermon at the mosque) should be the most important personage in the place. We met with him, and ere long were seated by his side engaged in earnest conversation. It was to this same Mohammedan teacher and reciter of prayers that I gave a Bible some years ago, and he has in consequence kept up an acquaintance with me ever since. He read aloud in the presence of the people, who had gathered around us, Psalm ciii. and Genesis i., ii. The Khatib told me that his Bible had

* Where we have established a branch of the Bethlehem Mission, with a resident Missionary in charge of the congregation and schools there.

been taken from him by a Christian, who said, "This book is for Christians, not for Mohammedans." I explained to him that he ought not to have parted with the sacred volume, because it was intended for all men in all conditions of life, God having given His holy Word to all mankind that they might learn His will from its pages; and I then bestowed upon him a Psalter and a copy of the Gospel of St. John.

The inhabitants of Waladsche are a very ignorant set, and on being shown over the dilapidated mosque I could not help remarking that it seemed typical of their benighted condition. The Khatib approved my words, he being the only individual in this place who can read, and even he does not really belong to it, being of Egyptian origin. At mid-day of November 10th we left Waladsche, escorted for some distance by the Khatib, and arrived in the evening at Bet-Machir, a Moslem village of about 1,000 inhabitants, prettily situated on the Jaffa road. Here we alighted at the Guest-house. The apartment soon filled with men who had watched our arrival from the roofs of their houses. Amongst these present were some fellahîn from Beitschala, near Bethlehem, who had come to assist the inhabitants of this place in their agricultural occupations. These people have to take a long walk to reach the corn-fields which are about two hours distant from Bet-Machir. The threshing was over at last, but the time of the commencement of the olive harvest was not even fixed on, because the trees had not as yet been assessed for the Government tithe.* Two officials had arrived to collect the taxes, as also a Jewish money-lender. The sleeping arrangements at the Guest-house were very simple, consisting in each person placing a duvet on the spot which he had appropriated to himself. We had to share the room at night with eighteen others.

In the morning of November 11th we visited a splendid wood near this place. Hard by is the village cemetery, and a handsome mosque. To reach the latter one is compelled to climb over a wall three feet high, which encloses its outer court. On the wide platform in front of the building, which is called a Weli on account of its containing the tomb of a saint, stand some 300 olive-trees, all in a very neglected condition, for the olive-grove is left completely to itself. No pilferer dares to lay sacrilegious hands upon the fruit, from a superstitious dread of the vengeance that the holy man whose bones are deposited in the adjoining mosque would wreak upon him for such a deed. Even the dry sticks that lie strewn upon the ground,

* Nominally the tenth of the gross produce, but occasionally converted by the rapacity of the tithe-farmer into the half.—A. G. W.

which would otherwise be so eagerly sought after and gathered for fuel, are left where they fell, abject fear preventing any one from picking them up.*

In the evening I read to those assembled at the Guest-house Psalms li. and ciii., and Isaiah i. When I had finished, an old man who had been listening very attentively made the following striking remark: "In what you have been reading the expression 'The Lord saith' frequently occurs, but in the Koran it is only written, 'Mahommed the Prophet saith.' You Christians draw from the fountain-head itself; we, on the contrary, only from tributary streams." Another observed, "If those who have offended against the Lord repent, He will be gracious to them again." "But," rejoined a third Arab, "a death-bed repentance is mostly a false one, and God will not value that."

Before leaving on the morrow I read the people the parable of the rich man and Lazarus, which interested them deeply. They are, however, inclined to attach too much importance to almsgiving, believing that they can win heaven thereby. I gave an Arabic Psalter to the brother of the Sheikh of Bet-Machir, and also to the Khatib, on the latter's promising me that he would read in it diligently.

PART II.—EMMAUS.

Starting at mid-day of Friday, November 12th, we reached Emmaus† Nicopolis, or Amwas, as it is now called, before nightfall. An eminence in part of the village is crowned by the Weli el Ali, which, as at Bet-Machir, is the tomb of a saint that serves as a mosque. The walls of this mosque were besmeared with blood in commemoration of Abraham's offering up his son, for it was the eve of this solemn Moslem festival. In the Koran, however, the sacrifice mentioned is

* The fellahîn of Palestine being generally regarded as the descendants of the ancient Canaanites, it is easy to trace in the superstitious reverence of the inhabitants of Bet-Machir for their sacred olive-grove a survival of the feelings with which their forefathers regarded the groves so often denounced in the Bible as connected with their idolatrous worship.—A. G. W.

† This village of 'Amwas, which is undoubtedly the Emmaus of the Book of Maccabees, was held to be the equally undoubted site of the event recorded in Luke xxiv. 13—33, from early Christian times till the fifteenth century, when attention was called to its distance from Jerusalem being three times that given in the present text of the Gospel. In some of the ancient MSS. of the New Testament, however, and notably in the Sinaitic, the oldest of them all, Emmaus is said to be, not 60 furlongs, as in our authorised version, but 160 furlongs from Jerusalem, the exact distance of 'Amwas from the Holy City.—A. G. W.

that of Ishmael, not of Isaac, as we were made to understand plainly enough on the morrow, when at an early hour the whole Mohammedan community—women of course not included—assembled themselves in the mosque, where the Khatib read them the impressive story out of their religious book, and delivered a discourse upon it. The variations from the Biblical version sounded puerile to me. Amongst other things, the preacher related that the devil foretold to Hagar the impending sacrifice of her son, and bade her prevent the deed; also that when Abraham thrice applied the knife to Ishmael's throat, to his great astonishment it would not cut. Turning round, the father saw the he-goat, which he sacrificed in the stead of his son. At this festival every Moslem householder is expected to slay a sheep without blemish, and to sprinkle his doors and walls with the victim's blood. When the reader came to the passage, "Distribute the flesh amongst the poor, but not to Jews or Christians," some of the congregation looked very suspiciously upon me and my companion. After the conclusion of the Service the Moslems present wished each other a blessed festival time, grasping meanwhile each other's hands and falling upon each other's necks in token of cordial brotherhood. Some went so far as to accord this greeting to us, which we were careful to return in the accustomed way, wishing them a happy feast-day. Afterwards, when several had seated themselves around us, I read them out of the Bible the history of the event they were commemorating, and also the account of the walk of the two disciples to Emmaus on the first Easter Day. In the precincts of this village the Carmelite nuns have discovered a fine piece of masonry, considered to have once formed part of a Christian church, ascribed by Tobler to the fourth century (having been erected to mark the spot where our Lord made Himself known to Cleopas and his companion in the breaking of bread). All around marble columns and fragments of columns lie piled in confused masses. The natives of Emmaus are at present renowned for their litigious propensities, and those learned in the law accordingly make great gains out of them.

We reached Ramleh on the afternoon of Saturday, November 13th, and were invited to the house of Herr Schlotthauer, who conducts a Mission here on behalf of the Plymouth Brethren. I found that he and his people were well acquainted with the Word of God, and that in spite of their errors they have a sincere love for our Lord Jesus Christ.

Ramleh and Ludd (Lydda) share in common a native Missionary, who is under the direction of the English Missionary at Jaffa. On Monday, November 15th, we visited the Arab teacher at Ludd, where

we found the whole population of the village attired in their best array, celebrating the festival of St. George.* Sleeping that night at Abou Shoushé (the property of Messrs. Bergheim, of Jerusalem), we arrived in the evening of the following day, November 16th, at Wady Ehnen, where we were hospitably received by Herr H. Baldensperger, the son of a friend of mine at Jerusalem. I travelled through the Holy Land thirty-two years ago in company with his father. Herr Baldensperger is managing an estate in the Wady Ehnen, belonging to a German residing in Russia, which the latter lets to him. A sick Moslem here entreated me to pray over him. I did so, and gave him some medicine, and with God's help he soon recovered. At my friend's house I was able to conduct morning and evening prayer in the presence of the household. During my discourse on Deut. xxviii. the Mohammedans present seemed much impressed by the blessings and curses proclaimed therein, and exclaimed, "We have offended greatly in all things, therefore has evil come upon us. It is we who are to blame." On the morrow we who were about to depart, and our friends who were remaining at home, commended each other in prayer to the protection of the Almighty.

I was introduced to some Bedawîn in the neighbourhood. One of them was a sick man who appeared near his end. I exhorted him to turn to God, who willeth of His grace and mercy that all men should be saved. Alas! how benighted these people are, and how neglectful of the most necessary care both of body and soul. As they gazed intently upon us we marked the pallor of fever on the countenances of the majority. Two of the Bedawîn by their healthy appearance formed a great contrast to the rest. They had come from another encampment on the sand-dunes of Jaffa.

On Thursday, November 18th, we made a detour to Sarfend Elcharab, a little hamlet inhabited by some fifteen Moslem families. Almost all the dwellings hereabouts are mere mud huts. One edifice constructed of more solid materials was, however, pointed out to me —a long vaulted building in which both man and beast take shelter from the rain, and where straw and various crops are stored—and in its neighbourhood we came upon some workmen who were erecting a stone wall. I called out to one of them, "You must build on a good foundation, else your wall will have no stability." Thereupon

* The earliest calendars relate that the patron saint of England was born at Lydda; suffered martyrdom at Nicomedia, under Diocletian, near the close of the third century, and that his body was conveyed to his native town, where a church was erected in his honour.—PORTER.

he shouted to the master-builder, "Hear what the stranger says, you must build upon a good foundation, else your wall will fall." The person addressed immediately came forward to greet me, and we recognised each other as former neighbours at Nazareth (where I was Missionary clergyman before moving to Bethlehem, and where I buried his father). A blood feud compels him to wander from place to place.*

The sun was already sinking into the sea by the time we reached the German colony at Jaffa.

PART III.—JAFFA TO ASCALON.

Baron Ustinow welcomed us most cordially to his home at Jaffa. This Russian noble has established a hospital in his house, containing at the time of our visit twenty-three patients, with some of whom I used to enter into conversation. On Sunday Divine Service was held in German at the Baron's, and the Lord's Supper administered. I was diligently waited on by Oschemile, a girl who was under our care for twelve years, returning last summer to her Jaffa home. She was very anxious to be back with us at Bethlehem for a year at least, but her brothers and sisters were set against her doing so, as they proposed shortly to wed her to a Greek Catholic. On the river Autsche (Aujel), two hours to the north of Jaffa, a Jewish agricultural colony has been started consisting of twenty-six families, and bearing a Hebrew name signifying "Opening of the door of hope." M. Sandel, of Jerusalem, is busily engaged as its architect. None of its streets are allowed to intersect each other, so as to form a cross. The head of the colony, M. Gutmann, a Hungarian merchant, complains bitterly of his co-religionists, both in his fatherland and in Jerusalem, for not coming sufficiently to his aid in the work he has undertaken. A contrary experience has fallen to the share of the long established Jewish Agricultural Institution situated on the road to Jerusalem, for there one can plainly see there is no lack of money from the comfortable, I may say luxurious, manner in which its arrangements are carried out. The pupils of the Mikveh Israel (as it is called) are required to work in the fields for several hours daily, besides receiving instruction in French, geography, and various other branches of learning.

* In May of the present year a young man in our neighbourhood fell a victim to a similar blood feud, his dead body having been cast into the Lower Pool of Solomon, close to which he was slain in revenge for a murder committed nine years ago.

There was a huge stone idol to be seen at the Jaffa harbour, which was discovered at Gaza and transported thence on a truck drawn by seventy men. We started for the cities of Philistia on Monday, November 29th. Our road led us once more to my friend in the Wady Ehnen, at whose house I was induced to stay longer than I had intended on account of the rainy weather that set in. Herr Baldensperger was so kind as to escort us to Sernuka, a village an hour distant, where we paid a visit to its Sheikh, with whom our companion seemed well acquainted. We found a large concourse of people assembled around him, for there was a divorce case proceeding, which was completed in our presence. The man was a Bedawy who had three wives, but no children. The woman he desired to divorce was a native of Sernuka, about twenty-five years of age. Having summoned her, the Sheikh asked her the following questions: "Do you wish this divorce to take place in accordance with the Mohammedan law?" "Yes," was her answer. "Have you any claim to make upon your husband?" "No," she replied. All would now have been settled had not six shillings been lacking from the sum of forty-eight shillings to be paid back to the Bedawy by the wife's kindred. This gave rise to an angry altercation, till at last through the persuasions of the Sheikh the man concerned expressed his satisfaction and the woman went her way. It is not unlikely that her people had already a fresh suitor in view who would give them once more a handsome present in exchange for her; since so long as a young woman (be she unmarried, divorced, or a widow) has relations living, so long do they continue to sell her in marriage.

Sheikh Omar, who took such a prominent part in the above-mentioned transaction, is of a commanding presence, and reminded me by his colossal proportions of the giants of old. He was once a robber chief, and was the terror of the neighbourhood, which was rendered unsafe by him. On my pointing out to him the evils of polygamy, and telling him that Christians were only allowed one wife, he remarked, "The religion of the Christian would be a good one, were it not for his belief in a pretended Son of God." I endeavoured to prove to him that Jesus was the true, not the pretended, Son of God. After some further conversation he asked me who I was, and when I told him that I trained and instructed orphan children he inquired whether they learned to read fluently. I answered that they not only read fluently, but also understood what they read. To which he replied, "Here nobody understands the Koran except myself, who have studied in Cairo."

On December 2nd the sky cleared, and at 8.30 A.M. we resumed

our journey. The road was so muddy that our animals kept sinking into the mire, and it was not till nearly nightfall that we reached Medschdel or Mejdel, the Migdal-gad of Joshua xv. 37, a stone-built town, situated in the midst of park-like scenery, about half an hour north of Ascalon. Arrived at the house of its Sheikh, Abd ul Asis Abu Schereh, we found the venerable old man seated in the gateway, making a speech, smoking his pipe the while. The conversation was all about a lawsuit which the Sheikh was carrying on, and lasted till 10 P.M., during which time it was impossible to get in a single word about any other topic. The Arabs seated around him whispered about me to each other, and stared at me with an expression of wonder; but when I explained to them who I was, and what was my object in coming to Medschdel, they grew quite friendly. There was a Turkish officer present with fourteen recruits, who were on their way to Damascus. The arrangements made by Sheikh Abd ul Asis for the comfort of his guests were exceptionally good. A handsome rug was spread over a clean cushion for me to sit upon, and in addition a servant brought me at bed-time a nice coverlet and a little snow-white pillow. We slept, fifteen in number, in the one room, the other guests being also provided with rugs, coverlets, and pillows. At break of day our worthy host was again seated in the same place as before, smoking his pipe and resuming the eager discussions of the previous night. Having obtained a guide, we quitted Abu Schereh's hospitable roof on the morning of December 3rd, and visited the ruins of Ascalon, the birthplace of Herod the Great, and one of the five chief cities of the Philistines. Ascalon was especially devoted to the worship of Derceto, the Syrian Venus, and here, as at Gaza, heathenism waged bitter strife against the advance of Christianity till the third century. Here did the Crusaders gain a signal victory over the Egyptian Fatimites on August 12th, 1099. Where is now all the former splendour of this votaress of false deities! The miserable village of Oschora (El Jurâh), outside the walls of Ascalon, is the only inhabited spot in the whole place, whilst the drifting sand is burying under its dunes with marvellous rapidity the massive ruins of the once famous city; and as if still further to obliterate the traces of her ancient magnificence, I saw a man turning some of these dunes into a vineyard. Hither, too, come the people of Gaza to saw the beautiful marble columns into door-sills (which they sell for twelve shillings a piece), thus helping to fulfil the prophecy of Zephaniah, "Ashkelon shall be a desolation."

PART IV.—GAZA AND BEIT JEBRIN.

In the evening of December 3rd we reached Gaza, where we were most kindly received at the house of Mr. Shapira, the Church of England Missionary. During the course of the same evening we met the two principal people of the place—the judge, Yusûf Effendi, and the telegraph manager, who is an Englishman. I was acquainted with the judge before; he is a learned, but not a strict Mohammedan, who has studied in England, and has spent some time at Vienna; he possesses, moreover, first-rate conversational powers.

The next day we visited the Great Mosque, which was once a Christian church, but fell into the hands of the Arabs under Omar, A.D. 634. Even in the reign of Constantius Gaza continued to be a main bulwark of paganism, and clave to its god Marnas, until his image and temple were destroyed by an edict of the Emperor Arcadius, and a church erected on the site by the Empress Eudoxia, his wife, A.D. 406, which is supposed to be the very building now known as the Great Mosque. Gaza is held in high estimation by the Moslems on account of its containing within its walls the tomb of Mohammed's grandfather, Haschim, who was led by mercantile affairs to undertake a journey hither. They also venerate the tomb of Samson on the supposed site of the temple of Dagon, wherein that hero died with the Philistines.

This town seems to be the main emporium of the corn trade of the surrounding district, for during the three months preceding our visit some 600,000 quarters of barley and 400,000 quarters of wheat had been exported thence, whilst immense heaps of grain were still lying in the storehouses.

The capital of Philistia has a population of about 20,000 souls, of whom some hundreds are Greek Christians. The Roman Catholics have lately bought land in the neighbourhood, and are carrying on their Mission there with zealous earnestness.

Mr. Shapira seeks to work upon the people chiefly through the agency of schools, and he finds that the teaching of English at these institutions is a great means of enticing the children (who are principally Moslems) to attend them.

There is, alas! ample scope at Gaza for the Missionary operations to which I have alluded, since the morality of its inhabitants is extremely low; in fact, every imaginable vice and crime is rife amongst them, and the Mohammedans themselves here drink quantities of spirits, especially brandy.

We had planned making an excursion to "the village of palm-

trees" (Dair Ennahel), two hours to the south, a locality considered by Baron Ustinow to be admirably adapted for the establishment of a colony. The rain, however, not only put a stop to our going to the village in question, but even kept us well-nigh prisoners to the house for three days, and when the downpour at last ceased we found the streets almost impassable on account of there being no proper outlet provided for the enormous quantity of rain-water that had collected in them. Many palm-trees had been uprooted by the storm, and everywhere houses had fallen down, two men having in one case been crushed to death beneath the ruins.

Early in the morning of Friday, December 10th, we bade farewell to our kind friend Mr. Shapira, and started on our homeward journey. The further we advanced along the plain the more impracticable did the road become. At Beit Hanûn we had to cross a torrent, in doing which one of our animals was nearly swept away and drowned (as many yearly are) by the force of the current. In several places we narrowly escaped sinking into the mire. The sun was on the point of setting ere we reached Beit Jebrin (Eleutheropolis), where we had considerable difficulty in finding suitable accommodation, as the wretched mud cabins which form the ordinary dwellings of the inhabitants of this part of Palestine would not have afforded us sufficient shelter in such rainy weather. During our house-huntings a thief took the opportunity of running off with the bag of coffee which I always make a point of carrying about with me in order not to lay too heavy a claim on the people whose hospitality we accept. We were at last fortunate enough to obtain a room to ourselves in a large stone-built house, where we could rest undisturbed. During the absence of the owner the honours of the mansion were performed by a slave who has served here fourteen years. In the evening he related to us the following particulars of his past history. His home was on the White Nile, sixty days' journey up the river from Khartoum. His father was a slave-dealer, who used to obtain slaves from Central Africa by barter, giving to their captors in exchange for them salt, cotton goods, &c., to the value of from six shillings to two pounds a-piece. Having on one occasion collected together a gang consisting of seventy-five of these human chattels, he conducted them to Cairo, taking with him his son, that he might initiate him into his own business. The son, however, was so much pleased with Egypt that he forsook his father and entered into the service of one of the consuls. But as he could not understand his employer's language, he soon began to find his new occupation irksome; when, therefore, he had saved some fifteen napoleons he quitted his situation with the intention

of remaining for a time his own master. Not long afterwards, however, two men of plausible address induced him to accompany them, undertaking to get him into a place that would exactly suit him. Having by this means enticed him away to a lonely spot, where they were met by some confederates, they fell upon him, and having robbed him of everything, they clad him in a blue shirt, tied his hands together, and drove him (together with other slaves) over the desert and across the River of Egypt (Wady el Arish Misr) to Beit Jebrin. Arrived here, he made his story known to the rich Sheikh in whose house we were staying, who forthwith chased away his captors, and, at the young man's own request, took possession of him for himself, inflicting a fine of several camels on the robbers. The negro has remained with this master ever since. The Sheikh treats him very well, and reposes great confidence in him, having entrusted him with the management of all his affairs. In fact, the young man is now almost looked upon as a Sheikh himself, and though still called a slave, he is better off than if he were a free-man. His master has found a suitable wife for him, as also for another of his slaves who has been twenty years in his service, and remembers nothing about his native country.

I could not get the negro to agree with me about the sinful nature of his father's occupation; there was no sin at all, he maintained, in the slave trade, because the negro race was destined by God Himself to servitude, for had not He declared that the children of Ham should ever be servants to all other nations?

On the 11th of December we were up early in order to visit the objects of interest at Beit Jebrin before continuing our journey.

When the Emperor Septimus Severus was travelling in the East at the beginning of the third century, he conferred important privileges upon this city, and made it into a capital, which bore the name of Eleutheropolis, or the Free City. By the time of the Crusaders it had fallen completely into ruins, but was partly restored by them and a citadel erected here by King Fulco of Anjou, 1134 A.D., whose defence was entrusted to the Knights of St. John. Eleutheropolis, once the central point for determining the position of a score of less important towns, has now dwindled into an insignificant village, covering barely a third of the area occupied by the Roman city, portions of whose ancient buildings, together with fragments of the later crusading structures, are to be found built into almost every house. Two small fortresses are still standing to the west and east, whilst to the south are the ruins of a Christian church, running east and west. There are no Christians left now in the whole neighbourhood; the

900 inhabitants of Beit Jebrin are all Moslems, and are for the most part sunk in gross ignorance.

We were only able to take a brief survey of the famous caves in the vicinity of the village (which are said to be "unique in character and unrivalled in extent by any in Syria"), being prevented from entering them by the accumulation of rain-water. St. Jerome informs us that the Horim, or aboriginal Troglodytes of Idumea, once inhabited these caves, and that after the conquest of the Horites by the Edomites, the two races became thoroughly amalgamated, and the Edomites, in common with the Horites, dwelt in the above-mentioned caves, and in others of a similar nature which may be met with from Philistia to Petra.

Bidding adieu to Beit Jebrin, we directed our steps to Beit Jemal, where a Catholic of the place, by name Don Beloni, who well merits the title of "Father of Orphans," has his second large orphanage. Upon the estate attached to it extensive agricultural operations are carried on, and the orphanage is in a great measure supported by the sale of the produce raised on the farm. Six hours' ride from this place brought us back once more to our home circle at Bethlehem.

A TRAVELLER'S IMPRESSIONS OF THE DIOCESE OF CAPETOWN.

By the Rev. E. T. Churton,
Vicar of St. Bartholomew's, Dover.

TWICE within five years has it been my good fortune to spend a few happy weeks in South Africa; time enough to know a little of its delicious climate and fine mountain scenery, but scarcely enough, as must be admitted, to gain any deep insight into that most interesting Mission work of which I here record my impressions. Yet, though the rapid glance of a traveller be worth little when compared with the matured experience of a Missionary, there is this, perhaps, to be said on the other hand. The Missionary comes home too often tired and exhausted both physically and mentally, and is thus apt sometimes to plead his good cause with less energy and enthusiasm than it deserves, having to deal, moreover, with a somewhat suspicious public. The traveller returns from what has been to him a land of health and perfect enjoyment, full of sympathy for brother clergy whose calling he acknowledges as nobler and more arduous than his own, and therefore inclined to tell what there

is to tell strenuously and warmly; while he may fairly expect to disarm prejudice at least so far as this, that he shall be understood to write on the South African Church as a sympathiser merely, who has nothing else to identify him with its past, present, or future.

To speak then first of Capetown, which is a large and imposing city, laid out in squares, and covering a considerable extent of ground, sloping gently up from the blue waves and white coast line of Table Bay towards the perpendicular crags of Table Mountain, which enclose it on the south and east. It is not indeed so large a town as it looks, for many of the houses are low flat-roofed cottages, built to accommodate one family only; yet the population cannot be far short of 40,000, and is increasing rapidly. In most quarters you are liable to be choked with dust; in some, where Malays herd together with vile fellows of European stock, you are sickened with the squalor and foul odours. Still, the large Docks, a new Bank and Houses of Parliament in construction, a new Reservoir just completed, and a handsome railway terminus, erected since my former visit in 1877, and daily sending forth its score of long and well-filled trains, all bear witness to the growing prosperity of this southern metropolis.

But what of the Church in Capetown? It must be confessed that a traveller's first impressions are likely to be unfavourable. The *oculi fideles* of a new-comer find little indeed that is fair or stately to command their attention. While the Roman Catholics, with their usual sagacity, have secured a commanding situation for their Cathedral, an English Churchman may almost rejoice that his own semi-pagan St. George's hides its deformity, to some extent, in a hollow; and to go through the different parish churches is simply to renew your experience of what is small or insignificant. You forget this, however, when you have spent one or two Sundays in the place. For the Cathedral has no lack of earnest preachers or of devout worshippers, and few churches in Christendom can have a more interesting history than St. Paul's, built mainly by the offerings of its black congregation, contributed regularly through many years, the result of the self-denying labours of Canon Lightfoot. Of him, and his excellent work, I shall speak again presently. For the moment, however, I cannot refrain from expressing an earnest wish—and friends in South Africa will know with how sincere a regard and deep respect for them it is spoken—that the Church in Capetown might now be making a further move onward. There are, as it seems to me, some essential things in which the daughter Church is too little keeping pace with her mother. Friends in this distant colony hardly realise the abundance, the almost luxuriance, of spiritual privileges

which we enjoy in the "old country." If, for instance, two of the Cowley Fathers could be induced to come out and repeat at Capetown the experiment which others of their community have made so successfully in Bombay, letting the people have the benefit of a daily Eucharist, with all the growth of worship and systematic intercession which it would involve, the effect might be very great and salutary. And I say this the more confidently, because I am giving utterance to an opinion which I found to be shared by more than one of the leading clergy in the Diocese. Again, it is said that coloured people generally prefer what is gorgeous and imposing (witness even the Malay costumes), and that not a few are being attracted towards Rome through the influence of a ritual which touches them more powerfully than the sober simplicity of a dry Anglican Service. But there are far stronger reasons than these to justify the step we are proposing. Capetown is mainly a Dutch city; the wealthier merchants and vine-growers are Dutchmen, and theirs, too, is the elder established form of Christianity. Hence there is a tendency to depress converted natives, and, to a certain extent, even English colonists, to a level of cold self-righteousness and a form of religion very ill adapted to the needs either of the heathen or of our own younger countrymen, who may be wild and reckless enough, but are neither indifferent to sympathy, nor insensible of veneration. In this lies the great danger, and it must be counteracted by boldly declaring the truth as concerns our Church's spiritual claims. The position is a good deal the same as in Scotland; not indeed with quite the same preponderance in numbers on the side of the Kirk, but still so that, unless we have the courage to maintain our Catholic lineage, we can expect only to pass for an inferior imitation of the older and more comfortable establishment.

Nor is the prospect, on the whole, discouraging. I reached the colony just as Father Rivington, of Cowley, was concluding a month's work in Capetown. Both Bishop and clergy were speaking gratefully of his lectures and spiritual instructions, and possibly he may have paved the way for others of the same Society, to come for more than a preaching tour of a few weeks. I have no doubt that our most important work is, for the present, among the English residents rather than any of the other nationalities represented in the population of Capetown. Every steamer from England discharges here a number of young men, perhaps to remain in business in the town, but more likely taking up their abode but temporarily, and expecting soon to be sent "up the country," whether on Civil Service employment, or as clerks in Post Office or telegraphs, or on the railway, or going as

adventurers to the diamond fields or ostrich farms. So much do these young countrymen of ours abound, that Adderley Street on a Saturday afternoon might suggest memories of the High Street of Oxford, if it were not that the hansom cabs in which these young men rejoice are almost invariably driven by Malays. The fact that a new club started last year has already 340 members, though two others were in existence before, shows how great an opportunity presents only. Happily, the Dean and others of the Cathedral staff are keenly alive to this, and their efforts to influence new-comers, before their time comes to go forth into the rough world and dangerously free life further inland, should be seconded by the earnest prayers of friends at home. Justice compels me to add that the most systematic efforts in this direction made hitherto have been, so far as I could observe, not by the Cathedral, but by the Committee of the Young Men's Christian Association!

But how to proceed to the native work. There are two distinctly Missionary congregations. First, Canon Lightfoot's, whose flock is almost entirely African, including, I believe, representatives of quite a dozen different tribes, from the tawny Hottentot to the almost coal-black negro or Mozambique. This Mission, which even in 1861 was in a condition to furnish helpers to the Central African expedition under Bishop Mackenzie, is almost too well known to need many words from me. The very excellent plan was adopted here of catechetical instruction for the whole congregation, adults as well as children. Curious instances occur from time to time of the good results of this teaching. For example, not long ago an English priest residing in the Transvaal was taken prisoner by Sekokuni, the robber chief of the Bechuanas. He had hardly time, however, to realise his danger before he found himself set at liberty without ransom asked. One of the band had been in old days a pupil of Canon Lightfoot! Indeed, the name of this faithful and loving pastor is known and reverenced throughout the colony. The building of the permanent Church of St. Paul's, which is his, had been tdo long delayed; it is now completed, and the 500 sittings are quite as well filled as were the 200 in the old Mission-room, the sexes being about equally divided. It is an African church, built in great measure by Africans; and they love it accordingly.

Dr. Arnold's work at Papendorp, the eastern suburb of Capetown, dates only from 1875, and is consequently much less known than Canon Lightfoot's. Indeed, the question is often asked, Where are Dr. Arnold's converts from the Malays? (He has devoted himself to these especially, as knowing the race before in Java, and having had

much experience of Mohammedans in various countries.) There is, however, a plain and sufficient answer to the question. Converts there are; but even if present in the congregation, they are no longer recognisable by the gaudy costume which they wore as Mohammedans, but abjure as Christians; while in many cases they have left the neighbourhood to avoid persecution as soon as possible after baptism. Of course this leaves room for anxiety, and I am sure that Dr. Arnold would not boast as if the results of his six years at Papendorp had been great. Yet the stream of inquirers has kept flowing in steadily from the beginning. The baptisms, from heathens and Mohammedans, have been very numerous; and no one can make the acquaintance of this zealous old Missionary and his parish without learning to admire and believe in him. He is a member of E.C.U., has daily Service and weekly Celebration at his church, to which a beautiful little chancel has just been added, and is building a new school chapel at Salt River, where a fresh settlement is springing up round the railway works.

Zonnebloem College has a good deal changed its character since the days when Bishop Gray designed to educate there the young Kafir chiefs entrusted to him by Sir George Grey. The plan did not answer; the climate was unsuitable, the temptations to relapse into savage heathenism too overwhelming, and the lads who came were generally removed much too soon to give them the smallest chance of resisting these home influences. And lastly, as my informant truly observed, "If they did turn rebels, who can blame them, when the war" (meaning the late Basuto war) "was so unjust?" However, the consequence is that no more Basutos will be sent, and though there are still more coloured boys than white at Zonnebloem, it will hardly be known in future as the Kafir College of South Africa. Other schools, nearer the Kafir frontier, will succeed to that work; but Zonnebloem will struggle on bravely, and for all its poverty, will hold its own in the Cape University class list, and train good schoolmasters, catechists, and even priests perhaps, for the up-country stations.

The All Saints' Sisters, of St. George's Home, still continue their many employments for the good of souls, educating rich and poor girls, sheltering the destitute, recovering the fallen, nursing the sick. They sadly need a better house to live in, and the sympathy of a few more like-minded with themselves. In their chaplain they are much blessed.

One better acquainted with the place would doubtless have much to add to this short notice. I believe, however, that I have touched

upon nearly all the chief branches of the work in which our Church is now engaged; and enough, I trust, has been said to show that a grand harvest is there to be gathered, and that the ingathering has already begun to some purpose. Capetown is sometimes regarded at home as a city completely Europeanised. True, you will not find there the freshness of savage life; and the Malays, through fusion with other races, including Europeans of the lower class, have little of the genuine Asiatic remaining, either in feature or character; but I believe that these changes should tend to promote conversions rather than the contrary. Surely the more European influence the better, if used for the glory of God. What our countrymen have yet to learn is, that they form an integral part of the Church's Mission to South Africa. A stream of fresh life is constantly flowing into Capetown from England; often among the new arrivals is one or more well taught in the best Church principles at home. Now, these are the men who must be secured before their zeal has cooled down through contact with the listless "Africander" (of whom I shall have more to say in another paper); these must be won at any price, if the Church is to gain ground throughout the colony. Something like the Guild of St. Alban might probably be very useful in South Africa, if allowance were made for the different level of Churchmanship here from London; some organisation, at any rate, which should pledge the members to be workers, either in Capetown, if required, or under the two isolated and solitary clergy of the interior, and gradually create a demand for fuller Church privileges throughout the colony.

At Capetown is the beginning of the Englishman's colonial existence; and therefore at Capetown, as it seems to me, we ought to strain every nerve to deepen the spiritual life of our countrymen. There is no need to quote St. Francis Xavier in support of the doctrine, that colonists must be won first, and the heathen afterwards. But I very much doubt whether this has been sufficiently considered in time past.

Scarcely a fairer spot can be found on earth than the belt of forest and garden which reaches from Table Bay to Kalk Bay along the back of Table Mountain. Standing there, among the trees and flowers, and looking out over the dreary waste of sand which connects it with the mainland (like the Neutral Ground at Gibraltar), one may feel reluctant to advance farther, well content to rest where he is and be thankful. I can only say that at least, if he so decide, he need not be less a Missionary than if he had pitched his tent in Kaffraria or Zululand. There is only too much of such work at Capetown.

"CASTE."*

(A REJOINDER.)

BY THE REV. T. WILLIAMS,
S.P.G. Missionary at Ahmednuggur.

I HAVE read Mr. Cust's Articles upon "Caste" with especial interest, because of there being in two quarters here a decided movement towards recognising Caste. In the first place, the Sisters in Bombay have sent out advertisements for the opening of a school for "high caste Christians." In the second place, at Mr. Rivington's School at Poona there seems to be a definite distinction made in the school itself between high and low caste Christians. Mr. Cust condemns the action, both of the Sisters and of Mr. Rivington, for he says expressly, "It would be ludicrous to allow the least atom of caste to be maintained in such institutions" (p. 201). With this denunciation every one will agree who really knows what Indian caste means. This, by the bye, I hardly think that even Mr. Cust does, notwithstanding his having "spent a quarter of a century in the country" (p. 194). A man must mix FREELY with ALL castes, with the lower no less than with the higher, before he can tell what caste really is. Mere association with his "Brahmans and Khatries" (p. 198) will not enable him to do so. Mr. Cust is not likely to have mixed much more freely with the lower castes than any other Government official does. The intercourse of these gentlemen is mainly confined to their native officials, who are themselves, almost without exception, of the higher castes. If intimacy of another sort spring up, it is then invariably with the most respectable of the higher castes. But association of this kind no more gives an insight into the nature of caste than acquaintance only with a London square enables one to judge of life in the slums. Mr. Cust's estimate of caste is, in my judgment, such as results from a partial and one-sided experience of Indian life. Against his 25 years I can only set 9, but they have been spent in continuous and most intimate intercourse with *all* castes, from the highest to the very lowest, and being a Missionary to boot, this intercourse means nothing else than the exact differentiation of the various features in the Hindoo's social life. *A priori*, therefore, my judgment on this matter may claim as much consideration as that of one who

* We desire to invite the fullest discussion of this important matter by those who are thoroughly qualified to pronounce upon it.—[ED.]

speaks from a longer experience within a more limited sphere. Mr. Cust quotes from Bishop D. Wilson and Bishop Gell; but their position in this respect, like his own, is one of only partial experience. Their expressions, moreover, do not confirm Mr. Cust's view of caste, since I could fully agree with them without being any nearer to an agreement with him. The others to whom he refers—Dr. Bower, a Madras Minister, Mr. Hickey, and Mr. Adamson—have indeed the required experience, but I fail to see how the words which are quoted help to prove Mr. Cust's view of the question.

I am profoundly convinced that Mr. Cust's estimate of caste is an entirely erroneous one. Caste is not "a *vertical* slice of society." Mr. Cust (p. 196) affirms that it is, and makes "an educated man of an ordinary caste" assert that "his caste is not *superior to*, but only *different from*, that of his neighbour." The question is not what an educated man may be brought by education to say of or for his caste, but what the as yet uneducated man will invariably say,—and that will undoubtedly be that caste is a *horizontal* stratum of society, and that the higher the stratum, the superior it becomes. Let Mr. Cust ask any one of his "Brahmans and Khatries" whether they do not consider themselves superior to the Shudras, and not one of them will deny it. Mr. Cust, as the author of "The Modern Languages of the East Indies," must know that all the synonyms for the low and lower castes imply a relative position among the castes quite inconsistent with the "vertical" theory: *e.g.*, avaraja, adhamajata, ambjaja, and even the root-meaning of the word shudra. As an eminent Government official he will also be acquainted with the laws of Manu,* where the astounding pretentions of the Brahmans in regard to other castes are almost sublime in their arrogance; while, on the other hand, the Shudras are, with scarcely an exception, dealt with as mere senseless clods, to be treated in the most heartless manner. My knowledge of the book is first-hand; indeed I am now translating it out of Sanscrit into English, and have finished eight chapters, which form two-thirds of the whole. With Mr. Cust's knowledge of Manu I cannot for a moment understand how he can declare caste distinctions to be "vertical slices," and not horizontal strata of society. This fundamental mistake, as I conceive it to be, runs through all he has to say, and is the real basis upon which he pleads for Intermarriage and Commensality, or the restriction of them to each caste. Were caste nothing else than "vertical slices," and not horizontal strata of society, it would be possible to argue for its toleration from the analogies

* Manu, 3. 17; 10. 129; 8. 414. A reference to these three slokas will settle unmistakeably whether caste be horizontal or vertical.

existing in Africa, the United States, and in England. The fact is, however, that caste in India under the manipulation of the Brahmans has become an institution varying so essentially from anything elsewhere, that no comparison can be made with anything now existing. The root whence it sprang is no doubt one with the root of all social distinctions whatever. It is not in its origin that the difference lies, but in the shape which its peculiar development has given it. From the same root spring powers whose conditions of development are so unlike, that eventually their resultant aspects are found to be mutually antagonistic. The root of Indian caste is no doubt ethnological; but in the period from the political supremacy of the Brahmans, effected by Parasurama, up to the universal establishment of Buddhism, the conditions for formulating and rigidly establishing Brahminical social and religious pretensions were so completely favourable, that a society was elaborated, the strata of which were so organically united, that the sources of their union, like the roots of a cancer, struck deep into the very heart of the people. This organisation, by which the Brahman rule became impregnable, no solvent that the country itself afforded could permanently loosen. The Buddhist uprising did much towards disintegrating it, but not with a lasting effect. Caste reared its head again, apparently as organically strong as ever. I repeat, nowhere, nor at any time (for Egyptian caste is far from being on all fours with the Indian), has the world witnessed so perfect a social organisation for the merciless aggrandisement of the upper stratum at the expense of the civil and religious liberty of all that underlies it; this merciless character being the more intensified the lower our search goes! The disintegration, however, caused by the action of the solvents of Western civilisation is now going on at a very rapid rate. This Mr. Cust frankly admits. Even the action of the British Executive, by which caste rules are regarded as having the force of common law, accelerates the disintegration rather than checks it. It is a well-known fact that the encouragement given by Government to the study of Sanscrit seems to have the effect of undermining the people's regard for it, and its study is rapidly diminishing. The action of our law courts, however, seems to me the most powerful of all these solvents. No agency so distinctly asserts, and none so effectively carries out the doctrine of man's equality. Get this doctrine universally professed, and as universally acted upon, and caste will have disappeared. As it is, this marvellous Brahminical organisation, hoary with an age of more than two thousand years, is rapidly disappearing. This being the case, I know not how to account for the endeavour made to stem this rapid dissolution by rearing up

the citadel of caste. If "intermarriage and commensality," as they are termed, are saved, caste will become as rampant and pernicious as ever.

Mr. Cust censures the conduct of certain "Protestant Missionaries." The dissolution of caste is independent of these. Amongst the causes which are leading to it, the direct preaching of Christianity is one of the least influential. Destruction is being done thoroughly by other agencies. Our special work should be constructive. But in carrying out that construction the reintroducing of Brahminical caste would be as the placing of dead flies in the apothecaries' ointment. It would vitiate and retard the Christian movement. What does the history of the Madura Mission show but this very result? Sooner or later Brahminical caste *must* be put down and disappear. To foster it is to try to infuse new life into a limb already moribund. Its disintegration is going on everywhere, and to check it is to hinder the healthy movement already begun from within, by which Indian Society of a new and more humane type is being evolved, in which Brahminical Caste will have no place. I would therefore earnestly deprecate any such compromise as Mr. Cust proposes. At the same time I admit that to force high caste converts to overt acts offending one's natural *amour propre*, is just as wrong on the other side. There is really no need for this, on any score. I can imagine, nay, I know, cases where high caste converts have, *con amore*, sought marriage in the family of one who had been of lower caste. Both as to marriage and as to eating together, the best and wisest plan is to leave the parties alone to do as circumstances may influence them. The Missionary's course in every case is to measure his treatment of each man by that man's own intrinsic worth, ignoring all regard for caste as such. If a man can marry with one of his own former caste, then let him do so, by all means, making the matter to appear not so much a caste one, as one of natural selection. So with eating; let the Missionary show, in his own intercourse with his people, that whatever he does, he is not influenced by caste as such. This course will really, though unobtrusively and inoffensively, bring about the desired results. If there be any "Protestant Missionaries" who force from high caste converts some overt demonstration of non-regard for caste, I admit that they are wrong. But I should also blame those who, holding Mr. Cust's views, would tolerate any specific feature of Brahminical caste, especially if the very citadel of the system—"Intermarriage and Commensality"—were left unconquered.

SUMMER WANDERINGS IN NEW WESTMINSTER.

By Violet Sillitoe.

(CONCLUDED.)

WE left Hope on the 16th of June, and a three hours' journey brought us to Yale. Here our tents were pitched behind the church, and it was not very long before we were straight and snug again. The Bishop, having recently received from Cariboo several urgent requests for Services, and finding Mr. Blanchard in need of a change, sent him off there for a month or six weeks, undertaking the Yale Services in the meanwhile himself. Having engagements, however, which prevented his returning to Yale for the following Sunday, Mr. Ditcham, who is in charge of the Burrard Inlet and North Arm Districts, was sent in the Bishop's stead, and we remained, holding Service at Granville on the Sunday morning, and, after a delightful sail, at Moodyville in the evening. The distance from New Westminster to Granville is only thirteen miles, and the drive both ways was very enjoyable, despite the roughness of the roads.

On Saturday, July the 9th, we left home again for Yale, and spent a thoroughly lazy day on board, having for reading matter a batch of papers which had arrived by mail the previous evening. The enjoyment of the trip was much interfered with by mosquitoes; they came on board in swarms at every stopping-place, and from the way in which they feasted on me I was almost surprised that there was anything left by the time we landed in Yale early on Sunday morning. We remained till the following Thursday, when we started up the waggon road with the intention of pitching our tents within easier reach of the more distant railway camps. These cannot well be worked from Yale. We found a very good camping ground at a distance of seventeen miles, and fixed our tents on a beautiful flat some distance up the mountain, and by the side of a running stream. On our drive up the heat was intense, and I have never seen anything to equal the clouds of dust that we met with. The road the whole way follows the course of the river, which above Yale is a rushing torrent quite unnavigable. This road at the best of times is a very dangerous one, there being nothing, in case the horses swerve or shy, to prevent them rolling down into the river below. Just now

it is worse than ever, having been cut up by the railway works and plentifully strewed with large stones from the blasting operations which they necessitate. .It is moreover so narrow that one holds one's breath while passing another "team," for there is scarcely room to do this in safety. One conveyance stands still on the road's very edge, while the other creeps past on the inside an inch at a time, and with one wheel up the bank. There are places where one may pass more easily, and at these the drivers wait, when they see another team coming, but some of the *worst places* occur where one cannot see ahead, and it is here that there is the difficulty and danger. Another source of danger is to be found in the fact that the blasting is perpetually going on; a loud report and a shower of stones being sometimes the first and only notice you receive of the discharge. I was told the other day by a gentleman in Yale, that nobody, who can avoid it, now drives over the first thirteen miles of the road. "If you are riding," he said, "you can dodge the rocks flying about, but if you are driving, you are powerless."

The Fraser runs through the "Black Cañon," about two hundred feet below our camp; and the "Line," on the other side, passes along the face of the mountain, and, where even that is impossible, through tunnels. The men are working on small sections which can only be reached from above by means of ladders, in some instances, and, in others, by ropes. The work consists entirely in blasting. It is a great amusement, as soon as we notice the men beginning to run, to watch the blasts go off. The rocks fly in all directions, and roll down into the torrent below. The day after our arrival we determined to make the tour of the camps. We started about ten in the morning, and had a very hot, dusty walk down to the bridge, a distance of four miles. Here, however, the hard work only began. We called in at "Camp 8," at the bridge, but the men were just coming in for dinner, so we did not stay. At "Camp 10" there are quite a number of houses. The men there are at work in the big tunnel, 1,600 feet long, and several of the officers have their wives living at "Camp 8." We called in on all the wives, had some lunch, and the Bishop arranged for a Service on the following Monday. We then proceeded up the mountain, over a fearfully rough trail, with the sun blazing down upon us. A sharp descent brought us to "Camp 11." Here I was too tired to even enter, but sat outside in the shade of a tent, while the Bishop interviewed the authorities. It was about three o'clock when we trudged on again, climbing up the steep rocky path. The heat of the sun on the one side, and of the rocks on the other was fearful, and we were *cheered* by meeting two

men riding, who told us that the *worst* was yet to come. And so indeed we found it, for the trail continued to ascend almost to the top of the mountain. Here we found the camp of one of the Government engineers, and near it a stream of the coldest and most delicious water I have ever tasted. From this point we could look down on our own camp, on the other side of the river, still in a blaze of sunshine, whereas for us the sun had now set. A steep zigzag descent brought us to a fork in the trail, and we had to go about half-a-mile down the river again to get to "Camp 12." Then followed another hard climb, for about three-quarters of a mile, and a still steeper zigzag descent at length brought us to "Camp 13," with the most exquisite waterfall I have perhaps ever seen behind it. Here we had supper, and here also we promised to pay them a visit on the following Tuesday, that the Bishop might hold a Service first, and later on in the evening, that there should be given to the men an entertainment, the staple of which should consist of Reading and Singing. The boat was soon manned to take us across. She is called the "A. Onderdonk," after the contractor for this section of the line, and is a very large one, manned by six men besides the captain. The river is a fearful one to cross, and this is the last of the boats remaining, the rest from other camps having broken away and been carried down. The course taken in crossing is a somewhat erratic one. The crew row for quite a long distance in an eddy up the shore, or rather under the rocks. As soon as they turn to cross, the stream catches the boat, and carries her down at a tremendous rate, the men meanwhile rowing with all their might, the captain steering with an oar. They strike an eddy on the other side, and have to row some distance up to the landing. A walk of about half-a-mile brought us to our camp, very tired, and very glad to be back again. I am the only woman who has ever walked over that trail, and not many men have done it, and I am consequently looked upon as quite a wonder.

We were obliged to return into Yale next day for the Sunday Services. These consisted of Holy Communion at 8, Mattins and Sermon at 10.30 at St. John's; Service and Sermon at the Indian Church at 2.30; Evening Service and Sermon at St. John's at 7; besides a short Service in the Hospital. Mr. Whiteway, who is in charge of the Indian Mission at Yale, came and took possession of our camp on Saturday and Sunday nights for Services in the railway camps. We left Yale again at 3 o'clock on Monday afternoon, and arrived at the big tunnel at 6. They had promised to have everything ready for Service by 7 to allow of our getting to our camp by daylight, but it was 8 o'clock before they had the supper cleared away and the

room ready. We employed the interval in seeing the tunnel, going in on a lorry drawn by a mule. They had penetrated to a distance of 400 feet at either end; the noise inside was deafening, the drills being worked by machinery, and shouting our loudest we could scarcely hear one another speak. The men work in two shifts of twelve hours each—the day shift lasting from 7 A.M. to 7 P.M., with only twenty minutes for luncheon; and the night shift from 7 P.M. to 7 A.M. There was a good congregation, which surprised me, as I should have thought after twelve hours work in the close atmosphere of the tunnel, and the deafening noise of the engine, the men would have been too tired for anything but their beds. We did not get away till 9 o'clock, and it was already dark. I cannot say that I should wish to repeat that six mile drive home, for in broad daylight it is bad enough. Twice the horses got frightened and started off; but a good driver and good brake soon stopped them. In about the worst part of the road two men were lying drunk, and we had to go on the very outside to pass them. Had the horses swerved in the least we must have gone over into the river at least 50 feet below. We had not much difficulty in finding our tents, and were very glad to turn in.

Tuesday was a very bright day, and we sat under the trees, the tents being unbearably hot, and wrote letters and worked. Shortly before 7 we started off for "Camp 13." The boat's crew were on the watch for us, and as soon as they saw us began to get the boat ready. She had got below a small riffle in the river, and they set to work hauling her up with a rope, two men in the boat keeping her off the rocks with the oars. Suddenly the rope broke, and off she went with the two men in her, at a fearful rate down the river. There did not seem to be a chance that the boat could escape capsizing in such a torrent. We commenced running along the road to watch. The men seemed to keep cool, and guided the boat cleverly past the rocks which stand up in the middle of the stream. Several times the boat got into an eddy, and it seemed as if they might get her to shore, but again the stream caught and whirled her along. The excitement of watching was intense. Twice they got into a whirlpool, and the boat spun round like a top. We watched them right through the black cañon, and then a bend in the river hid them from our view. We continued to run on, remembering a part opposite "Camp 11" where the river broadens a little and there is a good eddy, and where Indians cross in canoes. At one time we saw a log in the stream looking just like a capsized boat, but on we went, hoping almost past hope that as they had got safely through the black cañon theymight escape, and just opposite "Camp 11" we saw the boat tied up, looking as quiet and

serene as if it were her proper place and she had not just made such a mad journey down the river. The men had landed and started across the trail home. The boat will have to stay down where she is till she can be brought across to this side, and then will have to be carried up the road, which I imagine from her size will be no easy matter. This mishap to the ferry effectually prevented our Service, and in fact has cut us off from all communication with the camps excepting by the long round we took on Friday, a journey far too toilsome to be repeated on foot in this hot weather, even if it were possible for us, which it is not, to return to our camp at night-time after a Service. Next Saturday we shall break up camp, spending Sunday in Yale, and proceeding home next day.

MISSIONARIES AND MISCHIEF MAKERS.

By the Right Rev. Bishop Steere.

THE reading public of England has special difficulties in arriving at any fair judgment on the subject of Missionary work. Any man is a bad witness in his own cause. And when he has been in any way discredited, he is weakest where he boasts most. The accounts of "Missions" by "Missionaries" have been discredited. It has been asserted, that, in some instances, they have even made what were actually false statements. But this is a charge that has seldom, if ever, been substantiated. It is much more true that they dwell on favourable signs, and ignore the unfavourable; that they try to produce an impression, as their own activity and success, greatly beyond and in excess of the truth. It is almost impossible to read some Mission "Reports" and to account to oneself for the survival of any heathenism at all!

In this matter Home Committees seem often to look upon the raising of "money" as the one thing necessary to the success of a Mission, and to sacrifice all to that. It happens, however, that in this as in the pursuit of happiness, least is sometimes got where the most is eagerly sought for. The Reports of Missionaries are always more or less made to order. I suppose every Missionary has been told over and over again: You must send us something interesting. He, poor man, is struggling against manifold difficulties, the people he is sent to are carnal and indifferent, and he himself worried and unwell, he wants sympathy and encouragement. And, under these circumstances, is told to write so as to raise "Money!"

I have been surprised at the almost universality of the notion, that it is easier to convert hereditary "Heathens" than hereditary "Christians." Nothing can be further from the truth. Missions to the "Heathen" require better men, and more of them, than Missions to neglected towns and districts at home. The fact is that till lately the Missionary spirit was hardly thought of as necessary to "Home" work*; and men who felt its influence were either driven to "Schisms" at home, or, if Christians at all, to "Missions" abroad. Another point of importance was that the duty of preaching to the heathen was recognised as a "Church" duty long before it came to be regarded as a "Personal" duty. It was therefore put off upon anybody, upon foreigners very often, and a money subscription, with an occasional speech, or sermon, was looked upon as making an English clergyman quite a zealous person on behalf of Missions!

Of Missions, as they actually existed, little was known even by the members of those Committees who were supposed to be directing them. The Church left the duty to them, and they left most of it to their secretary. He it was who had the chief voice in determining what was, with any sense of the difficulties to be encountered, to be published. Some pious and good men, like Mr. Bullock of the S.P.G., were so anxious not to publish untruths, or mere sentimentalities, that they reduced their "Reports" to dry hard skeletons, which could interest nobody very warmly. Others were very fond of anecdotes of travel and of Eastern customs, while others devoutly prized pious ejaculations and tales of death-beds. Meanwhile, the story published had, unintentionally, become materially different from that sent home, and without being actually false, it was in reality, very often, not a little distorted and misleading.

It is not easy to determine exactly how far one should go in suppressing scandal. It is part of the Roman system to treat scandal as a substantive evil and to suppress it in all cases. The result is that as all the world knows that some Roman ecclesiastics do very wrong things, and that all mention of their offences is carefully suppressed. A vague suspicion thus attaches uncomfortably to them all. In a lesser degree the same thing attaches to our own Missionaries. This is not always the fault of the Home Committee. Missionaries themselves do not always report fully and faithfully what occurs. A Missionary once asked my advice about letting the home authorities know what one of his companions, on whom they relied, had done. I did not agree with him. The authorities at home ought at least

* Which shows that the nearer to the foot of a mountain, the less you realise its proportions.

to *know* of the weaknesses of the men they are maintaining. Such cases as this, occurring and being smoothed over, help to excuse, in some way, the utter contempt in which many seafaring men hold "Missionaries."

It is unfortunately true that the greatest obstacle to Missionary success does not lie in the hostility of the natives, or in the presence of "Missionaries" of other denominations; but in the occasionally continual personal squabbles and bickerings of the Missionaries sent out by, perhaps, the same society. Much of this is never reported, even to the Home Committee. It is, however, perfectly well known to the outer world, and helps to form their false estimate of Missions in general. It is a marvellous thing, no doubt, that Christian Missionaries should quarrel with one another; but emphatically they do. And it would perhaps be well if those intending to go abroad were warned more often and more carefully of the great temptations and dangers to which they will be exposed in this direction.

And now one little word as to a state of things scarcely understood in England. The great difficulty with most natives is to get them to regard one's religious teaching with anything but the most profound and polite indifference. A French Mission priest told me once that he had never encountered anything but politeness from either heathen or Mohammedan in Africa; but as soon as he landed at Marseilles some one shook his fist in his face and muttered something about "*Sacré Canaille!*" In Africa at all events a Missionary finds himself generally regarded as a foreigner, richer than most of the natives, as indeed a man with anything at all must be; and, as to his religion, it is looked upon as one of the many odd things attaching to a European. The overcoming of this indifference is really a great feat, however it may be accomplished.

From the Missionaries themselves people will naturally turn to European residents and ask of them, first, what their ideal of Missions is. You will generally find that the European residents' ideal of the functions of a "Mission" is that it should furnish them with good servants. There is a great deal of the "Planter's" ideal of "Native Races" prevailing abroad. This is that the special function of coloured races is to furnish labour for European speculations. If they do *that*, they are good; if they do not, they are bad. A native Christian, as a rule, has a keener idea of his rights, and a more bitter dislike of European oaths and abuse, than an untaught native. He is more apt to compare his master with what he was taught a Christian should be. It is no wonder that many residents should say that all Christian natives are insolent and worthless. When you see

English sailors rolling about the streets of an Eastern town in a state of riotous drunkenness, and when one of them catches a Christian native in a lie, you will find that he will dilate by the hour upon the utter worthlessness of "Missions," and will declare that they make the natives worse than they find them. As a fact most European Missionaries start with an idea that non-Christians are *utterly* bad. They soon find that they are not so; on the contrary, the decencies of life and the ordinary proprieties of behaviour are perfectly well understood by them, and truth and honesty are well-known virtues. In some cases their own religion goes very little further; but, however that may be, the great majority jump to the conclusion that the heathens are every bit as good as are the "Christians," if not better.

There is a third stage in which language and inner lives are better understood, and in which one begins to feel again how necessary "Missions" are; but to this even some "Missionaries" seem never to attain. To take an instance. It is a painful thing to hear English oaths and curses coming from native lips, and, if the native has ever been connected with any Mission, or even if he has not, the fact is put down to the Missionary's discredit. But in heathen and Mohammedan countries a perfect acquaintance with the language will generally disclose an amount of filthy allusion and profane blasphemy of which the average European resident has no idea whatever: on the contrary, he would probably tell you that he never heard an improper word uttered, simply because he did not understand the allusions, even when he knew the words! There are of course those who never care to inquire about Missions, and will gravely tell you that they never heard of any, when in fact they have lived for years close by one or more of them!

In a class by themselves should go the tales brought home by sailors, whether officers or men. The wonderfully superficial view a sailor gets of places, where he has often been, the exceedingly narrow circle of his acquaintance with natives, and the exceedingly worthless classes to which they very often belong, is only equalled by the positive and sweeping manner in which he tells of them, and the pure good faith in which he retails mere current shipboard stories as being a certainly true and fair account of what they refer to. I have myself traced a scandalous story of some Missionary all round Africa, and through several generations of messes, till it was lost, long ago, somewhere on the West Coast! And this same story have I myself heard told as a present and very grave impeachment of all Mission undertakings!

We come now to travellers, who at all events have seen Missionaries at their homes. Upon the whole they are much fairer in their accounts, but they are sadly apt to invent, or at least to generalise on scanty premises. Mr. Thompson, in one of the liveliest books of African travel I have ever seen, relates a visit to a Mission under my own charge, and gravely talks of our Missionaries walking through the bush in long priestly garments and shovel hats. I happen to know all about what he did see. A man, in charge of a station some eight miles off, came in in considerable *dishabille*, and put on a cassock as the best means of making himself decent to meet the visitors. Thereupon they concluded that he had walked all the way in it, and invented the shovel hat out of their own inner consciousness. There certainly never was one at any of our stations. The same traveller, who is so good-tempered and hearty that one can forgive him everything, singles out for special praise an undertaking of which he had seen nothing at all, and which is just now in trouble for importing such an inordinate amount of gunpowder, guns, and ammunition. Thus one sees that Missionaries are not the only people who make their stories picturesque at all hazards.

But the main defect of travellers' talk about Missions is that they can only tell what they saw. Now there are two very distinct systems of Mission working. One is to take the natives into tutelage, not to say slavery, and make them live and move by order, and work when and as they are bidden. This system, well worked, produces fine plantations, good cultivation, well-kept houses, and a most respectful demeanour. The other system aims at giving the native independence and force of character. It leaves him free to cultivate, and build, and live as he pleases, subject only to instruction and a moderate amount of Church discipline. The strong point of this system lies in its development of a really native, home-grown Christianity, with a principle of self-improvement which works slowly and from within. It is morally certain that nine travellers out of ten will report better of Missions on the former plan, and therefore will say that Roman and Moravian Missions are more successful than any others. I doubt the fact. On one Mission I know of, managed on the tutelage system, gross cruelties and irregularities have lately occurred, which will very possibly never be heard of at home.

Many people have special crotchets, which materially affect their estimate of what is done. Many treat the idea of converting adults as chimerical, some seem to think it positively wicked. Some say we should try first to make people more moral rather than to make Christians of them. Others affirm that we ought to begin with

civilisation. Missions ought to be self-supporting, says one; the really important element, says another, is the industrial. And so they condemn and approve according to some abstract principle, and distort all they see by some antecedent bias.

One man, high in authority, told me that he thought Missions very mischievous things. "Why, sir," he said, "you aim at making all people of one religion. If the people of India were all of one religion they would chase the English out of the country in a week. I will never give anything to any of your Missions."

Surely some means of securing good information should be attempted. We want periodical accounts from some one living ordinarily at home, and who sees with English eyes, but who is too well acquainted with the history and objects of Missionary work to be blindly led by any private fancy, and whose first aim and invariable rule is to tell the truth, alone and entire, and not just so much of it as is likely to increase the subscriptions to some special scheme. It is very desirable that we should be told of what has *not* been done as well as of what *has*, and all sects and sections of Christianity should have fair mention.

If our great Societies cannot find men to go on such a round of visits, possibly the proposed Board of Missions might do it even more impartially. At all events, the wretched system of compelling Missionaries abroad to puff themselves, and beg and scheme for their own bread, ought to be altogether abolished, and with it the miserable narrowness which ignores everything not done by the special agents of a single society.

THE MISSION OF THE CHURCH AT SEA.

By the Rev. John Scarth.

Vicar of Holy Trinity, Milton-next-Gravesend, Honorary Canon of Rochester, and Honorary Secretary of the St. Andrew's Waterside Church Mission.

THE Mission work of the Church rests upon the direct authority and command of Christ, but from want of system, as well as from lack of sympathy, Mission work has been retarded in a remarkable manner. The Church in England has missed many opportunities, and these opportunities such as no other country ever possessed. With a commerce almost as universal as the great field which the Church on earth has to cover, the Church in her Missionary efforts has not taken into account a part of the

machinery which makes commerce possible, and which might be still made most useful in actual Mission work. We live in a time when great changes are occurring, and it is for the Church to watch events so as to make every change subservient to her great work in the world. I wish to point out some of the changes which are taking place in affairs connected with our universal commerce, and which may be made very advantageous to the Mission work of the Church, if we will but bear in mind her responsibility for the character and conduct of every one who goes forth from England as a conscious, or unconscious, Missionary for good or evil. I refer particularly to our emigrants and sailors, but generally to every one whose calling sends him to and fro between England and foreign lands.

One of the great changes in modern days is the closer contact into which we are brought with these foreign lands. The facilities of navigation, the frequency of communication, and the familiarity of the intercourse, all tend to make us better acquainted with the various peoples of the world. Christianity has to hold its own in the crowd, and to maintain a position distinct from that of nationalities. True Christianity has no limit with regard to language. The first development of the Church on earth when the Holy Ghost was given at Pentecost removed any restriction in this respect. Still it cannot be denied that in God's Providence it has come about that the English language now takes a place of extraordinary importance in the world, and, so far as literature is concerned, and especially sacred literature, England has never been equalled, and is not likely to be surpassed.

When we remember that we are in daily communication by telegraph with almost every country in the world, and that it is possible for a person to go from London to America in a week, to Egypt in ten days, to the South of Africa or to India in three weeks, and to China in a month, we see what changes have been effected in our own times, and what an important part our sailors, who go so rapidly to port after port, should occupy in the machinery of Mission work. The life that a solitary Missionary lives in some distant station preaches inevitably as telling sermons among the heathen as the doctrines he introduces. Indeed, unless his life conformed with his teaching his teaching would not succeed. Much of the good of Missionary effort is thwarted by the conduct of men who forget they are Christians, and who live worse than heathen lives when they visit in heathen lands. It is of momentous importance, therefore, that the Church should pay special attention to Mission work among our sailors in every port at home, and do all she can to influence their

character both at sea and in foreign lands. Special attention should also be given to every emigrant ship. This subject may from time to time be urged, but never too frequently, until the work has been systematised, and the duty fully acknowledged and acted up to by the Church.

Something has already been done by the St. Andrew's Waterside Church Mission to connect this kind of Mission work with the Church on shore in some of the most important waterside parishes in England. In foreign ports the same Mission has done what it could for the sailors by giving grants of money and of books to support the work of resident chaplains. The Missions to Seamen Society by its own appointed agents has been active also, especially in roadsteads and at the coal shipping ports. The success of the St. Andrew's Waterside Mission has been remarkable, especially with regard to the port of London. The improvement in the character of the seamen has been the subject of general remark by all who are best acquainted with them.

Another great change in modern days has been the advance in education and the extraordinary increase of entertaining and instructive literature. There has been a great development also in devotional works, especially in the publication of hymn books. This is quite a modern phase in literature, and praise has become a grand feature in Church Services. This fact has wonderfully assisted in encouraging worship on board ship; the discarded hymn books, when a new edition is introduced into a Church, become the very best helps whereby Service is encouraged in ships at sea, when the old books are sent to Gravesend, or to some other station of the St. Andrew's Waterside Mission, where they are apportioned out among different vessels. Thousands of old hymn books are thus put to excellent use, and tens of thousands would be welcome every year. Great quantities of general reading, books, magazines, illustrated periodicals, are also received and distributed. The best are formed into Lending Library Boxes, of which 4,000 have now been supplied free. Thus, while at sea, a Mission work is carried on by the books long after the visiting clergyman has bid the crew God speed. But now comes the great difficulty. It is not a difficulty in regard to the *modus operandi;* all that is wanted is that the Church should take such an interest in the work that sufficient money may be supplied to carry out abroad the work that has been well begun at home. Men can be obtained; "Send me!" is the cry of many an earnest worker, when the pressing necessity is mentioned, and in some cases men have offered to do the work without regard to stipend if only

facilities for reaching the ships were supplied. The amount required is insignificant. Unhappily the Government has struck many a severe blow at the work of the Church abroad among our own people by withdrawing, in whole or in part, the grants made to Consular chaplaincies. And it is to be feared the finishing stroke is about to be given to the few which still retain a modicum of help. In other places the grants at one time given by the Society for the Propagation of the Gospel are being withdrawn, and unless an effort is made by the Church before this year ends the condition of several important places will be worse than when the year began.

So far as the St. Andrew's Waterside Mission is concerned the Committee are not likely to withdraw the grant from one flourishing station to open up new work at another. The funds have been taxed to the utmost, and it has only been by special gifts appropriated to particular places that assistance has been given to new stations. It was thus that Odessa was added to the list, and it is only in this way Constantinople can be retained. The troubles in the East have led to the withdrawal of help from Constantinople and the Danube ports. £100 were granted from this side, and about £150 were promised on that, yet the commercial distress in these places has cut off the hope of the local aid being renewed. The assistance formerly given for the expenses of the Memorial Church at Constantinople by the S.P.G. having been withdrawn, this has prevented the resident chaplain from contributing anything towards the support of a curate, who would help him on shore and look after the British merchant sailors in the Bosphorus. These number sometimes as many as 40,000 in a year! Urgent appeals come from Carthagena, where there are on an average over 1,000 English sailors in a month. There is no clergyman at Port Said, where statistics show that more than 150,000 English sailors pass in a year. Report says that it is the most vicious and depraved port in the East. Many steamers pass through here with only half a day's detention, but some vessels remain for a longer period. A clergyman connected with St. Andrew's Waterside Mission has volunteered to go to Port Said for a time to see what can be done there. He has obtained the sanction of the English Bishop of Jerusalem, in whose diocese it is nominally included. What a disgrace to our country that, with all the readiness to seize upon the advantages of the Suez Canal for commercial facilities, it should be allowed to become a sink of vice and demoralisation for our sailors in the sight of a people whom we are thus practically teaching to look down with contempt upon what the thoughtful amongst them cannot but consider the insincerity

of those religious professions which leave such large masses of our people uncared for.

Among the most satisfactory of all the eventful changes in modern times is the peculiar development of Church work through the instrumentality of certain parishes where the parishioners are led to look out upon the great work of the Church universal. These parishes stand forth as witnesses to the truth in quite a different light to the parishes in which merely local affairs bound the area of work and interest. It is not only in some wealthy parishes that this zeal is manifested, but even small country parishes set an example and secure a success which some towns might envy. Faith in what God can do gives a courage to those who long to see more and more being done. The energy thus fostered far excels anything that was visible a few years since when a Royal letter or an Episcopal commendatory circular was the ordinary method employed to stimulate zeal. Nothing does this better than looking out over the world to see what has yet to be won for Christ; and in the vastness of the prospect surely the sea and its many wayfarers ought not to be missed. The ships and their sailors are visible links in the chain that helps to bind the nations together; and emigration founds not colonies alone, but Churches also. Neither of the agencies by which these objects are accomplished should be forgotten.

NOTE.—Contributions in aid of the St. Andrew's Waterside Church Mission should be sent to the Secretary at the Depôt in London, City Chambers, Railway Place, Fenchurch Street, or to the Hon. Secretary at Gravesend.

NOTES OF THE MONTH.

BY THE REV. CANON CHURTON.

CALCUTTA.

Tour in Assam and Cachar: An Attractive Little Station: Up the Brahmaputra: Magnificent Vegetation: Neat Villages: Stranded: Native Christians: The C.M.S.: Unanimous Reports: "We are Christians at heart": Progress in Krishnagar.

The Bishop of Calcutta started on July 12th for a tour in Assam in Cachar. His route lay through Saidpur and Rungpur to Dhubri, where he arrived on July 15th. The weather throughout the week was exceedingly bright and hot, with fine views of the snows. The

country through which the railway runs is richly cultivated, and, to judge by the crowds that assembled to gaze at the train, densely populated. At Dhubri the Bishop embarked on the steamer *Teesta*, which the Government provided for his accommodation on the present tour. Dhubri, with its green knoll, and its extensive view over the broad river, bounded by various mountains from Kinchinjunga and the Bhotan Himalayas to the green and densely-wooded Garrows in the south-east, is an attractive little station, and has increased considerably since the Bishop's last visit in 1877. Most of the residents have also changed; the graves of one or two are to be seen in the cemetery which he then consecrated. A new church had been erected, but, like the private houses in Dhubri, it was only a kutcha building, and as such unsuited for consecration. The Bishop spent Sunday, July 17th, at Dhubri, and left early on Monday for Gauhati and Nowgong. Exquisite weather attended the Bishop's voyage up the Brahmaputra River. In the early morning the snowy range behind the Bhotan Himalayas stood out sharp and clear, while all day long the less distant wooded hills, with their bold rocky faces and deep valleys, were played upon by the light and shade from the fleecy clouds which flecked the blue skies. In some places the hills descend almost to the water's edge, and cast clear shadows on the swift stream; thus the days passed pleasantly enough on the deck of the *Teesta*. Gauhati was reached on July 20th, and here there was some delay, Mr. Endle not arriving at the time expected, and the coaling of the steamer being deferred till the following morning. On Thursday afternoon (July 21st) the steamer sailed up the Kullung, a branch of the Brahmaputra, with a winding course of about 200 miles in length, between banks rich with tropical vegetation, or skirting the wooded range of the Jyntea and Naga hills. The Nowgong district is remarkable for the varied hues of its foliage, the luxuriance of creepers, grasses, and orchids, and its neat villages teeming with a fair-complexioned and well-to-do population. Muggers and wild fowl abound, and on one occasion a pair of hog deer, startled from the reeds, swam the river almost under the bows of the steamer. Nowgong was reached at 7.30 A.M. on Saturday, July 23rd. Here the Bishop was met by Mr. Endle, and a brief halt was made and a Service held in the Circuit House. The voyage was then continued, Mr. Endle accompanying the Bishop to Salona, near Koliabar. Here they landed on the morning of Sunday, July 24th, and held Service in the bungalow. On re-embarking on the *Teesta* in the afternoon, after proceeding a short distance, they struck on a sand-bar which completely blocked the course. This caused a delay of forty-eight hours,

and various plans were considered for expediting the Bishop's movements. On Monday night a change of weather set in, which gave hopes of speedy deliverance. Heavy rain fell throughout Tuesday, and the water began to rise. At 3 P.M. Colonel Lamb arrived, his anxiety for the Bishop's safety having impelled him to take an eleven hours' ride on an elephant from Nowgong in pouring rain. Early on Wednesday, July 27th, the steamer rejoined the Brahmaputra, and on the following day called at Nigriting, but the arrangements for the Bishop in the district having failed, partly through the illness of Mr. Isaacson and partly through the rain, it was decided to proceed to Dikkoo Mukh, and to visit Desang Mukh and Sibsagar from that point. At Nazerah, the headquarters of the Assam Company, he was entertained by Mr. Phillips, the superintendent of the factory. Services were held on July 31st in Dr. Bentley's bungalow at Nazerah, and in the Cutcherry at Sibsagar. It was proposed to erect small churches at both stations. In the following week the Bishop proceeded by steamer to Dibrugarh. From this point it had been arranged that he should go by land to Rangagora and the gardens of Dum-duma, where there was to be a gathering of 300 Christian coolies from Chota Nagpur, and some thirty baptisms were to have been administered. This part of the tour was given up on account of the Bishop's indisposition. He remained at Dibrugarh, and on Saturday, August 6th, held a Confirmation in Hindi of sixty-three native Christians, partly coolies from the neighbouring gardens, with some from Atabari. On the Sunday there were Services in English and Assamese (partly in Hindi). In the following week the tour was continued, including Golaghât, a pretty and well-wooded little station on the banks of the Dhunsiri River, and Tezpur, which was reached on Thursday, August 11th.

The Calcutta C.M.S. Report is remarkable for the unanimity with which the Missionaries in their separate returns announce that the truth of Christianity is becoming generally believed. One says, "They are no longer opponents; they seem convinced in their minds that Christianity is right." Another, "There are even now several households the members of which show more than a cool assent to the fact that Christianity is the only religion which teaches the true way of salvation." Another, "The eldest son earnestly replied, 'We are all Christians at heart, but if we outwardly confess Christ, we should be persecuted in a thousand ways.'" And again, "It is plain to me that the movement in the direction of Christianity is steadily gaining ground. It may yet take two or three generations."

The last census for the town and suburbs of Calcutta shows the

following numbers of Christians classed in their denominations:—Church of England, 8,768; Presbyterians, 1,869; Roman Catholics, 11,095; Armenians, 649; Greeks, 133; Lutherans, 329; Wesleyans and Baptists, 1,549; Independents, &c., 346; other sects, not specified, 5,662; total professing Christians, 30,400; Unitarians, Theists, and Agnostics, 78.

The C.M.S. *Intelligencer* speaks hopefully of progress in the Krishnagar Mission, especially of the Rev. H. Williams' itinerant preaching to the heathen. He hopes to carry it on all the year round. In the dry season he will have his tent, and in the rains he hopes to secure a boat in which he may sail along the rivers, and preach in the villages on their banks. His experience hitherto has been most encouraging, and he has had numerous and attentive audiences. There are mentioned also ten converts of good social standing whose faith has stood the test of persecution; three of these have passed the Divinity School and are now at work among their countrymen.

The C.M.S. Committee having in stock a large supply of Dr. Pfander's works on the Mohammedan controversy in various languages —Urdu, Persian, Arabic, and Turkish—have arranged to offer to other Missionary societies such copies as they may desire for use in their own Missions.

LAHORE.

The C.M.S.: Patient and Persevering Work: Disgraceful Unfairness: A Remarkable Sheikh and his People.

The Punjab and Sindh C.M.S. Report is a record of patient and persevering work and satisfactory progress. There are 77 schools connected with the Mission; the teaching staff includes 67 native Christians and 159 non-Christians. The pupils are thus classified:—Christian boys, 132; girls, 116: Mohammedans, 1,405; Hindus and others, 3,299. The number of congregations connected with the 15 Mission stations is 18, with a total of 1,427 Christians, and 418 communicants. During the year there have been 132 baptisms. In speaking of the baptism of a young Hindu the Report says, "Subsequently to his conversion all kinds of efforts were made by the young man's relations to get him away from the Missionaries for the purpose of coercing him. A plea of lunacy was put forward, and when the case was tried before a native magistrate at Umritsur, the Missionaries and the convert were hustled, and the elder Christian brother of the convert assaulted in court without the magistrate's interference till after repeated appeals; and the young man would

have been forcibly dragged away from the Court had not one of the Missionaries kept him back by physical strength. When these disgraceful unfair proceedings were reported to the Deputy Commissioner, he decided to hear the case himself, whereupon the plea was withdrawn."

"There is a Sheikh living in a village about six miles from Tank, who is acknowledged as a Pir or Saint. But he has openly confessed his faith in Christ. In the opposition which ensued, his clan stood by him, and declared that their leader's faith should be theirs; but owing to his regular hospital work Mr. Williams could not go out into the villages and ascertain the result of his movement." The hill tribes in their raid on Tank respected the dispensary, and the number of Mr. Williams' patients is on the increase.

RANGOON.

Baptism by Immersion: Burmese Hymns: School and Church Work.

On Sunday, July 24th, 1881, there was a baptism of some converts in St. Augustine's Mission, Moulmein. Two of the junior teachers, aged 21 and 23, and two of the pupils, aged 15 and 20, were baptized in the presence of a large congregation of Christians and Buddhists. The special Service was at 3.30 P.M. A large temporary wooden font was prepared, covered with canvas, and decorated with flowers. The candidates one by one entered the font and knelt down in the water. At the Holy Name the Mission Priest, placing his right hand upon the head of the person to be baptized, gently pressed it beneath the water, and thus completed the immersion. During the retirement of the neophytes to change their clothes, a Burmese translation of Hymn 38, A. & M., "In token that thou shalt not fear," was very heartily sung. On their return the newly baptized were led to the space before the altar, and there received the charge to lead a godly and a Christian life. The hymn, "My God, accept my heart this day," was then sung in Burmese, and, after the Benediction, the Nunc Dimittis in English. The Mission Priest, the Rev. J. A. Colbeck, took the chief part of the Service, but his brother, the Rev. Arthur Colbeck, has already made sufficient progress in Burmese to assist materially in the singing, and to read the Gospel. In a new Mission it is difficult to follow the rubrical directions as to god-parents, and in the present case none of the candidates had sponsors. During the past year there have been not a few adult baptisms in the Moulmein Mission, but none attracted so much attention on the part of the Burmese as this.

It is hoped that the new church may be soon commenced, and that

by aid of grants from S.P.C.K. and the Calcutta Church Building Fund the clergy house and school may also be taken in hand. The offerings of non-Christians are to be accepted for these buildings, but not for the church. It is hoped that something may be raised from the Burmese parents of the 130 boys now attending the school. Mr. Colbeck has in the space of a few months succeeded so well in raising interest for the Mission at Moulmein, that it will shortly be one of the chief centres of work in the Diocese. The Bishop of Rangoon is still said to be suffering from the effects of his fall in the Tounghoo hills.

TRAVANCORE.

The "Tamâshas": No Public Sports: Letting off Steam.

The tamâshas or demonstrations with which the Bishop of Calcutta was received at Cottayam having provoked some unfavourable criticism, the Rev. W. J. Richards of the C.M.S. pleads in excuse that "our native Church people have as yet no opportunities of public and corporate sports. We have done away with tamâshas of a heathen character at weddings. In the Roman churches here, on certain saints' days, there is no end of firing of cannon in honour of the saint. Our people are not permitted these tamâshas; but they must let off the steam somehow, and so perhaps an occasional opportunity of shouting, drumming, and firing, in which the money expense is their own, and the European is only required to supply the requisite patience, may be looked upon as a safety-valve. It is only to be like the Syrians, from whom we have, as a new body, to adopt many ecclesiastical terms. A welcome of this sort is characteristic of the soil and race, Travancore being a protected native state, with a native Rajah and officials, and subjects not yet Anglicised in externals."

BOMBAY.

An Interesting Ceremony: Memorial to Bishop Douglas: Deserved Testimony.

An interesting ceremony took place at Kohlapur on the laying of the foundation stone of the "Bishop Douglas Memorial Church." The native Christians of the S.P.G. Mission attended, and nearly all the Europeans in the station, including a detachment of the 89th Regiment. The Service began with a processional hymn, "The Church's one foundation," ably rendered into Marathi by Mr. Taylor, and admirably sung by the surpliced choir. Just before the stone was laid, Mr. Taylor made the following remarks in explanation of

the reasons for calling the Church a memorial to Bishop Douglas, and how the funds had been raised for the purpose. He said, "My friends, we have met together on this occasion to lay the foundation stone of our new church, which is intended to be the Mission and Station Church at Kohlapur, and a memorial to the late lamented Bishop Douglas, whose memory is very dear to those who knew him, for he was eminently of a Missionary spirit, and did much to raise the spiritual tone of this Diocese. It was he who gave Mission work an impetus which it never before had in this Presidency, and by his noble appeal for Missions to the Church at home, sent a thrill of interest not only throughout England, but the whole English speaking world, which is bearing fruit to this day, and has especially drawn many hearts to India. To him we owe this Mission of the Church of England in Kohlapur, and it was his large heart that first thought of sending Missionaries to care for the comparatively neglected Europeans of this station, and to convey the blessings of Christianity to the large native population of this part of the southern Mahratta country. He visited this station three times during his short Episcopate, and during his last visit in 1875, though suffering from that illness which was so soon to prove fatal, he evinced the warmest interest in the work going on, and urged the necessity of building a church more worthy of God's service than the common building which we have hitherto used, and before his death he left 2,500 rupees from money at his disposal as the nucleus of a building fund. After his death it seemed to us a most fitting memorial to complete the work he had thus begun. When in England I appealed for help to those who had known and valued Bishop Douglas. My appeal was most kindly received by many, including the Earl of Glasgow, the Bishop of Moray and Ross, the Bishop of Argyle and the Isles, and on my return to India General Tremenheere and two other friends formed a committee to collect subscriptions at home; another committee was formed in India, and I thank God that though many obstacles have delayed our progress we are now in a position to lay the foundation stone of this memorial church. I now call upon our kind friend Mrs. Parr, in the name of the subscribers and those present, to do us the honour of laying this stone." A silver trowel was then presented, and Mrs. Parr laid the stone, saying the following words: In the faith of Jesus Christ we place this foundation stone in the Name of God the Father, God the Son, and God the Holy Ghost. The Service was then concluded with prayer, a hymn, and the Benediction.

The church is estimated to cost 17,248 rupees; of this sum about 15,000 rupees have been subscribed.

PAGES FROM MY NOTE-BOOK IN MONGOLIA.

THE ADORATION OF THE KHOUTOUKTOU.

By the Rev. J. Sheepshanks,
Vicar of St. Margaret's, Anfield, Liverpool.

IT was with mingled feelings of regret and pleasure that I found myself, after a journey across North China, and the desert called by the Tartars of the East "Shamo," approaching the town of Kuren, the sacred city of the Mongols, and the residence of the Khoutouktou, the great Lama of Mongolia; regret that my interesting journey across the Steppes was almost at an end; pleasure at the anticipation of novel and interesting scenes and much information concerning the strange religion of the Lamas, which I hoped to meet with in this the very centre of their influence and worship.

Kuren, or, as it is called by the Russians, Ourga, is the chief city of the Tartars of the north-east, and is by them regarded much as Mecca is by the Mahometans of the west. It is pleasantly situated in a broad valley between two ranges of hills on the banks of the river Tola, and in its *locale* reminded me somewhat of a very different place—the city of the great Salt Lake, the sacred spot of the followers of Joseph Smith. I had long looked forward with much interest to my visit to this centre of the strange Lamaistic religion of Mongolia, and I gratefully accepted the hospitable invitation of the Russian Consul, to whom I had letters of introduction from the Archimandrite Palladius of Peking, to stay some days at the Consulate to view the wonders of the city. I need scarcely say that I was received by him, and his accomplished lady, and the Secretary, M. Kormazoff, with true Russian courtesy.

My arrival was opportune, for I was just in time to witness one of the most remarkable ceremonies of the religion of the lamas, the blessing of the people by the Khoutouktou, supposed to be an incarnation of the Deity. This was to be a great ceremony, and pilgrims had come from all parts of Mongolia, simple children of the Steppes, to witness it, and to be partakers of the benediction; for ordinarily the great one is carefully secluded from the sight of mortals and only at rare intervals comes forth to bless and to be adored by his too credulous followers.

The theory of inherited incarnations is, I perhaps scarcely need observe, a foreign addition to the Buddhist religion as first preached in India by Shakyamouni. According to the later developments of the Buddhist theology in Thibet, from which country the Mongols have obtained their religious system, Buddhas, when manifesting themselves upon earth to enlighten mankind with the light of the law, manifest themselves also at the same time in the two higher unseen worlds. Appearing upon earth they are called Manushi Buddhas, in the higher world they are Dhyani Buddhas ("Buddhas of contemplation"), while in the highest world of incorporeal beings they have neither shape nor name. A Dhyani Buddha is able by the power of meditation to cause to emanate from himself a divine being, a Dhyani Bodhisattva, who whenever a Manushi Buddha arrives at the end of his mission and departs to Nirvana continues his work until the time when another Manushi Buddha appears. Thus the Dhyani Buddha of Shakyamouni, the last of the great Manashi Buddhas who have appeared in this present system of the world, is Amitabha, and the Dhyani Bodhisattva who has emanated from him is Padmapani, greatly venerated by the Thibetans and Mongols as being the guardian of the faith of Shakyamouni until the time when the Buddha of the future (Maidra) shall appear to the world.

Upon these theological theories has been engrafted their hierarchical system. Buddhism as first proclaimed in India by Shakyamouni was singularly devoid of sacerdotal theories, but a great development in this direction has taken place in Thibet. Since the introduction of Buddhism into the country the abbots of the greater monasteries have ever been looked upon as men of peculiar sanctity; but far above them all are the two great ecclesiastical potentates, the Dalai Lama of Lhassa, and the Bautcheyne, called by the Mongolians "Bautcheyne Bogdo" ("bogdo" meaning "divine"). These two are thought to be of co-ordinate authority, but the Mongols appear to hold the Dalai Lama in somewhat higher estimation. Next in order to them come the Khoutouktous, four in number, of whom the Khoutouktou of Kuren is the most powerful. There are many other inferior grades, some of which are distinguished by semi-secular titles given by Bogdo Khan (the Emperor of China). The abbots of lamaseries are also held in high estimation. In the priesthood the three orders are known as, (i.) Gailoun; (ii.) Gaitzoul, or Yetzoul; and (iii.) Khouvarak, or Houvarak. The Dalai Lama, and the Bautcheyne, in Thibet, and the Khoutouktou in Mongolia, are regarded as incarnations of the deity, and are worshipped as gods. The Dalai Lama is supposed to be an incarnation of the Dhyani Bodhisattva Padmapani,

the august patron of Thibet, the holy land; the Bautcheyne of the Buddha Amitabha; and the Khoutouktou of Pandida, who, according to a Mongol belief, first introduced Buddhism into Thibet. The incarnation is supposed to be effected by the emanation of a ray of light from the Buddha, and descends from the Lama to his successor.

The Khoutouktou is always of Thibetan parentage. Whensoever the god dies, his successor is diligently searched for by the lamas, who alone know the secret marks by which he is to be recognised. In their choice it is generally suspected that they act under the inspiration of Bogdo Khan. They discover the required signs in some child of two or three years old, usually of poor parentage, and he is at once taken away to Mongolia, where he is immured in the palace at Kuren, and placed under the tutelage of the lamas. Here he remains for about twenty years, and during that time is never seen by his devoted adherents, save when at stated periods he gives them his solemn benediction. He is at times taken to a country palace for the sake of his health, but this is managed with the utmost secrecy. When twenty-two or twenty-three years of age he is carried off to Thibet to be ordained by the Dalai Lama, and usually dies upon the journey home. This foreseen and premature end is probably supposed by the simple people to be an inevitable part of his divine mission; but here again is probably to be traced the far-reaching hand of Bogdo Khan, for the Emperors of the celestial land are astute rulers, not unacquainted with the art of poisoning, and the Khoutouktou, the adored chief of the fanatical and warlike Mongols, is known to be the object of their constant dread.

Greatly to my delight I found that the very day after my arrival at Kuren had been appointed as the occasion of a solemn benediction by this sacred personage. A party was made up at the Consulate, which is at some little distance from the town, to view the ceremony, and a vehicle was placed at my disposal by my kind friends the Russians. The Russian carts here in use are well adapted to the nature of the country, being roughly but strongly made, with very long shafts, and an arch of wood shaped like a large yoke uniting the ends of the shafts, to which, as well as to the shafts themselves, the animal is harnessed. The ponies are sturdy and active, and trot along bravely, and we were soon rattling through the streets, or rather roads, of Kuren. The town is singularly built, and presents a curious appearance, being formed of a large number of enclosures, varying in size, and all surrounded with tall wooden palisades, placed close together, and looking like stockades. Within these enclosures are the dwellings of the inhabitants. The Mongols, though congregated together, still

preserve as far as possible the same mode of life which they follow in the country, and dwell in gurrs, such as I have already described—beehive-like huts, formed of sticks placed lattice-wise, and covered with felt. The great advantage of this style of domestic architecture to a pastoral people is this, that in a very few hours they can take down their houses and pack them upon their camels, and transfer their penates to some other locality. The Chinese residents, who have come here for the purposes of trade, live in wooden shops and houses of one story, with a long ridge gaily painted and decorated, such as one sees habitually in passing through the northern Chinese country towns. The palisades vary from eight to fourteen feet in height, so that the houses being low, nothing of them can be seen from the road, save perhaps just the ridges of the larger Chinese residences. The enclosures adjoining one another form the broad roads, which are unpaved, and often very miry, and each enclosure is entered through a high gate squarely and roughly made. Between the two upper cross pieces of the gate the Mongols usually place a prayer-cylinder, with small wind-sails attached, containing sacred formulas, especially the "Om mani padme hum," and as this is spun round by the wind they imagine that acceptable prayers are going up for them to the Buddha world. Along the lines of palisades white flags, generally in tatters, are erected upon lofty poles; prayers and charms to keep away evil spirits are inscribed upon the flags, so that, taking into consideration the fact that a sacred formula will be inscribed hundreds and perhaps thousands of times upon the roll contained within one of these prayer-wheels, when during a high wind the countless wheels are spinning rapidly round, and the numberless streamers flapping before the breeze, millions of prayers are being offered every minute in the sacred city, and thousands of Buddhists are brought nearer to Nirvana, the longed-for period of their annihilation.

Driving through the market-place, a large open space, where bands of pilgrims, who had come to worship their incarnate god and to obtain his benediction—honest bronzed shepherds and their rosy dirty spouses—were leading about their ungainly camels, and gazing curiously upon everything they saw, we arrived before the palace of the Khoutouktou at half-past ten, and then found that the benediction was not expected to take place till nearly noon. We found plenty, however, to interest us in the scene around. Of the Khoutouktou's residence we could see nothing, for it was enclosed within a lofty palisade, which effectually shuts it off from the sight of inquisitive mortals. On a subsequent occasion, however, by climbing an eleva-

tion—I think the temple of Maidra—I managed to obtain a bird's-eye view of the buildings, and found that they were of the Chinese pavilion style, having two stories of wood, and adorned with paint and gilding, with streamers flying and cylinders revolving upon the projections. In the vicinity of the open space where we were waiting there were many large dome-like structures, which, rising above the enclosures, towered above all the buildings of the city, save the temple of Maidra and the pinnacles of the Khoutouktou's pavilions. Their framework was evidently of wood, but the domes were covered over with sail cloth, coloured in simple but curious patterns with black and ochre. They had more the appearance of the large tent in which a travelling circus performs than anything else that I can think of. These I afterwards found to be the temples of the numerous monasteries. Kuren, it is to be remembered, is a sacred city, and in the city proper no person may reside but "religious," no woman may sleep within its boundary. The whole town is divided into twenty-seven districts, and each district has its temple. Pilgrims have lodgings in the district to which their clan belongs. The "religious" of the monasteries amount in number to between 3,000 and 4,000.

As the time passed, the open space in front of the palace became crowded with pilgrims, and presented an animated, and altogether novel and interesting scene. There were brown, dirty Mongols with awe-inspired faces. Country women, rich and poor, decked out in all their *bizarre* finery. Hats of different shapes and material. Heavy felt boots. Costumes of many fashions, and various colours and fabrics. Silks of blue and red, and of various patterns. Raven hair and ruddy faces. These were some of the objects that the eye took in at the first glance ; but what certainly struck one most was the full-dress costume of the females. Nothing could be more odd. I remember well my feelings of astonishment and amusement when I first beheld it. Dare I attempt to describe it? Inspiring genius of *Le Follet* come to my assistance! Let me begin with the hat. It may be best described as like a wide-awake with broad upturned brims of fur. The crown is of yellow silk, surmounted Panjandrum-like with a little round glass button at top, of same bright colour. Hanging underneath the hat, and depending upon the forehead of the fair (?) wearer there is an oval ornament composed of worked silver and coral beads. The face must be supposed to be of a ruddy brown, with high cheek bones, and small Oriental eyes. The hair, which is of a raven black, is manipulated into a most extraordinary coiffure. Two huge braids depend on either side of the face to the waist. From the points where the braids depart from the temples two ornaments of

silver and coral, like large earrings, with three or four short chains, hang down upon the cheeks. The braids are flat and of great width —fully eight inches—and the hair, which is smoothly plastered with some oily substance, is confined by bands of flat silver chains. The ends of the braids are inserted into silver tubes of about a foot and a half in length, and three or four inches in width, embossed at the top and bottom and centre. They hang down considerably below the waist, and not being fastened sway about with the motions of the wearer. The frock, which is usually of a bright colour, either red or blue, is of the same width from the shoulders to the ankles, and is confined round the waist with a band. There is an opening from the throat to the side, underneath the right arm, fastened with buttons. The singular part of the dress is the sleeves, which are of very great size, quite balloon-like, and puckered. They rise very high upon the shoulders like epaulets, and are usually of a different colour from the frock: *e.g.*, if the frock be red the sleeves will perhaps be yellow; if the frock be blue the sleeves will be red. There is some simple embroidery about the elbows, and thence the sleeves, which taper in breadth and are so long as almost to hide the hands, are of the same colour as the gown. There is a large crescent-shaped ornament upon the bosom, of embossed silver and coral, and a huge silver ornament, which I am unable to describe, hangs far down the back, terminating in three or four chains. A large silver chatelaine is suspended from the waist on either side, consisting of a toothpick, an earpick, tweezers, and several other utensils, which are, however, I believe, merely ornamental. Large unshapely boots of the Chinese fashion complete the attire. It will be seen from the amount of silver employed that the full-dress costume is very costly. In fact, having an eye to a purchase, I made inquiries and found that the dress and ornaments could not be obtained much under seventy pounds sterling. The material of the dress among the more wealthy is silk. In case the reader may wonder how I am able to give so minute a description of the attire, I may explain that in addition to my notes I made several sketches of the ladies as they stood before me. Unlike the men, who came and looked over my shoulder as I was attempting to sketch, they usually put on an indignant appearance and walked away, so that I soon learned to take out my note-book and commit my impressions to paper when unperceived.

There were many lamas of different grades mingled with the crowd; the inferior country lamas habited in the usual Mongolian frock, and not to be distinguished from laymen except by their shaven crowns, the superiors attached to the monasteries clad in long flowing

garments of red silk. Their grades and different offices were distinguished by their hats. Some of these were mere circular pieces of yellow felt, with long yellow wool hanging round the head ; others were high-crowned, not flat, however, at the top, but coming to a point; others, worn by men only of the very highest rank, who occasionally passed through the crowd with an important air, and were reverentially regarded by the people, were stiff and gilt, having very wide brims and several crowns rising by steps, which diminished in size towards the top. These are mentioned by Cunningham as worn only by the highest abbots in Ladak.* There was a poor Manchourian lama who had come on pilgrimage and attracted great attention. He sat on the ground, clothed in red, with a tall yellow hat much like that of a jester, and revolved his prayer-cylinder and muttered the sacred formulas in a weak sing-song tone, quite regardless of the curious crowds that thronged him.

At length towards noon there was a stir among the people, which showed that the expected ceremony was about to take place, and they all moved off to an open space in front of an enclosure near the palace. The gates of the enclosure were thrown open and a small pavilion of the Chinese architecture was discovered in the background, containing an ornate gilded chair in which the great Lama was to sit. The people were all arranged in four broad rows before the gates, and sat down thickly upon the ground. We walked off to the gate of the palace enclosure, from which we were told the Khoutouktou would immediately issue. Presently a small procession of lamas arrived, and took up their position before the gate. Among them were two men bearing long strips of fur, which they wore as the Eastern deacons wear their stoles, over the right shoulder and hanging down towards the ground. There were two men in huge portentous helmets, fully three feet in height, of yellow gilt, the most amazing head-dress I think I ever saw ; these bore trumpets shaped like flageolets, and at the head of the procession there were a number of lamas advanced in life, and of high position, in the large gilt hats. One lama carried a lofty circular canopy of yellow silk, like a huge umbrella with long hangings. This the Mongols call shu-hour. Others bore a sedan chair covered with yellow stuff. Shortly after this procession had taken its place the trumpets were sounded, and all eyes turned towards the gate. It opened, and there came out a group of lamas all in bright red flowing robes, and among them the god himself, who immediately took his seat upon the chair, and was raised by the bearers. He was a stout man, apparently

* Ladak, xiii., § 4.

about thirty years of age, though in fact I believe he is only eighteen, with a round good-humoured face, not wanting in intelligence, but with a smirking and consequential expression. The trumpets brayed, the procession started, and soon entered the enclosure that I have mentioned. We hurried to the gate in time to see the great Lama take his seat in the chair of state. All caps were taken off, the Lama alone remaining covered, and a chosen few of the pilgrims were ranged before him. These were they who obtained the privilege by valuable gifts. The presents of the richer Mongols are often, I believe, very costly. I saw one man meanly dressed carrying a large silver ornament shaped like a crown, and beautifully chased, as his offering. These faithful disciples were placed before the great one, and all, men and women, took off their hats, which were held by the attendant lamas, and received the much-coveted benediction. The while prayers were chanted in the deep, hoarse bass which the bonzes cultivate, and handfuls of corn were thrown into the air. We were standing at the gate during this ceremony, not being allowed to enter. While we were watching the proceedings the Chinese governor, or Umban, and other mandarins of high rank, clad in rich garments of blue silk, with peacock's feathers in their hats, passed in and took up positions not far from the throne. But they were evidently quite subordinate personages. When the favoured ones had received this special benediction the trumpets were again sounded, we were requested to move from the gate, and the great one came forth. First stalked the two lamas with their so-called stoles of rich fur; next came the two trumpeters in their helmets; then a group of high lamas in their red robes; then one carrying a censer; then the sedan chair bearing the god lifted on high on the shoulders of the lamas. A few more lamas and the mandarins closed the procession, which moved not quickly, but not very slowly, down the ranks of people half sitting, half kneeling upon the ground. Each person, man and woman, had a small silk scarf of blue or white silk which he had brought as his offering—the poor simple shepherds could afford nothing more. These were collected by the preceding lamas. The great one as he was borne along held a strand or rein of silk in each hand, which he twisted as he went. Each strand was tied to a stick borne by a lama walking on either side. At the end of each stick there was fastened a bunch of silk fragments, and with this, as the procession moved onwards, the lamas touched rapidly the bare heads of the people; they meanwhile holding up their hands with the palms pressed together as if in prayer. Thus through the medium of the stick and the silk strand each person was for an instant brought

en rapport with the incarnate god. He all the while looked around with much indifference and complacency and some curiosity. The simple worshippers grovelled upon the ground at the moment of contact, but it was most touching to witness the looks of child-like awe and prayerful reverence with which they regarded the divinity as he was approaching. I was in some fear lest the fanatical lamas should endeavour to force us, as we stood at a little distance, to perform some act of obeisance. But no; toleration seems to be of the essence of Buddhism everywhere. The ranks were all passed through, the trumpets being blown lustily all the while, and the great one returning by the way he came, the walls of his palace once more hid him from our view. The people then slowly dispersed, many of them, however, stopping awhile to worship. Standing before the gates of the palace and placing the palms of their hands together they touched their foreheads and breasts, and then prostrating themselves at full length upon their faces touched the earth with their foreheads. This they would do, perhaps a few, perhaps many times, and then brushing the dust from their heads went away to their several places of lodging. It was a curious and a sad, sad scene.

MISSIONARY INSPECTORS.

By Senex.

WHENEVER Bishop Steere puts pen to paper, he is well worth reading, however indifferently his statements may at times stand the test of experience, or may fall short, as in the present instance, of the strict standard of good taste. I propose here to deal specially with his suggestion, that "our great Societies," and, failing those august bodies, the "proposed Board of Missions," should establish a round of visits of inspection "for the purpose of securing good information" on Missionary subjects.

But, before examining this scheme in itself, it is important to consider upon what grounds it is declared by Bishop Steere to be necessary. Most people, we think, will have read with no little surprise the statement in which a Missionary Bishop imputes systematic dishonesty to Missionaries as a class, tells us that "they try to produce an impression as to their own activity and success *greatly beyond and in excess of the truth*," and proceeds to arraign Committees and Secretaries

at home upon the very serious charge of prompting, if not indeed compelling, the production of these exaggerated reports. Lest I should appear to exaggerate myself, I quote above and subjoin here the Bishop's words; the italics, I should add, are my own :—

"In this matter Home Committees seem often to look upon the raising of 'money' as the *one thing* necessary to the success of a Mission, and *to sacrifice all to that.* It happens, however, that in this, as in the pursuit of happiness, least is sometimes got where the most is eagerly sought for. The Reports of Missionaries are *always* more or less *made to order.* I suppose every Missionary has been told over and over again: You must send us something interesting. He, poor man, is struggling against manifold difficulties, the people he is sent to are carnal and indifferent, and he himself worried and unwell, he wants sympathy and encouragement. And, under these circumstances, is told to write so as to raise 'Money!'" (MISSION LIFE, p. 457.)

As, until he went to Zanzibar, Bishop Steere was, we believe, never admitted to the councils of any Missionary Society, he can hardly be surprised if we venture to consider this very unfavourable statement of the principles which govern our various Missionary Societies, their Committees, Secretaries, and Agents, as having been evolved—like the shovel hat, mentioned in the same Paper—entirely from the inner consciousness of the Writer. But surely Bishop Steere can scarcely have remembered when he penned the above the nature of those interesting books which so graphically recount the doings of the devoted body of which he himself is the able leader, since these volumes would certainly seem to come within the category of the very productions he has visited with so severe a censure. We trust he will not mistake the spirit in which we write when we say that in these accounts it has appeared to many that the enemies of Livingstone and Mackenzie have been sometimes needlessly introduced, and that stories of slave dealers and of slaves, of the brutality of the former, and of the sufferings of the latter together with the conversion of an old slave market into the site of a church, and other similar things, have been presented after a manner which would abundantly justify so keen and unsparing a critic as the Missionary Bishop of Central Africa in saying that somebody had been instructed or advised so to write as to raise "Money!"

To prevent over-painting on the part of Missionaries, however, and all unscrupulous editing on the part of Secretaries and Committees, it is suggested that we have a grand system of Inspection of Missions; not of the Missions of the Church of England only, but one in which

"all sects and sections of Christianity" are to have fair mention. We again quote the Bishop's own words:—

"Surely some means of securing good information should be attempted. We want periodical accounts from some one living ordinarily at home, and who sees with English eyes, but who is too well acquainted with the history and objects of Missionary work to be blindly led by any private fancy, and whose first aim and invariable rule is to tell the truth, alone and entire, and not just so much of it as is likely to increase the subscriptions to some special scheme. It is very desirable that we should be told of what has *not* been done as well as of what *has*, and all sects and sections of Christianity should have fair mention.

"If our great Societies cannot find men to go on such a round of visits, possibly the proposed Board of Missions might do it even more impartially. At all events, the wretched system of compelling Missionaries abroad to puff themselves, and beg and scheme for their own bread, ought to be altogether abolished, and with it the miserable narrowness which ignores everything not done by the special agents of a single society."

This is a "big" scheme, and with a further passing but very emphatic protest against the insinuation that Missionaries, as a class, are compelled to puff themselves, and "to beg and scheme for their bread," we proceed to consider the suggestion practically.

First, as to the *personnel* of this inspecting body: the inspector, if there should be but one, must, we are told, "*ordinarily live at home, and see with English eyes, and be too well acquainted with the history and objects of Missionary work to be blindly led by any private fancy.*" He must moreover have other qualifications which the Bishop recites, and from which it is clear that he must be a man of some age, of good judgment, of considerable ability, and possessing special knowledge, as well as able to leave home, occupations, and surroundings for a very considerable period. A glance at the roll of members of Convocation will show the hopelessness of looking for such duly qualified persons as are here suggested among the members of the Sacred Synod. They must therefore be sought for amongst outsiders, and he will be a clever man who shall find the persons duly qualified, outside of those who are already connected with some Missionary organisation.

But let this pass. We will suppose a man or a body of men (for the task will be a longer one than was the recent Revision of the New Testament, and, with the frequent changes of climate, risks of travelling, &c., we must be prepared to send more than one, or two, or three

men, if the result of their experiences are finally to be secured)—we will suppose a body of men to be found in all respects able and willing—a large hypothesis; we will also imagine—a much larger hypothesis—that the cost of this œcumenical inspection is forthcoming. How are they to perform their task? Glance at our Mission Maps and those "of all sects and sections of Christianity," not only from China to Peru, but from Greenwich to Fiji, and onwards until Greenwich is again reached, and from the Arctic Diocese of Moosonee to the home of Bishop Stirling in Patagonia, and answer!

Means of locomotion at once present difficulties. It is very easy to go from England to any part of the world, but it is not so easy to go from America to Africa. It may be found in the end to be cheaper to charter a special vessel for the purpose of this great trip just as a company have recently chartered the *Ceylon* for a voyage round the world. This done, say we start from London or Southampton: our inspecting body will make their first point, possibly, Sierra Leone. Here they will find the old Missions of the C.M.S. under Bishop Cheetham and fifty-four Clergy, of whom a large proportion are Natives. They will, of course, not leave until they have discovered whether those Missions have been wisely worked, and are incapable of improvement, by suggestions which on their return they will make to somebody—we are not quite clear who—in England. Having likewise done justice to the work of other sects and sections of Christianity in the "White Man's Grave," and I believe that five different sects and sections of Christianity are represented there, they will, if they survive, proceed to look up Bishop Crowther and his indigenous Clergy and Negro Church, the Church of Liberia, to which America sends a Bishop, and the other sects and sections of Christianity on the West Coast. After this they will naturally cross to the West Indies, where there are six dioceses, containing an infinite number of islands, difficult of access, and exposed to frequent storms. I need not say that the Baptists and the Wesleyans are very strongly represented in the West Indies, and will require a great deal of attention. The inspecting body will have to report on the condition of the negro; whether freedom has been a boon to him; whether the system of Anglican worship is sufficiently emotional to attract him: whether Confession should not be made a necessary antecedent to Communion, in the case of a people thoroughly immoral and offensive in church-going, &c., &c. The Colony of Honduras, which I think recently elected a Bishop of its own, will claim a visit before the inspectors go to Guiana, which, with its enormous coolie population, is now one of the greatest Mission fields that we have. Bishop

Austin was consecrated forty years ago, and is still hard at work, but he would possibly be better for inspection; and, of course, his Clergy would, after going through the ordeal, give up the habit of "writing so as to raise money," since they would have a lively remembrance of the chiels who had been among them taking notes, and who would not scruple to "prent 'em."

By this time some of the inspecting body would probably have died or returned to England, but the survivors would have to go on to Patagonia, and see how matters fared in that region, which is about 900 miles long. This done, we will suppose that they go eastward, and again land in Africa. They must first run far to the north, and see how the Bishop of St. Helena is doing his work. The Clergy say that the island is ruined by the overland route, that there is a large annual exodus, and that those who remain are too poor to maintain their Church and Services; but this may be only another rigid observance of the instructions given by wicked Committees at home: "Write so as to raise money," and therefore it is important the matter should be inquired into.

The way will now be clear for our friends to visit, inspect, and report in turn upon the Dioceses of Cape Town, Graham's Town, Maritzburg, Bloemfontein, Pretoria, Zululand, and St. John's. The conditions of each vary widely, and will require separate treatment. The Dutch Church again will demand attention, as well as the work of the Wesleyans and Scotch Presbyterians, and, especially in Bloemfontein, of the French Protestants. There will be the subsidiary questions of the treatment and settlement of the Natives, the influence of Dr. Colenso and his followers, the attitude of Mr. Dunn and his colleagues in Zululand, and such like matters. The party will next find their way up the coast, and visit Bishop Steere, when of course they will recognise at once the literal and exact correspondence of all they see with all that they have read of the condition of the Mission. Perhaps they may be invited to see and report on a selected instance of Missionaries quarrelling with each other, which, Bishop Steere says, "they emphatically do." Before leaving the mainland they will visit the other Missions which are making their way into the heart of the Continent, and will qualify themselves for reporting on their return as to the truth of stories about guns and ammunition, and trading, and spiritual discipline, as represented by the lash which have recently been reaching us.

A visit to Madagascar, with its five millions of people, and its variety of contending Missions, will give our friends a good deal of work. English money is being largely spent on the conversion of

the island, and impartial information as to what is likely to be the result is to be desired. Mauritius, although a tiny spot on the map, will give some trouble with its dense population, speaking many languages; and then our travellers, after paying a visit to the Seychelles, will be prepared to inspect the Missions carried on in India by the agents of no fewer than fourteen English, German, and American Non-Roman bodies.

Having exhausted this region, China and Japan will come under review, and some years will probably elapse before the inspecting body reach, by way of Borneo and the Straits, the Continent of Australia. Here they will have to examine the work of twelve Bishops, with their Priests and Deacons, and will have to report what has been done, first, for the aborigines (and this will not long detain them), and next for the Chinese and the Melanesian coolies. They will have an opportunity of setting forth their opinion as to the relative value of the various elements of Australian colonisation, *e.g.*, the convicts of Perth, the yeomen of Adelaide, the gold-diggers of Victoria, the aristocracy of Sydney, and the planters of Queensland. The protective system of Tasmania, as tending to develop selfishness, may safely be included also in the forthcoming review.

Australia inspected (!), New Zealand, with its unsolved problems of Nature, its relations to English Capital and Civilisation, its Synodical action, on which Bishop Selwyn laid so much stress, and other indigenous questions will not so long detain our inspectors, who by this time will have got their hands in, and will be able to "do" a continent in an incredibly short space of time. But there is Fiji, now a British colony, and although the Natives thoroughly believe in John Wesley, there is a body of Colonists who do not share that creed. This group of islands cannot be "done," even by experienced inspectors, in a day or two. Then there is New Guinea, where the Independents are spending a lot of money, and into which it is said the Church is bound to force an entrance. There is next Melanesia, with its 200 islands, almost every one of which has its separate language, and sometimes has two or three. By the time our inspecting board has acquired those divers tongues they will be in a position to begin to examine whether Bishop Selwyn was not a blunderer from the beginning, and whether his son has wisely conducted himself since he succeeded to the labour of Bishop Patteson. Before going to Honolulu, where, according to some, Bishop Willis's labours are superfluous and intrusive, and according to others the American Congregationalists have done more harm than good, the inspecting body will inquire into the state of the other groups of islands in the Pacific,

and into the work of the various sects and sections of Christianity whose Missionaries are labouring there. Then British North America will claim attention. The Indian question in the three dioceses of Columbia, the wisdom of the C.M.S. in getting men consecrated for the Episcopate in such remote and thinly populated dioceses as Athabasca and Moosonee, the merits of the old Canadian dioceses, which still draw a great deal of money from England, the results of the labours of Bishop Field in Newfoundland, of Bishop Fulford in Montreal, of the Venerable Metropolitan in Fredericton, will all be considered and settled, and then the inspecting body, having sent off probably a contingent to the Mediterranean to inspect the work of the C.M.S. at Constantinople and the shores of the Levant, will have earned some rest and honourable reception in England.

We leave our readers to work out for themselves the problem: "How many years will have elapsed before the task is completed? How many of the labourers will have fallen out on the march? Or have returned to England?"—And so forth. But, seriously, two practical matters occur to us. (1) If one body shall thus have been entrusted with a world-wide inspection, by the time they have completed it, will not much of their inspection, and their remarks and conclusions thereon, have become obsolete? And if another Tinnevelly movement, with its 50,000 adherents, should have occurred after the departure of the inspectors from India, and while they have been, perhaps, inspecting China, Japan, Australia, New Zealand, Honolulu, and America, what is to be done then? (2) If for the sake of saving time two, three, or four distinct bodies should be sent to different parts of the world, each of course will feel a special interest in the scene of its own labours, and will depreciate the necessities of other regions, and fall under the general imputation which affects all Missionaries, according to Bishop Steere's judgment, of writing "*so as to raise money!*"

To whom, again, are the Reports of these inspecting bodies to be presented? To "Our Great Societies"? But we apprehend these will think they have in their own Committees, largely composed of men who are acquainted with different parts of the world, a more trustworthy body of counsellors. To "the Board of Missions"? But everybody knows that Convocation and its Committees are endowed with no special knowledge of Foreign Missions, and no special qualification for discriminating the relative values of the Reports which may be presented to them. And, by the way, we must be prepared for other than unanimous "Reports." It may be that a minority will append its protest, or its cautions, or its hearty dissents to a "Report"

of the majority. Who then is to inspect the inspectors? The general public? But that same public is wholly ignorant and uninformed in matters Missionary, and, if it be wise, will look to some experienced guide. Let me add in conclusion that what "Our Great Societies," or the "Board of Missions," or the "Public," really want to know are the relative claims of various Missions, for there is, after all, only a limited amount of money to be spent on them. If we had the Consolidated Fund on which to draw, it would be different. And supposing that all our forthcoming Reports are not unanimous, supposing, for example, that a minority of the inspecting body report that the Colonies ought to be to a great extent cut adrift; that more money should be spent on schools in our Missions; or that no money should be so expended, (and each recommendation has its advocates); that only celibate Missionaries should be employed; or that, in order to set forth the social side of Christianity, all Missionaries should be married; supposing them to report that Bishop Selwyn spent too much time in voyaging, and should have concentrated his efforts on a smaller area; or, coming nearer home, suppose them to say that Bishop Steere expended too large a portion of the Mission Funds in road-making, or on training released slaves, and should rather look to the indigenous tribes? Supposing further, that in a general survey of the world a large majority should "report" that it was waste of money to devote our efforts to such people as slaves in Zanzibar, or Shanars in South India, or Betsimisarakas in Madagascar, or Hottentots in South Africa, and that the Church should bend her energies to the conversion of the "High-caste Natives of the Punjab," or whatever else you please! What then, we respectfully ask? And we think it will puzzle even the Bishop of Central Africa to reply.

We could write more, but we forbear. Missionary Committees and Secretaries are not perfect, they are human. So are Missionary Bishops. And we venture to think that Bishop Steere has exaggerated imperfections without supplying a practical remedy for them. The present writer has laboured in the Missionary field longer than Bishop Steere, although he has not attained to the first order of the Apostolic ministry. He is not prejudiced in favour of any existing system, but he is too old to change rashly. He would say to Bishop Steere, in the old Horatian words—

> "Si quid novisti rectius istis
> Candidus imperti: si non, his utere mecum."

CONVERSATIONS WITH MAHOMETANS.

By the Rev. G. Curtis (*of Constantinople*).*

No. II.

"WHEN will 'Pigmy' come on the earth?" was a question which H. brought me one day among the sentences in English that he asked me to correct. "Pigmy! Oh, I know what you mean. 'The Dwarf Dynasty,' which, according to your Mahometan popular belief, is to reign in the regions of Mount Caucasus. Stay; I will show you a paper which I keep in one of my books in the library." So saying, I went to the shelf which holds sundry works about Mahometanism and brought from out of my MS. commonplace book a leaf, by this time "sere and yellow," on which in the year 1860 I had noted down the statement given me verbally by Hadji Ali Bey, disciple of a certain Mystic, Omeur by name, who in that same year drew on himself the suspicion and the displeasure of the Government. Here is the statement:—"The Mussulmans believe that Mahomet said he would not lie in the earth during more than fifteen hundred years (1500); Omeur held that the period of 1260 years was completed sixteen years ago. On the completion of that period 1260, Expulsion of Turks and subsequent recapture of Constantinople by 'Turks under Mechti.' The Turks will return to Damascus to save families from Dedjal, and Jesus Christ will appear on the white mosque of Damascus to keep Dedjal off from Damascus: all safe in Damascus, Mecca, Medina, and in any mosque."

Mechti Sodarazam of Jesus Christ: 1260. During 40 years: Reign of Jesus Christ, who will rule according to Mahomet's laws, and all will submit. At end of period Jesus Christ will go to Medina, die there, and be buried in Mahomet's tomb. During subsequent 40 years: Universal confusion. During the next 120 years: Reign of dwarf dynasty in Kaf-dagh (a mountain). The last 40 years: Void. Total: 1500. Then resurrection of Mahomet—general resurrection, when all the prophets will delegate the judgment to one person.

H. wondered how I had obtained all this information, and remarked, "It is quite right."

* See Mission Life of September, 1879.

Some names occur in the statement quoted above which must be explained. Mechti, sometimes written Matadi, represents a personage styled otherwise the 13th Imaum, whom some Mahometans believe to have been hidden for centuries in a cave in Persia, and reserved for his part in a mighty revolution. Omeur was suspected of pretending to the office of Mechti, and was soon sent into exile at Brusa. Sodarazam means the same as Grand Vizier. Dedjal is the Mahometan Antichrist. The number 1260 years is of course attractive to students of Scripture prophecy. I remarked to H. the mention of Jesus Christ made in this curious statement, and went on to speak of Tevrat (the Old Testament), Tabour (the Psalms), and Jugil (the Gospel), and remarked, "Mahomet requires the faithful to obey the '*Tevrat*' and the '*Jugil.*'" He asked if there were anything about Mahomet in the Bible. I replied, "Not particularly; he might be alluded to with others; but," I continued, "I think I know what you mean," and then showed him how, by some Arab transcriber, Mahomet was represented as spoken of by the name of Paraclete, and I compared *Παράκλητος* with *Περίκλυτος*, which means, like Ahmed—and Mahomet—"praised," and I added, "Mahomet could not be meant here, because the 'PARACLETE' was to come *in ten days*. Mahomet did not come till many years, indeed till centuries after." I named the Saviour, and asked him the Turkish for the name. He asked, "Christ the Saviour?" "Yes," I replied, "the only Saviour," and pointed out how He alone could be such, and how Mahomet could not. I was met as usual by the reply that "Mahomet was the last of the prophets." Then I spoke of the two Adams, and of the functions of Christ as the "Saviour" being foretold from the first. (And here I showed him the S.P.C.K. tract "Prophecies of the Messiah and their Fulfilment," and found that this astonished him.) He told me that he had in his possession a Bible which had been given him by a Christian who had turned Moslem. "Your religion," he said, "speaks of Christ as the Son of God." On this I drew his attention to the word and the thought; the word is the son of the thought, and Mahomet calls Christ the "Word." He showed much knowledge of Bible history, for at home he had read that Bible which the poor renegade had given him. "Our religions are the same," he exclaimed. "No," I answered. "On your side Christ's death and crucifixion are denied." To this he demurred. Then I dwelt on the value of that Death, as being that of One infinitely perfect, and as thus satisfying the Justice of God, which must be infinite. "Christ died for all," I went on to say. "He offered that price; Mahomet could not offer it." Then I addressed him pointedly:

"Christ is *your* best friend; Christ died for all; He died for *you;* He died for Djemal; He died for Hairi; He is your best friend. We must obey Him: He has done all for us, but we must consent and follow Him; just as to a bill drawn out in our favour, we must put our signatures before it can profit us." "I will read the Bible," he rejoined.

Then I spoke of Moses and his history, and remarked on his slaying the Egyptian. Then I named Joseph, and especially recommended the study of that history. I found that he knew a great deal of it. He was pleased with the Scripture woodcuts which I use in Scripture lessons, and particularly asked for the picture of Jssa (Jesus). Poor fellow! he was moved on seeing a representation of the indignities which Christ suffered, and declared his belief in Christ's crucifixion. Opening his arms out to represent the fact, he said, "He died! He was taken up, and He will come again." He asked if I had any other pictures. "I have the whole history," I replied, "of the Old Testament and of the New Testament; you shall see them another day."

No. III.

R. took up from the teacher's desk in our school-room the S.P.C.K. Scripture History. Looking at the account of Genesis, he asked, "How is this? 'God said, Let us make man,' &c.; why *us?*" "In God's nature," I replied, "there are Three Persons: in man's nature there is a shadow of this. I do not explain the former by the latter; but, as you know that man is three in one (body, soul, and spirit) you must not disbelieve because it is said that God is Three in One, yet one God." R. remarked, "They say the Christians assert that there are Three Gods!" "No," I answered, "we have been declaring in church this very day (it was Ascension Day) not three Gods, but one God. I will show it you in a Prayer Book; here is one in English, and here the translation into Turkish." R. looked through the Athanasian Creed, and put his finger upon the clause, "Perfect God and perfect man." "It was needful," I observed, "that He should be perfect MAN to save men, and to be perfect *man* He must be GOD. If He were not God He could not be a Saviour, because perfect satisfaction must, in this case, be given to a perfect and infinite Justice. God is infinite? Is not His Infinity marked by a Bead in the Mahometan Rosary? And as God's justice is infinite, so the goodness of the Mediator must be infinite. Without such infinite goodness not the slightest sin, or fault, in doing or in not doing could be

forgiven consistently with God's justice. The sinfulness of sin is in proportion to the dignity of him who is sinned against. The same action done to different persons bears a different value. In the street you push a Hamâl (common porter); this would be a rudeness, and our religion would account it wrong; but who except the porter would care? But suppose you do the same thing to an Effendi (gentleman), and push him in the same way! Again, push a Pasha; you would be roughly treated by his attendants; but only do the same thing to the Padisha! (Sultan) and your rashness would probably cost you your life. The same action is different in its guilt, according to the majesty of the person insulted. So is sin against an infinite God infinite in its offensiveness.

"It was necessary that man should be punished for sin, should pay, in fact, the penalty it incurred. But no man, save Jesus Christ, could pay it; because He was the only man without sin. Adam fell, and in him his children; when the tree falls all its fruit falls with it. Adam was a 'Son of God'; but he sinned against his Father. A second Adam, a second 'Son of God,' was needed, who should obey His Father. This second Adam was the very 'Word of God.' Even in the 'Korân' He is called KELAMET SULLAH ('Word of God'), or, setting forth the 'Mind of God.' *You* speak, and *your* word sets forth *your* thought: the thought comes first then, and, after, the word; but they are essentially one. The one is the inward part, the other the outward. The thought is father of the word, and so the word is, and is justly called, the son of the thought."

"But how," R. asked, "is Christ said to be GOD and MAN? God and man are altogether different. There is that desk! Here is this book! They cannot be one!" "Different," I replied, "God and man are, but not totally dissimilar: for man was made in the *likeness* of God." Then I pointed to the clause in the Athanasian Creed, "One, not by conversion," &c. So the "Word" is the mediator between God and men. Then I showed, from 1 Tim. ii. 6, "ransom for all," and how God "will have all men to be saved."

Here H., who was sitting by, and who had been listening, interposed with the question, "Did Christ then die for any besides Christians?" "Yes," I said, "for ALL." "For Mahometans too?" he asked. "Yes," I replied, "but that they might become Christians." Then said H.: "Those will be saved by Christ who obey Christ?" "Yes," I answered, "He is the 'Way,' the 'Door'; by Him, through Him, we all come to God." Then H., uttering what he had learnt in his own school, exclaimed, "Christians will not go to heaven!" "Christians," I said, "hope to go to heaven by following Christ, who is the 'Way.'"

"Those will be saved by Christ," H. repeated, "who obey Christ. The religion is the same," he went on to say. "No, not the same," I objected, as before, "though it is like in some things. Another day I will show you these points of likeness."

In this discourse with R. and H. I kept in view Sadler and Wilberforce, as I tried to compare and contrast "the Two Adams." H. remarked, "It is said among us that if any man prays much, he will be raised high." "It is good to pray," I replied, "if our prayers can be heard. But they must go through the Mediator. Christ is the Mediator, or the 'Way,' the 'Door.' Unless through Him we enter not." Of the Holy Trinity, I said to R.: "See! In the very beginning of this Book, the 'Tevrat,' or O. T., which the Jews have, and believe as well as the Christians, there is this intimation in regard to the Nature of God. In the Hebrew, 'God created,' 'God' is a *plural* nominative, whilst 'created' is a *singular* verb to this nominative, and agreeing with it! Here is suggested the doctrine of 'Three in One,' not numerically, or Three, and in the same sense, One, for that would be a contradiction."

"I shall be thankful to you," I said to them, "if you will tell me anything that is said about these matters, and I will try to show you what Christians say."

No. IV.

"What books would you like to read this morning?" I asked R. when we next met. "The History of Scripture, if you please," he answered. I gave him accordingly the S.P.C.K. publication which I use with the classes on certain days of the week after our opening prayers. This time again he asked about ver. 26 of Genesis, but his present difficulty differed from his last. It is written: "Let us make man," &c. "'Let' signifies permission," he said; "how is this?" I explained to him that it was a form of speech excluding the idea of permission while inviting consent. I asked him what the small book was that he held in his hand. "I have bought it," he answered. It was a pocket edition of the New Testament in English. I took it and pointed out to him the Sermon on the Mount, as setting forth the principles of the Christian religion. I spoke of it as the religion of the heart. "Christ looks to the thoughts:" then drawing his attention to the warnings in the 5th chapter, I remarked, "A man was accounted already guilty though he had committed no outward sin." I asked about another book that he had brought with him; it was written in Turkish and bore an Arabic title, "Djila'il Kuloōp" (Purity of Hearts);

the author was Hafeuz Ibrahim, an Albanian, still living. It was too late in the afternoon for us to discuss it that day. The subject of the work (a controversial one) is "the differences between Christianity and Mahometanism." I asked him to make extracts from it in English, giving the several objections of the writer and his arguments in support of them, and I told him that then I would place the answer against each objection. He made his translation accordingly, and I read it at subsequent interviews; but we went through little more than the beginning of the work. Before R. and H. left, I showed them S.P.C.K. Picture Cards, the Parables of Jesus Christ, and the little book of Parables. H. was particularly struck with the Parable of "the Pharisee and the Publican," and observed, in respect to the latter, "Ah! he was forgiven because he was penitent." I pointed out the issue in each case: "The Publican thought badly of himself and was received; the Pharisee well and was rejected."

No. V.

After looking at R.'s extracts from the Mahometan controversial work which he had brought, and having given the usual replies to the commonplaces contained in them, I had to receive another Enquirer, A., whom I have known for many years. He had been studying the history of the Ancient Israelites, and knew particularly that of the Patriarch Joseph. I spoke to him of the typical nature of the history of the Jewish people, and named in detail the points in Joseph's life. A. exclaimed: "He is clearly a type of Jesus Christ." I went on to speak of the High Priest and of the Great Day of Atonement. He was curious about the Tabernacle. I promised to show him an illustration of it from Watts' Scripture History; a simple woodcut indeed, but one which, as I have always found, brings a vivid reality to meet the "broken knowledge" of children and their love of the marvellous and yearning for discovery. Nothing seems to have struck A. more than the parting of the waters of the Jordan, that the people might pass over dry-shod. "The Ark was a type," I said. "There must have been a Divine Presence," he remarked. I told him what the Ark contained. I have never read of the meaning of their contents; but in speaking to A. I thought: "Do they signify Prophet, Priest, King? The manna setting forth every word of the Prophet; the rod of Aaron, the Priesthood; the Tables of the Law, the Kingship."

Among the sentences shown by H. was the following: "Every

man must atone for sins, for all are mortal." "No man," I observed, "can atone for his sins"; and I adopted an illustration used by Felix Neff: "If a man pays his rent for the second quarter of the year and not for the first, his discharge of his debt for the second does not make up for default as to the first. The utmost that a man can do is all due; it is Jesus Christ who atones for us."

No. VI.

For many years I have made use of an excellent German collection of Scripture prints. R. and H. were looking at one out of that collection, the illustration of the Parable of "The Good Samaritan." I advised them to read the Parable as the print lay on the table. They asked for a view of the Crucifixion. D., another Turk, who frequents the school, was attracted to it as it hung, during Holy Week, against a press in the room, and, as he looked at it, said: "The Jews say that they killed Jesus, but they did not. The Romans killed Him." I replied, "At the instigation of the Jews." R and H. seemed astonished, and one asked, "Was Christ really killed?" "It is a fact of history," I answered. "Excuse me a minute and I will bring you two testimonies to that fact, testimonies of men who were not Christians, one was a Jew, who was himself present at the great siege of Jerusalem, the other was a Heathen Roman, who wrote not long after the siege." So I took out of the library hard by a Josephus and a Tacitus, and bade them look at the two passages so well known—the one* in the 18th Book of the Antiquities of the Jews, and the other† in the 44th chapter of the 15th Book of the Annals. They could at once understand the English text of the former passage, and, as to the latter, I said: "I show you this in its original Latin, and though you do not read that language, you can easily see the purport of it."

I think that they now believe firmly the great Fact which their Korân denies; but they both spoke like Mahometans when they saw the print representing the offering up of Isaac. "Ishmael!" they cried. "No, Isaac," I answered. "That is a type of Christ on the

* "Now there was, about this time, Jesus a wise man, if it be lawful to call Him a man .... He was the Christ; and when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those who loved Him at first did not forsake Him, for He appeared to them alive again the third day, as the Divine prophets had foretold," &c.

† "Avetor nominis ejus Christus; Tiberio imperante per Procuratorem Pontium Pilatum supplicio affectus erat."

Cross." I showed them other types: The Paschal Lamb, The Serpent. "Read," I said to R., "the 23rd chapter of St. Luke." I suppose that the impression of what they read was shown in one of H.'s sentences soon presented to me: "If God could allow us to enter Paradise, how happy should we be at the Day of Judgment!" The same inquirer wrote to me thus: "When we speak on religion your fair words attracts (*sic*) me, and you praise and affirm your faith that is the way of truth. If so, indeed, you may rely upon it." And again, "I will not be ashamed to affirm my belief from this day forth to (*sic*) the Christ who was crucified." His friend R. wrote to the same effect: "Though I am not much a Christian, I can gladly get by heart some things about it—the Scripture Lesson—as your boys. But if you show me that way it will be done by myself, but only under your direction."

The three persons with whom I had special opportunities for speaking desired all of them to go to the Fountain of Truth. H. had become possessor of the cast-off Bible of an apostate; D. begged for a New Testament in his own language, to compare with the English one which he was studying; R. had furnished himself, as I have said before, with a small one in English for ready use. "I like to read the Bible," he said one day, "and wish to speak with you at your leisure, for I desire to understand the origin of all religions."

At our last meeting I asked R. and H. about certain points which we had discussed before. R. repeated what he had learned as to the union between the Head and the Body, and the Threefold Nature of Man. I had shown them Paley's Natural Theology, and read with them the opening passages, for R. had asked, "What do men mean when they say '*Nature* does this and that'?" I answered, "A wrong use is made of the word. It is often put in the place of 'God.'" "There are many Turks that are Atheists," he continued, "who say that there is no *God*, but that all is *Nature*. There was one among us (he is gone now) who used to laugh at all people who went to mosques and churches." I had pointed out to them at former meetings that the controversial Mahometan writer, whose work R. had introduced, really bore witness to the Christian Gospel; for he was trying to support Mahometan doctrines by Gospel texts. And I showed how when Mahomet required all his followers to obey the Gospel, it could be no other than that Gospel which Christians have all agreed to use up to the present time from the very first. And so long before the Korân was written or even Mahomet was born. "There are two points," I said at length to R. and H., "upon which I should like to touch again, because Mahometans mistake them.

Like that Turkish controversialist, they assert that the Paraclete, or Comforter, promised by Christ was Mahomet. Christ limited the time for the fulfilment of that promise, saying, 'Not many *days* hence'; and He said that it should be fulfilled in a gift to those men to whom He was then speaking, and whom He had in His own Person taught. Moreover, Christ determined the Person to be sent to them: THE COMFORTER (Paraclete), which is, He said, the Holy Ghost whom I will send unto you from the Father. Here you see the 'Paraclete' promised is declared by Christ to be the 'Holy Ghost,' not Mahomet." "Who is the Holy Ghost?" H. asked. "The Spirit of God. A Person in the Nature of God," I replied. "Besides that question," I continued, "there is the other point: the Nature of *Man* as shadowing, in some way, the Nature of *God*. Man was created, you know, in the likeness of God. Now, you understand a thing, but that is not enough; suppose you *forget* for awhile what you understand, what do you lack?" R.: "Recollection." "Yes, you have to go back and gather up what you know. You then exercise memory. You have accordingly understanding and memory; but for practical purposes you require another Power. You may know what you have to do, you may remember that you have to do it, but then you must put this into action. What is needed? *Will* to do what you both understand and remember. So here are three powers, inseparable in a healthy mind, yet not altogether the same, being distinct in their working: understanding, memory, will. Our common way of speaking suggests their connection, for understanding and mind are often used for the same thing. For, 'remember,' we say: 'Mind you do this, or that.' And again: when a man has no will for a thing he is said to have no mind for it. These powers of mind are thus each and all mind. You see why I am employing this illustration; the wrong belief which Mahomet opposed was not the Christian belief, but an erroneous doctrine which Christians would utterly repudiate. Mahomet knew about Christianity only what he had heard. And he heard speak of certain 'heretics,' if 'heretics' they may be called, who maintained the existence of a 'Trinity,' consisting of 'God,' 'Jesus Christ,' and the 'Virgin Mary'! And he thought that this error was held as a truth by ALL Christians."

WORK IN SPAIN.

By the Workers.

MADRID. FRITZ FLIEDNER.

THE experiences which I relate in the following lines, will prove interesting from the fact that although they were not immediately occasioned by the preaching of the Gospel, they yet show to what ill-usage and arbitrary treatment we are exposed in the pursuit of our calling.

On Friday, the 8th of July last, I took a return ticket to the Escurial, intending to return the same evening. I got out at Villalba, and after a walk of some two hours I passed the village of Guadarrama and climbed to the top of the mountains where the boundary line falls between the provinces of Madrid and Segovia. Thence I descried a group of houses, known as San Rafael, where I thought I might get some refreshment and then return to Villalba; but I had scarcely arrived when a civil guardsman ordered me to follow him to his hut, where I was asked for my papers. I had left my passport at home, but I showed them my return ticket, the photographs of my family, and papers in English and German which I had brought with me to read on the way. The reply was the same, "You cannot return, we must conduct you to Segovia." When at last I took the alarm, and told them that they would be held responsible for the injury caused to me and my family, they got provoked, and said, "No one rules here except us." "But, gentlemen . . . ." "If you say another word you will see." I attempted to leave, but I had scarcely approached the door when they pulled me back and put handcuffs on my wrists. I was stupefied to see that brute force ruled here; and I was taken by my guards to Espinar, a village a league further on.

One of the guards in his excitement had put on the handcuffs so badly that I took them off easily on the road, and returned them to the chief, saying, "How can you imagine that I can escape when you are both armed?" He did not put them on again, but in his report to the acting alcalde of Espinar, he mentioned the circumstance as a proof that I must be a clever scoundrel to be able to take off the handcuffs so easily. And when I was taken to the prison, my reward was a heavy iron ring on my foot.

Unfortunately for me the mayor of the village, who is said to be a man of intelligence, was absent. When I asked the gaoler what they

were going to do with me, he answered that I would have to stay in the prison till the following Tuesday, when there would be an opportunity of sending me on to Segovia. That upon leaving San Rafael I would be taken to another village, where I would have to stay in the prison of the place for two days more, and that on Friday I would be brought before the Governor of Segovia. But this was not the worst. After examining me before the guards, and taking charge of my money, some three dollars, the gaoler put me into the prison, a dark dungeon, with a small hole in the door to let in light and air. A miserable lamp, the oil of which is paid for by the prisoners, enabled me to see that the floor was of stone, and that my bed consisted of a small sack of straw. For this I had to pay sixpence. There were five prisoners besides myself; one poor fellow dying of consumption. Here I had to pass the night. I had not been long in this delectable residence when the gaoler re-appeared, ordering me to come out. One of the prisoners, who was condemned to ten years' imprisonment, had whispered in his ear that it was impossible that a gentleman should have so little money; so I was ordered to be searched by this very rascal. They stripped me, examined my boots and stockings in case money should be concealed in them, and seeing my penknife, the gaoler said, "This is mine." Till then I had not opened my mouth; but now, indignant at such shamelessness, I said, "Do you know what it is called to take what does not belong to you?" Hereupon the gaoler attacked me at once, saying, "You call me a thief? You shall see!" And he gave me a tremendous blow on the side of the head. Not satisfied with this, he fastened a chain weighing 3½ cwt. to the ring attached to my foot, and shot me into the dungeon.

I can only explain the brutal treatment of the guards by believing that they wished to prove to me, as they themselves said, that they were the "kings of the highway." I had asked for their names; the most brutal refused to give his, and I believe that my noting down their names increased their ill will by letting them see that they might be complained of. As for the gaoler, I did not wonder at him, when I saw next day how he ill-treated his own daughters, who had only recently lost their mother.

I will not describe the night I passed amongst the prisoners in the dirty and unhealthy dungeon which they forced me to sleep in. When the gaoler threw me in for the second time, the prisoners asked me who I was; and on hearing that I was a Protestant, one said, "Oh, I know the Protestants still believe in God. We do not. How can you know that there is a God?" I answered that I knew because He heard me when I prayed to Him. They asked me for a proof,

and I said, "You all saw how the gaoler abused me just now, and you see that I am man enough and strong enough to give him as good as he gave me; and you may be very sure he would have got it had I not prayed to God for patience. It was given to me, and I will keep it to the end." This argument seemed to have made a visible impression on them, and when I asked them to unite with me in prayer for our brutal gaoler, they at least maintained a respectful silence. They accepted some tracts eagerly, and continued till late at night reading them, taking them away in the morning.

On the whole I did not mind spending that night in the dungeon, for I thought that the exposure of the facts I am narrating might serve to strengthen the cries which are beginning to be raised throughout the Spanish nation against the manner in which prisoners are confined in and conducted from one prison to another in Spain. The present system gives to the rascally guards and gaolers an opportunity of stealing what they please from those they have the charge of, and of inflicting any amount of torture on the sick and suffering.

When on Saturday night thirteen prisoners arrived, four of them condemned to imprisonment for life, one of the number answered the insults of the gaoler angrily; the latter wished to put him in chains; but, not daring to enter alone, called the guards, and I heard one of these worthies say, "Do what you like to him; you know he is a prisoner."

I have seen poor fellows with their feet fearfully sore, and others suffering from fever and consumption, forced to trudge from one dungeon to another, and on their arrival left to the mercy of wretches who treat them like beasts or worse. And what shall I say about the treatment of the women, who are in no way better dealt with than the men? What I know in this regard had better not be spoken.

On Saturday morning I sent a messenger, paying him out of the small sum left me, to the German Ambassador, who was in the Royal Castle, La Granja, some twenty-five miles off. On Sunday morning at five o'clock an order arrived from the Governor, that I was to be set at liberty at once, if I were not imprisoned for any other cause than the want of documents; a proof that I had not committed the slightest offence against the authorities. If I ever meet that gentleman, I will thank him from the bottom of my heart, for I am indebted to him for some of the pleasantest moments of my life. No one knows what liberty is till he has lost it. I hurried over the five leagues to Villalba, and, thanks to the kindness of the station-master,

was able to return to Madrid without money in an empty train that was upon the point of starting.

It is very desirable that we should now and in future here in Spain show more of the fruit of true Gospel teaching by taking a lively interest in all the charitable movements in the country, and especially in the question of prison reform. We published with this view the life of John Howard in Spanish, which we heartily recommend to our friends for distribution amongst their Spanish acquaintances.

JEREZ DE LA FRONTERA. J. VILIESIO.

Our schools are well attended, and though the Jesuits are doing everything in their power to entice the children to their schools, yet ours continue to increase. In *Port St. Mary* (Miss Ross' Mission), which I visit fortnightly, Don Rafael Blanco alternating with me, the Services are crowded every time. But we cannot say that we are left in peace during the Service, as youngsters are sent to throw stones at the door or to scream out some insult while we are preaching. During the three months that have passed, the schools have increased in daily attendance from 135 to 165. Evidently there is a great interest felt among the parents in the fact that their children learn in our schools the precious Gospel of Jesus.

ZARAGOZA. THOMAS L. GULICK.

A promising boy, Juan Mateo, whom we sent more than a year ago to Christian friends in Switzerland, is studying in one of the best evangelical schools there. His father, though a poor man, pays a small sum for his maintenance every month. We receive good reports of him. Another young man who was anxious to study with us was obliged to flee to America to escape persecution from his own family, several of whom are priests. He is now studying in Auburndale, and writes us letters which show that he is making rapid progress. He is very thankful to have escaped to that land of liberty, and is full of wonder at its difference from his own. It "cuts him to the heart" to see the backward condition of his land and people, and his most earnest desire is, that he may be permitted to return to preach the Gospel here, especially to those of his own household.

Salvador Cuadron, the army chaplain in Burgos, who desires to join our school, has made formal application to be dismissed from the service; but, contrary to all precedent, has thus far been refused, doubtless because it has become known that he intends to leave the

Church of Rome. But he persists in his purpose to escape from the army and come to us, though I have explained to him that by so doing he will probably enter upon a life of trial and poverty. (In his present position he receives a good salary.) Meantime he has ceased active service as chaplain, and writes me that he is working for the Gospel among his friends in Burgos, and is writing a short treatise in defence of evangelical doctrine. He is much interested in some books which I have sent. "Kirwan's Letters," he writes, "are notable. I have read them to two friends, and though they are not converted, they could not help confessing that it was impossible to answer them. The pointed and powerful arguments of the 'Nights with Romanists' has also given me great pleasure. But nothing has interested me so much as the philosophical treatise entitled 'Christ,' by Dr. Bushnell. I have read it carefully three times, and each time with increasing interest. Its author unites sublimity of thought with simplicity of exposition and wonderful aptness in the use of Scripture."

We have begun our School for Evangelists with a class of seven, two of whom are quite young. They are of different ages and various attainments, which has made it difficult to teach them, but as they are most of them eager to learn, it is a pleasure to teach them. Besides instruction in the elementary branches—writing, arithmetic, geography, &c.—they have been taught in ancient history, history of Spain, catechism, composition, elocution, French, reports and analysis of sermons heard, doctrinal controversy with Rome, introduction to the New Testament, expository study of Romans, ecclesiastical history, moral science, life and character of Christ, and Greek.

There are three young women in our girls' school whom we expect will continue their studies elsewhere. Heriberta, the sister of Baldomera, we expect will go to live and study with Mrs. Armstrong in Barcelona. Gregoria and Dolores we hope will go to our girls' seminary in Santander, or San Sebastian. We have just had the examinations of our three schools and seminary students. Although labouring under many difficulties, the chief of which is poverty, we feel that they have made good progress. Our students have remarkably good memories, and their knowledge of the Scriptures frequently surprises us. Their teachers deserve praise for the patience and thoroughness with which they have done their work.

When we look back upon the past year, we see much to be thankful for in the addition of twenty-one new members to the Church, and the good work which has been done in the schools. But we long to see more life among Christians, and more of a spirit of inquiry among others. In regard to the general interests of the evangelical work in

Spain, the past year has been marked by the downfall of the Ultramontane, persecuting party, and the coming into power of a liberal ministry. The new ministry appears to be disposed to do justice and enforce religious liberty as far as the existing laws permit. At the same time, owing in part to the rage of the reactionary party at having lost their position in the councils of the nation, the persecuting spirit has manifested itself with renewed violence, especially in the towns and villages where the hand of the central government cannot so easily reach them, and where there is less liberal public sentiment to keep them in check.

A TRAVELLER'S IMPRESSIONS OF THE DIOCESE OF CAPETOWN.

By the Rev. E. T. Churton, M.A,
Vicar of St. Bartholomew's, Dover.

II.

THE Bishop had most kindly invited me to accompany him in his visitation of the eastern part of his Diocese. I was obliged, however, to abandon the idea, on finding that he contemplated an absence from home of nearly two months, while only about the same number of weeks were at my disposal. I therefore thought it best to plan a little time independently, merely following the Bishop's advice as to the places where I might gain the best insight into Mission work.

From the moment of entering the train at Capetown, one is almost able to picture to oneself the sort of society to be met with in the interior. Instead of the Cape merchants who frequent the long and crowded trains on the Wynberg, or suburban line, you have now most probably for your companions Dutch farmers, English storekeepers, or—more numerous than either—diamond-hunters setting out for Kimberley. The Cape "Great Western" is indeed pre-eminently a railway to "the Fields"; to that destination it is being rapidly pushed forward; and all the trouble encountered, whether in the famous Hex River incline, the great bridge over the Orange River at Hopetown, or the many hundred miles of utterly desolate country which the line crosses, has been thought worth while simply and solely for the sake of securing a better market for the diamonds of Griqualand. The passengers, then, are for the most part adventurers (women are

rarely seen in the trains); yet of these adventurers I should not be disposed to speak unfavourably; on the contrary, I believe that the rough life generally does more good than harm to those who embrace it. It develops unselfishness and generosity, it lifts a man at any rate out of that deplorable effeminacy which we see too often at home; and with all the roughness, you will find in many a wonderful appreciation of refinement of character, which is very slow to die. However, the diamond-hunters belong rather to Bloemfontein, and are merely birds of passage in the Capetown Diocese, of which I am writing. At the end of their journey, one may reflect with satisfaction, they will find, under Bishop Webb, the best care and fullest Church privileges, of which, I doubt not, many will avail themselves.

My own journey ended, in the first place, at Paarl, a long straggling settlement of about 5,000 inhabitants, chiefly Dutch and coloured people, not more than 40 miles from Capetown. The scenery is delightful. You are in a deep valley between two chains of rugged mountains, in shape and colouring not unlike the hills behind Tivoli, and probably quite as congenial to the contemplative life as those, though I fear that no South African St. Benedict has found here a second Subiaco. Yes, you may wander among the smooth "pearls" of rock, from which the town takes its name, undisturbed by any earthly sound except, possibly, the chatter of a family of baboons on the crags above you. The deep silence of the African mountains, not resonant with cataracts like ours, nor clothed with forest trees for the wind to roar through, is most impressive, and I could not but feel its charm and solemnity on many occasions. However, it is in the valley below, not here, that souls are seeking God. At Upper Paarl dwells Mr. Curlewis, who for 25 years has been carrying on a Mission with much energy and success. Previous to his coming, a general indifference had prevailed, the Dutch land-owners maintaining a large number of natives as their labourers, but really, though nominally no longer, as their slaves; and meanwhile doing nothing for their conversion, even while they permitted them, as in some Highland clan, to take their master's name, and expected them to attend the family prayers, of which they understood nothing. On beginning to teach them, Mr. Curlewis generally found their minds a total blank as regards any conception of God, being in fact far more ignorant than their forefathers in the savage state. In drunkenness and various kinds of immorality and riotous living they were more proficient, thanks again to their Dutch masters, whose example is still sadly degrading. But there is a real improvement. Mr. Curlewis has a congregation of at least 300, crowding his little church: classes of instruction for

catechumens are held weekly throughout the year, and at the time when I visited this Mission, 26 adults had very lately been baptized, and about 40 candidates were preparing for Confirmation, while the average number of communicants at each Celebration is more than 30. As to the improved moral tone, I was told to notice the difference on Sundays, once signalised by drinking and dancing by the river's side. Now, if the parish priest issues forth in the evening from his low thatch-roofed presbytery, and going silently through the neighbouring pine wood, passes a number of the natives' huts unknown to them, he hears from one after another sounds of prayer and hymn-singing. Altogether, he seems to have them well in hand, and the schools are doing probably at least as good a work as the Church; though to this day the old traditions of Christianity, such as exist in the Dutch community, are terribly against anything like a high standard of faith or practice among the African natives. Paarl is just now, during the Transvaal troubles, rather a hot-bed of sedition, and it may be that English resentment of this contributed to the very unpleasing picture I received, but I suppose it is indisputable that the Dutch have, in Asia as well as Africa, wherever they could, ruled the heathen tyrannically instead of meeting them in the spirit of brotherly love.

I should not leave Paarl without mentioning that there is, at the other end of the town, a good man, in Deacon's orders, who is, I believe, the last survivor from Bishop Mackenzie's expedition to Central Africa in 1861. He is thoroughly imbued with the Missionary spirit, and, though very poor, had made a journey to Capetown, simply for the sake of hearing Father Rivington lecture on India.

My next resting-place was Ceres, a village standing on a high level plain surrounded by mountains, and reached through the romantic Mitchell's Pass, the Glencoe of South Africa. The natives here are a mixed race, as generally where I went, comprising genuine Kafirs and dark-skinned Basutos, together with the much paler Hottentots and Eur-Africans—though that word is not used here, as its equivalent is at Bombay. They are settled on one of Bishop Gray's "Stations," that is, on a large piece of land which is Church-ground, where they have allotments at a very low rent. Physically weak and tainted with disease, sometimes developing into leprosy, they are nevertheless much attached to their Missionary, Mr. Jeffrey, who has been among them for near 20 years, and has won them all to the faith. The imperious tone adopted here and elsewhere with these people surprised me at first, but it may be necessary in dealing with such mere children in mind and passions. I entered several of their huts, and

found a great display of glass cups and vases on the table; the bedrooms were neat, and generally furnished with some book of prayers. They all understand English. A good number communicated on Sunday, and a few were present at the daily Matins, humbly taking their places at the extreme end of the church, so as not to molest the white people, whose noses are very sensitive.

The town of Worcester, 109 miles from Capetown by railway, is a place of some importance, having the same trade as Paarl, principally in wine, skins, and tent-carts and waggons. It is, however, thoroughly Dutch; and I felt no inclination to visit the very large and imposing Rhenish Mission in the centre of the town, when I heard that its uncertain Christianity is sometimes made to the natives in one sense more definite by a free and vigorous use of the lash! Whether for good or evil, it represents a fast decaying system, and one that could only have grown up amid the surroundings of slavery. The English priest of Worcester has little to do with natives for the present. He is, however, an accomplished scholar; has compiled a Dutch hymn-book, containing many translations from Hymns A. and M., and had been a true Missionary in former years, especially at Riversdale, where, as he told me, he had once as many as 210 communicants at Easter.

Returning through the magnificent pass of Bain's Kloof, I joined the railway again at Wellington, famed for its orange-groves; and from thence, by a twelve hours' journey, chiefly in a passenger-cart with four horses, I proceeded to Caledon. This is a little town, high up among mountains, with a vast expanse of veldt, stretching to the east and south, marked only at long intervals by an occasional white farm-house. It abounds in roses, geraniums, and creepers, and has a fine avenue of pines down the main street; and even the blue gum is here a grand and dignified tree. Scotch and English farmers have settled down with their sheep, goats, and ostriches, in some cases residing in the district since 40 or 50 years ago. You feel at once the difference from the migrating population of Capetown. Here is the genuine colonial life; no hurry about anything, but a general friendliness and hospitality, unlimited cups of coffee at all hours, and an universal throwing open of doors to welcome the stranger. At Capetown you have English men and women, trying to support the burden of existence in a foreign land, but with their hearts nowhere but in England. At the little country towns of which Caledon is a specimen, you find those to whom South Africa is become home, and whose children very likely are unable to speak English except with a Dutch accent. These are the so-called "Africanders," full of kindness and good nature, but amusingly ignorant, and inaccessible to new ideas

—not a promising material for Church workers, such as the district urgently needs. So patriarchal as their manners are, it seems a pity that they should not try to carry out Abraham's ideas of household government, for the benefit of their black dependents. But I fear it is one thing to theorise as a stranger, and another to bring theories into practice in the face of sub-tropical heat.

The parish of Caledon affords a good example of some of the peculiar difficulties of Mission work at the Cape. It extends about 80 miles by 50, and comprises nearly 20 hamlets, with 15 schools and school-chapels. Several of these I visited, and only in one case was it thought advisable that I should address the natives through an interpreter. The difficulty, therefore, is not in the language. But how really to teach them? Making the least you can of mountains and swollen rivers—though swollen rivers are no trifle—Mr. Eedes, of Caledon, had once a narrow escape from drowning, and another good priest was actually drowned during my stay in Africa—still, under the most favourable circumstances, how can one find time enough to give instruction in a parish which can hardly be rushed through in less than a fortnight? The need of teaching was painfully evident, as appeared more especially at Baptisms which I witnessed in the little school-chapels. What seems wanted is that longer visits should be paid to each station, and regular catechising classes held for several days, after Canon Lightfoot's fashion. The natives, more particularly the darker-skinned tribes, are by no means wanting in intelligence, but at present the resources from which they are to be "satisfied with bread, there in the wilderness," are inadequate. And then I would venture to suggest that the actual administration of the Sacraments ought to be, whenever possible, at the parish church, and not at the hamlets, where even the decencies of worship can barely be obtained. It did my heart good to hear of a solemn administration of Baptism on Easter Eve at one of the churches in Maritzburg. But this Capetown Diocese should not be distanced thus by its own children, so to speak, in the eastern provinces! Further, I am not sure that the Dutch, with their quarterly "Nacht-Maal," or love-feast, have not hit upon the right plan for us to adopt with regard to Communions at the great Festivals. Before Easter, at all events, why should not the communicants be gathered into a common centre from all the outlying districts, and there, after the preparation of Holy Week, be permitted, once in the year, to "worship the Lord in the beauty of holiness"?

Yet I know full well the answer—that the Church out here is too poor; and certainly there ought to be no disparaging word spoken of

the good men who, in spite of increasing poverty, are striving to face the gigantic task before them. The priest of Caledon has ridden as much as 3,000 miles in a single year, and has done much good, not only to the natives, but to a more interesting class among his parishioners—poor runaways from English men-of-war or merchantmen, whom he finds in the fishing settlements along the coast, living with heathen wives under feigned names, self-exiled for life.

I was not able, as I had once hoped, to visit Malmesbury, a still more extensive parish than Caledon; nor Swellendam, where a Mission, originally Wesleyan, has become lately one of our best and strongest; nor Mossel Bay, where the priest carries into his work the same extraordinary zeal which once took him to be the apostle of Tristan d'Acunha, that loneliest of lonely islets! nor could I go to Knysna with its romantic lakes and forests. But I believe that I have seen at least good specimens of what the Cape Missions are, both in town and country. One experience which remains vividly impressed on my memory, is probably characteristic of many other districts besides Caledon: a long drive over mountains and through drifts swollen by the rain, now along a road, now on the open veldt; about ten the Missionary arrives in front of the small thatched building with mud floor, which is both school and chapel; then the horses are leisurely outspanned; the Missionary partakes of the inevitable coffee; a small bell, hopelessly cracked, begins to summon the people from their huts and gardens, which struggle up to the mountain wall which is the end of their little world; slowly and leisurely these poor folk assemble; a number of native women in white hoods and here and there an orange scarf, some Kafir men too, but at their head a poor wreck of English humanity, a broken-down soldier with flowing beard; and so the chapel is filled. There is not much responding except from the Dutch schoolmaster and his wife; but the hymns go better, and there are some baptisms, and perhaps weddings; an offertory, lastly, producing a tiny heap of copper, to be laid on an altar about four feet by three in dimensions. Then some friendly chat, and the priest begins his homeward journey of twenty or thirty miles.

But now, as I conclude this second letter, I ask myself, Have I, after all, spoken quite so warmly of Cape Missions as I promised? Now of course a stranger cannot rid himself of notions of work formed in England, and must mourn over the many things which seem lacking out here. It strikes him painfully when he can hear of no association for prayer on behalf of Missions in Capetown itself; when the faithful laity seem to have been so little trained to realise the privilege of giving, whether work or money; when the instruction of the natives

is so inadequate; when the Bishop's own visitations are necessarily more for financial purposes than for reviving the spiritual life in his enormous Diocese. But if we miss some of these English developments which are most precious, we find nevertheless much to admire, and some things which we could well afford to learn for our own improvement.

There is first of all the fact that many of the Capetown clergy, *élèves* of St. Augustine's, Canterbury, and others have exchanged an English home for one in South Africa. I would not exaggerate the greatness of the sacrifice; to a young man, specially trained for this, it is certainly not terrible by anticipation, nor does it often prove very bitter in the actual tasting. As a rule the Missionary has a fair share of material comforts, is a welcome guest among the Europeans, and a small despot, if he likes, among the natives. But does this compensate for the separation from home ties? We must remember the loss of refined society. We must not forget the want of intercourse with the home Church, which inclines a man, in his insulation, to fancy his difficulties peculiar, and invincible. And the work is really exhausting. It exhausts physical energy, but it exhausts the mind still more. The amount done is generally less—if we except the miles to be travelled—than in England; but the South African sun makes the difference, and the men whom you meet are obviously overtaxed, growing old before their time. Yet I saw no signs of giving in. "I could not bear to die except among these mountains," said one.

Then as to results; let us remember that a very large number of natives have been baptized. Probably neither Liverpool nor London could show so good a proportion to the population. Except for the Mahometan Malays, this western province is now a Christian land; though, thirty-five years ago, it had neither Bishop nor Missionary of its own!

Where the work fails is through want of instruction after baptism; and there is perhaps a little too much groaning over the lack of funds, as if we too had not that to contend with in the old country, and as if nothing could be done till more money was forthcoming. And yet when we reflect how, until lately, the Church could depend on large private munificence aided by ample Government grants, but now, together with the loss of these, is visited with gloomy forebodings as to the insecurity of almost all Church property since the Grahamstown decision, we should, I think, be very slow to censure our brethren so sorely tried. Let us keep in mind these three great wants—more money for the Church in South Africa; more intercourse with England; and more prayers!

BAZAAR PREACHING.

By For and Against.

THE Rev. T. P. Hughes' strictures on "Bazaar preaching" have naturally provoked much controversy. In a letter to the *Indian Churchman* the Rev. G. Shirt, who heard Mr. Hughes' paper at the Lahore Synod, says that he could not see that his remarks were quite to the point.

"In the first place, I believe very few Missionaries or native preachers go to the mosque with a view to attacking the character of Mahomed, or even disputing about the relative merits of Christianity and Mahomedanism. Some few Missionaries, chiefly in the Diocese of Lahore, have been in the habit of visiting mosques in the hope that by so doing they might be enabled in a friendly manner to drop some few grains of truth into the ears of those they might find there. Mr. Hughes himself formerly did this. I could never myself see the utility of it, notwithstanding that it was my privilege to see it attempted by one who was a prince among Missionaries, both for zeal and for ability to keep an opponent in good humour. Mr. Hughes has evidently himself arrived at the same conclusion. Outside the mosques, however, we are on different ground from that of the supposed zealot who preaches in the streets and squares of London or Manchester, attacking Christianity. The streets, so far as there are any worth calling by the name, where it would be possible to gather a number of people together, the market places and squares of Indian towns, have generally been constructed by the Government of this land, which so long as it supports a well-paid Church establishment, cannot charitably be supposed to be other than Christian. Corresponding conveniences were not planned and carried out in England by those who were opposed to Christianity. Surely these thoroughfares, &c., were not intended for the exclusive use of Mahomedans and Hindus. That would be 'India for the Indians' with a vengeance. It seems to me that the Christian Missionary, so long as he does nothing to disturb the peace, is within reasonable bounds if he engage in conversation with a small knot of bystanders which native curiosity will soon swell into a fair audience; and surely it would be a stranger kind of Christianity that would tie a man's tongue under such circumstances and tell him that it was not right to preach an alien faith to people on ground that was

public. If he may not do it on ground that belongs to the public, what shadow of right has he to do it in his domiciliary visits to native friends? The truth is, a real Herald of the Cross will seek opportunities of delivering some part or other of his message; and when he gets them, he will use them without using any casuistry with his own heart, or even seeking the advice of the newspapers. To him the precedents of the Acts of the Apostles will be of much more avail than the untried sentiments of a modern school in the Church. Mr. Hughes is somewhat severe in his judgment of 'most of our native agents.' But supposing our native brethren to be sincere, can we expect them to have no deeper views than ourselves of the evils of the systems they have left? We have seen these false systems only from the outside; they are acquainted with their inner and more secret workings. I must confess that if I were to hear a native preacher offering apologies for the life of Mahomed or Krishna, I should speedily recommend him to get secular employment, and leave apologies for such characters to those who knew little about them. Native agents will often prove better preachers than the average English Missionary: they know the way in which their countrymen think, and are naturally more fluent and fuller of emotion than we are. The native has more than an average of those qualities which enable men to attract an audience. Instead of disparaging these men we should help those of them who are not fit to be preachers to some secular calling; but we should train and build up the rest, as far as God shall enable us, to carry on a work which we can only initiate. It is easy to ask what St. Paul would do if he were in India; but are we in a position to answer? Probably he would have acted much as the most Apostolic of the Missionary body do. Certainly he would have had some unworthy native brethren attached to him—for there are Demases now as then; and he would have been advised to change his tactics; and he in return would probably have taught the doctrine to them, that to his own Master every man must stand or fall. It is unfair to describe the existing practice as 'paying from 10 to 50 rupees per month to newly-baptized converts to spout in the streets their crude conceptions of Christianity, and weary the intelligent heathen.' A Missionary who would set such men to preach to intelligent audiences is not every day to be met with; nor are the ignorant neophytes who would choose to address such an audience as numerous as you would imagine; and, as a rule, street audiences are not composed of intelligent men." Mr. Shirt concludes the letter by complaining of the tone of the *Indian Churchman* as wanting in sympathy, and even derisive towards the Missionaries.

On the other side reference is made to the statistics of the C.M.S. Missions in the Punjab, which show that they have at least 30 bazaar preachers whose talents and abilities are represented by the small salaries of 12 rupees and under. It is said that the number of uneducated Evangelists employed by Nonconformist societies is even greater. Another authority is that of the Rev. J. H. Budden, of Almorah, one of the oldest Indian Missionaries, who in an Article in the *Evangelical Review* of 1877 said: "And here the writer would not fully discharge his conscience, if he did not express his sober and deep conviction that our work in India has been seriously retarded by the premature, crude, ill-judged, inefficient, unscriptural, un-Christian efforts of this kind which have been too often put forth by men—both foreign and native—who had no proper qualification for the work."

Mr. Hughes in a letter to the *Indian Churchman* explains that it is only the ordinary routine of bazaar preaching which he thinks so ineffective. "Day after day Missionary agents, some of them very imperfectly instructed, stand up in the bazaars of Indian cities, and their so-called preaching is nothing but a miserable wrangle, which serves no other end than to create very strong prejudices against the foreign Missionaries and their teaching." In the Allahabad Conference this was admitted by the veteran Missionary, the Rev. J. Kennedy: "I have heard a Catechist begin an address with the words, 'Your religion is altogether false,' words which scattered the congregation; and I have heard another say, 'We have not come to deceive you like this Pundit,'—a Pundit who had come some distance to hear what could be said regarding Christ. I have myself heard stronger expressions than these used by preachers, not always natives. The truth is, bazaar audiences are often very ignorant and very irritating, and preachers are provoked to say things they would never think of uttering in a church or chapel. It is not like the audience which a street preacher in England addresses. In England we preach to the irreligious, in India to the over-religious. In England the people are more or less acquainted with the religious terms employed; in India everything is new and strange to the popular mind. We may, I think, learn something from the reply given to me by a Mohammedan Moulvie, when I asked him why he did not preach in the bazaar: 'Sir,' he said, 'the man of learning and of true wisdom never allows himself to appear in public at a disadvantage.' For has not our own Divine Master said, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you'? But the question is, what

is the most effective substitute for ordinary bazaar preaching? To this I would reply—

"1. Let street preaching only be carried on when we have very efficient agents for the purpose, men acquainted with the language, and of more than ordinary patience. 2. Let preaching chapels be erected, where well-ordered audiences can be collected to listen to short addresses, such as we have in the bazaars at Lahore and Peshawur. 3. Let the Mohammedans and Hindus be encouraged to attend our native Christian churches, and let these be erected in the public bazaar, and not in shady retreats or Mission compounds; and let them not only hear the Word preached, but witness well-ordered Christian worship. As things are now they see only the polemical side of Christianity, and see nothing of its devotional aspect. It is also a fact that though bazaar preaching stations are objects of popular hatred, Christian churches are generally reverenced. 4. Let the Missionary be always accessible to the people, and make the Mission Home a centre of attraction. In his study the Evangelist deals with his visitor in very different terms than he does in the preaching station in the bazaar. 5. In villages let conversations be encouraged rather than regular preaching. Regular stand-up preaching is likely to excite the people, whilst a little kindness and tact in conversations will conciliate them.

"Missionaries who are well-known will generally be received kindly even in the mosques. (It will, of course, be necessary for the visitor to take off his shoes.) Leading Moulvies have generally an objection to enter upon a religious discussion in any other place than their mosques I have for many years been in the habit of visiting Mohammedan mosques, and I regard it as one of the most satisfactory features of my work. Of course Moulvies will not sit and listen patiently if the Missionary attack the character of Mohammed, or question the morality of the teaching of the Koran, but they are as a rule quite willing to listen to a plain simple statement of the teaching of the Gospel on any subject. The wild bigoted Afghans of Central Asia listened patiently to the teaching of Dr. Wolff, and even of Captain Conolly, and they will listen to it now if their feelings and prejudices are respected. I should be very sorry indeed to give up my practice of visiting mosques, for I feel I am then somewhat very near Apostolic lines, for both our blessed Lord and His Apostles visited the synagogues and taught there. Of course the Missionary must also be prepared to listen, for he may be quite certain that the Moulvie will wish to impart a little instruction also. I have laboured for seventeen years amongst a people who would not scruple to settle a

theological controversy by very summary means, if the teacher's did not commend itself to their bigoted minds; for notwithstanding the strong protection of the British Government in Trans-Indus territory, the preacher of the Gospel is very much on sufferance, and soon learns to beware of irritating and annoying the people, in fact that he must become all things to all men, if he would by all means save some."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

CALCUTTA.

Among the Tea Gardens: Cachari Lads: A Charming Place: The Welsh Mission: The Bishop's further Tour: A Useful Work: Results: A Suggestion: Bazaar Preaching.

The Bishop of Calcutta continued his visitation of Assam and Cachar through the month of August, and arrived at Tezpur on August 11th. He proceeded thence by road to the plantation of Paniputa, where a short Service was held. The next day the Bishop and his party embarked on a mar, or raft, on the Boreli river, and drifted about ten miles down the stream to the tea-garden of Gelahating. The gardens have been very productive of leaf during this season, and this has kept all the hands very busy, so that the Services were only scantily attended. On August 13th the Bishop's party returned to Tezpur by raft, floating down the Boreli and Brahmaputra rivers. Here the Bishop inspected Mr. Endle's normal class of Cachari lads, who maintain themselves on scholarships of four rupees a month, and live in huts erected by themselves in the Mission compound, while receiving a two years' course of instruction, at the close of which they are sent out as masters to the Government village schools under covenant to serve two years. Mr. Endle hopes shortly to form a Theological Class of students selected from the best of these schoolmasters, whom he may train as Mission agents, and eventually present for Ordination. These lads are received in the first instance as heathens, but with rare exceptions embrace Christianity before the completion of their course. A considerable number of village schools are now scattered over the district. Mr. Endle hopes shortly to add a printing press to the Mission. On August 15th the Bishop went to Singri Mari, the head-quarters of the Mangaldai

Tea Company, and the next day he reached Bengbari, which is situated in an attractive spot with beautiful views of the Bhotan Hills less than ten miles distant. There is a considerable native Christian population in the neighbourhood, and if another Missionary could be permanently located here, the work might be expected to develop rapidly. The Bishop held an interesting conference with some Christian schoolmasters, chiefly upon matters of discipline. From Bengbari the Bishop proceeded to Gauhati, inspecting one of Mr. Endle's village schools on the way. Here he was received by the Chaplain and the Government officials of the Assam valley, and held a Confirmation and other Services. On the 19th he left Gauhati for Shillong. The great beauty of Shillong, with its rolling grassy hills and pine forests, its excellent roads and neat bungalows, render it as charming a place of residence as can be found in India. The station has grown considerably of late; but, unlike most of the Himalayan resorts, there is here practically no limit to the available space. On Sunday, August 21st, the Bishop consecrated a new chancel that has been added to All Saints' Church; a bell turret has also been added since 1877. The morning congregation numbered 83, the evening about 100, including some 30 Khasia adherents of the Welsh Calvinist Mission, together with Mr. and Mrs. Stevens, the Missionaries. During his stay the Bishop visited Miss Cordue's Girls' School, containing thirteen boarders, of ages varying from four to sixteen. He also visited the Welsh Mission School, where 100 lads, mostly Khasias, were in attendance, out of 135 on the rolls, with some 30 girls in an adjoining room. The Welsh Mission has five European Missionaries at various centres in the Khasia Hills, the head-quarters being at Cherra Punji. On the Tuesday evening the Bishop met some of the residents of all classes at a conversazione at the Institute. On the Thursday morning there was a picnic breakfast on the hill-side of the Peak. The Bishop left Shillong on August 26th for Cherra Punji, and on the following day a ride and walk of nine miles down the steep and slippery hill-face (the beauties of which were seen to full advantage on a lovely morning), brought the party to Teria Ghat before 9 A.M. Here they embarked on a native boat, which, gliding down the rapids into the fuller stream at Bolagunge, reached the *Teesta* steamer, which was anchored in the Surma off Chattuck, a little before 2. But the passage up the stream was slow, and Sylhet was not reached until 6.30 in the morning of Sunday, August 28th. Throughout the stay in Sylhet and Cachar they encountered heavy rains, and the roads were converted into pools of slippery mud. At Sylhet, besides inspecting the other schools in the

place, the Bishop visited the "National Institution," supported by the Brahmo Somaj, which appears to have to some extent taken the place of the "Mufti" School visited in 1877. The Bishop reached Sealtik Ghat, the landing-place for the Hailakandi valley, in the morning of August 31st, and proceeded on a twenty-six miles' ride in heavy rain to Hasinrah, and the next day eleven miles further to Iringmara Garden. The weather and the state of the roads diminished the attendance at the Services held at the various stations in Cachar, and impeded locomotion. Silchar was reached on September 2nd. At Larsingah, nine miles from Silchar, there are 150 Christian coolies from Chota Nagpur settled with their families on Mr. Stuart's estate. Mr. Whitley of Ranchi visited them in January, 1881. Mr. Stuart has erected on his out-garden of Barasingah a neat cutcha chapel, and has placed the Christians under a jemadar of their own faith, and pays a teacher, Ishwardatt, to work among them; and his resident manager, Mr. Macdonald, sees to the maintenance of these arrangements. In accordance with Mr. Whitley's suggestions, the Rev. W. Luther was sent from Ranchi two months before the Bishop's visit to prepare candidates for Confirmation, to baptize converts and the children of Christians, and to correct irregularities. He was accompanied by a catechist, Andrew Matthew, who had been resident for some years in Cachar. Mr. Luther has done a most useful work, baptizing many converts, enforcing discipline, giving regular instruction, and establishing those weak in the faith. On Saturday, September 3rd, 111 persons were confirmed in the Barasingah chapel. The Service was crowded. On the Sunday there were 130 communicants, and 17 more were baptized. Mr. Luther subsequently left Andrew Matthew as resident catechist, and returned from his special Mission to resume his work in Ranchi. In the evening of Sunday, September 4th, many of the Hindi Christians from Larsingah attended the Service at St. Andrew's Church, Silchar. The Bishop preached, and confirmed a Nepalese constable of the Frontier police and his wife. Two or three more Nepalese inquirers belonging to the same force were afterwards specially commended by the Bishop to the attention of the catechist.

The Burkhola district was next visited. Here Services had been regularly maintained by Mr. H. Morris, son of the Chief Commissioner. Some of the cutcha chapels that were erected for the planters at different centres a few years ago had fallen into disrepair. The heavy rains and floods interfered with the scheme of this part of the Bishop's visitation, and after embarking at Silchar on September 6th for a three days' voyage on the top of a heavy flood, the Bishop

called at Nútwanpur and Sylhet, and reached Dacca on Friday, September 9th.

The *Indian Churchman*, speaking of the danger of exposing the Holy Communion to profanation in the churches in the cities of India, says :—

"We must not omit to notice that since the Brahmo Somaj has begun to make use of Sacraments, we must be prepared for Brahmos also presenting themselves, if some precautions are not taken to guard the Lord's Table." It is then suggested that a list of communicants should be hung up in the church, in order to give them a definite religious status, and an obligation to be consistent members, and to contribute to Church expenses according to their ability; and further, that there should be a second notice requesting strangers not to communicate without previously speaking to the priest.

The question of Bazaar Preaching continues to occupy a considerable amount of attention. It is urged that the matters needing reform are chiefly these :—

1. The great waste of money expended in paying men to preach who have no qualification for the work. The Missions are crying out for money, whilst month after month, and year after year, large sums are paid in salaries for a purpose which, it is alleged, seriously retards the end for which Missionary societies are formed.

2. The office of preacher should never be given to a convert, simply that he may have a livelihood. It is demoralising to the men, as well as injurious to the work.

3. Men of immoral character must not be employed in this way. It hardens them in their sins, encourages other evil-doers, and gives the impression that Christians are hypocrites.

4. Ignorant men ought not to be employed in this work. Supposing a clergyman, anxious to evangelise in England, were to take a number of men out of his parish who could read, and who knew the elements of Christianity, and were to pay them a pound or two a week to go and preach every day in the streets, is it to be supposed that he would be doing good? Why then should a similar plan be carried on in India? To gain the ear and the heart of others is a difficult thing. How absurd to suppose that it is a gift possessed by every man, and moreover that without having learned anything he is capable of teaching!

The Rev. T. P. Hughes of Peshawur, by whom the question was raised, writes thus with reference to (3): "I do not believe that anything approaching 'scandals' exist in Bazaar Preaching as at present carried on, although, undoubtedly, there is great room for improvement in our methods of action."

RANGOON.

Work in Tounghoo: No Roads: Rival Buddhists: We are the Smallest Religious Body in Tounghoo: Funds Wanted.

The Rev. T. W. Windley has published a short paper on the work of the S.P.G. Mission in Tounghoo. He dwells, (1) upon the work among the Karens; (2) upon the Burmese work. The festivals of Easter and Christmas are observed by large gatherings of the Karens in the town or in some central village. Converts are coming in, and the native clergyman, Tarrie, has baptized sixty persons, and hopes to baptize more shortly. In many of the villages the paddy crops have been utterly ruined by swarms of rats, which have spread themselves over the hills in vast numbers. In the Bwai district there was a day of fasting and prayer on account of the threatened famine. There is a difficulty in the transport of food to the hills, as there are no roads for carts and the streams are mountain torrents. Transport by bullocks and elephants is costly. These famines should teach the Karens not to depend so much on their paddy crops, and to cultivate coffee and cinchona trees. Betel-nut and orange gardens are also found lucrative. The failure of the crops will make the Mission more dependent on support from without.

In the Burmese Mission the Rev. C. N. Bazeley reports the baptism of six Burmese and three Tamil converts. There are three Burmese catechists. One of them is working earnestly in some villages away from the town. He is also studying the Bible, coming at times to Mr. Bazeley for help in his difficulties. The headman of one of the villages was to be baptized soon after the rains, and it was hoped that others would seek baptism at the same time. There has lately been a great quarrel between two rival parties of Buddhists in the town. One party seems to hold a belief in a personal God, anterior in existence to matter. The other holds the ordinary Buddhist belief, acknowledging no personal Deity. In the words of their hopeless creed, all is painful, transitory, unreal—*doka, anasah, anattah.* The quarrel was referred to the Buddhist Pontiff at Mandalay, the Thatha-na-beign, the great head of their religion in Burmah; and his decision caused much discontent, since, poor man, he merely tried to please both parties. Mr. Bazeley had a visit from a Buddhist, who was disgusted with all these quarrels and differences, and wished to turn his attention to Christianity. At present the converts from Buddhism are very few; but Christian ideas have spread far beyond the limits of the Christian Church in Burmah.

Mr. Windley is anxious to get more men to join the "St. Paul's

Missionary Brotherhood." "We are now," he says, "the smallest religious body in Tounghoo. The American Baptists have five Missionaries, and a large staff of ladies. The Roman Catholics have seven priests and several European catechists, and a convent of nuns; while we have only three English and Eurasian clergy, and one English lay helper." The Government are about to establish a Sanatorium on Thandoung, the highest mountain in the Karen Hills, near Tounghoo. It is the most healthy spot in the neighbourhood, and there are Karen Christian villages all round. Mr. Windley proposes to build a plain teak wood chapel, to be used by English visitors and Karen Christians, with a small wooden house for one of the clergy. £300 will be required for this new hill station, and £200 for the completion of the Mission buildings in Tounghoo; also funds for maintaining village catechists. Contributions are asked for these objects, and may be sent to Mr. Windley, at Fernley House, Nottingham.

CEYLON.

The Theosophists: A Buddhist Catechism: The Bishop at Baddegama.

The *Ceylon Diocesan Gazette* says: "The Theosophists are trying to revive a dying belief in the Buddhist system, and under their influence there is being developed a crusade against Christianity and Christian teachers. The Theosophists are not Buddhists, but they pretend to be Buddhists in Ceylon. Their theory seems to be that all religions are good, except Christianity, for which they have not a good word. So lately at the Pera hara in Kandy the crowds have been addressed by a priest from Colombo, who held up Christianity to scorn. A Bana Maduwa is being built close to St. Paul's Church compound in the adjoining Dewale. A Buddhist Catechism on the model of Christian Catechisms has been published in Ceylon, containing in catechetical form the life and teachings of Buddha. However, we welcome this opposition; for anything is better than the usual unwholesome apathy of the Singhalese." On August 12th the Bishop of Colombo visited Badulla and Baddegama, held a Confirmation in Singhalese, and celebrated and preached on the following Sunday. He also attended a distribution of prizes at the schools, where the boys sang Singhalese lyrics, and recited portions of the Christa Sangita. At the Baddegama Schools the Bishop was received with fitting honours by the Aratchi and others, and there was a numerous attendance of children and adults. After prayers by the chaplain the

Bishop spoke earnestly in Singhalese on the judgment to come, and was listened to with the utmost attention. He then heard the children read, and questioned them. Nearly all present were heathens, but two new converts, former pupils in the school, who were baptized on Whit Sunday last, joined in the prayers.

Mr. Marks, writing from Buona Vista, says: "The excitement caused by the Theosophist movement in this neighbourhood has subsided. It has not succeeded in withdrawing one member of our congregation in whom we had any confidence. We have several catechumens and inquirers of great promise, and there is a steady increase in the number of devout native worshippers."

The Bishop issued a Pastoral Letter to the Diocese on St. Mark's Day. This was printed in a supplement to the *Ceylon Diocesan Gazette* together with a useful Appendix containing the fundamental provisions and forms of declaration adopted by the Provinces of New Zealand, Rupert's Land, and Trinidad, which are compared with the Constitution of the Colombo Synod of 1865. There is added a Postscript by the Bishop on the future appointments of Bishops, the confirmation of each election by the Metropolitan and comprovincial Bishops, and on their general relations to the See of Calcutta.

GUIANA.

Among the Coolies.

Mr. Lobertz, who was for many years stationed at Muritaro, on the Demerara River, and has a considerable influence among the Accawoio Indians, and a knowledge of their language, has been recently appointed resident Catechist in the Potaro Mission under Mr. Pierce's supervision.

Of the important Mission to the Coolie immigrants from India the *Church Magazine* says, "Everywhere we hear of the slow and steady growth of Christianity, the springing up of Coolie congregations where there were none before, and the more respectful demeanour of Hindoos and Mussulmans towards Christian teachers. To patient self-sacrificing toil God will award a bountiful harvest. The baptism of an educated Brahmin is recorded."

The same paper also contains some interesting notes of work among the Chinese, and their readiness to help themselves in building, and otherwise providing for their own religious and educational needs.

PAGES FROM MY NOTE-BOOK IN MONGOLIA.

THE ADORATION OF THE KHOUTOUKTOU.

By the Rev. J. Sheepshanks,
Vicar of St. Margaret's, Anfield, Liverpool.

(concluded.)

LAMA-WORSHIP is *par excellence the* religion of the Mongolian tribes. Buddhism as taught by Shakya in India would not suit this hardy and energetic people. The soft dreamy inhabitants of the torrid south, surrounded with the most gorgeous productions of the natural world, with but few wants, and those readily supplied by the fecundity of nature, may be satisfied with and even revel in the subtleties of philosophy, or the melancholy yet poetic fancies of their abstract speculations; but it is not so with the active children of a more rugged clime, where to live requires work with its daily round of cares and struggles. They cannot do with atheism. In their lonely life upon the steppes and among the rocks, in the face of the hardships and perils of their existence, they cannot but believe in intelligences superior to themselves, malignant and protecting, and so Buddhism, ever elastic, has made a compromise with their old belief, and has allowed them to believe in "gods many and lords many." And yet they are not satisfied with this. They desire some still more concrete object for their faith. Their inherited divinity does not appeal to their intellects. He affords them no rational ground for their allegiance in supernatural evidences, or in the superhuman beauty and majesty of his character. But he gives them a rallying point for their feelings of devotion. He is an object for their faith which yet they can see with their eyes and their hands can handle. He calls forth the feelings of loyalty and hope which lie deep in the human soul. And so they cling to him with all the earnestness of their simple natures, and venerate him with increasing fervour. An interesting witness this of the yearning of the human heart for some central object of belief, nearer than the invisible, unattainable Deity, upon which it may bestow the treasures of its love.

After the ceremony of the benediction I wandered through the

town, and visited well-nigh all the temples. I must attempt some description of the general plan upon which they are built. The monasteries are all surrounded with a palisade of wooden stakes from eight to fourteen feet in height, which effectually prevent what goes on within being seen by those without. The entrance of the enclosure is squarely made, and over the gate there is commonly a small prayer-cylinder with wind-sails attached, by means of which it is revolved whenever there is any breeze stirring. Upon entering the enclosure the temple, with its large dome, is before us, and on either side, at the corners of the enclosure, and between the temple and the palisades, there will be perhaps two long sheds, filled with benches, in which not uncommonly there will be found a crowd of shaven boys, young lamas, shouting out their prayers. A porch stands at the entrance of the temple immediately opposite the gate of the enclosure, and in this porch there are usually two or three large prayer-cylinders, four or five feet in height, with flags in the centre, by pushing which they are revolved. Passing through the porch we enter what I will call the "hall of assembly," where the daily worship is carried on. In the larger temples it is square, or nearly so, and is divided into three aisles by two rows of wooden pillars. The central part is surmounted by the dome, which is covered externally with canvas painted with black and ochre. The canvas can be withdrawn at pleasure. The framework of the building is of slight wooden beams and poles, fastened strongly together, and the walls are covered with curtains, the texture of which depends upon the wealth of the lamasery. The two sides of the hall, on the right hand and the left, upon entering are filled with low wooden benches, four or five inches in height, not uncommonly covered with red stuff; upon these the lamas sit cross-legged when at their prayers, and they are so arranged in rows that the one half of the assembly faces the other half. Strips and banners of silk are suspended from the roof, and hang nearly to the ground, and Thibetan paintings are attached to the pillars. A glass case will perhaps stand somewhere against the wall, filled with images and clay medallions of the Buddhas and Bodhisattvas. At the side immediately opposite the door there is usually a large throne with canopy. The space under the dome is empty. Behind the throne, and in a line with the door of entrance, there is in the temples of the better class a narrow straight corridor, perhaps twenty feet long, which leads to what I will call the shrine, a small room in the shape of a narrow parallelogram built at right angles to the corridor. Here the chief idols are placed with offerings continually before them. This completes the temple.

I could not help noticing a perhaps superficial resemblance between the plan of one of these buildings and that of a Greek church. Each is divided into three parts. The porch of the one answers to the trapeza or narthex of the other; the "hall of assembly" or dome to the ecclesia; and the "shrine" to the altare; but perhaps the Mongolian temple is only a development of the ordinary hut of their pastoral life.

The remaining space of the enclosure behind the temple is taken up with the gurrs or huts in which the lamas reside. They are precisely the same as the habitations of the people that are employed in pastoral pursuits.

In the first temple which I entered, to which I was attracted by the sound of drums and cymbals, which showed that something was going on within, I found four lamas, two being men and two mere boys, engaged in reciting their Dharanis, or sacred formulas. They were seated cross-legged on one of the low benches upon one's right hand on entering. The oldest of the four was employed in rattling one of the small wooden drums that are often employed upon such occasions, another was clashing the cymbals vehemently, and one of the boys was beating a large drum. These drums or tambourines have handles of about three feet in length attached to them, by means of which they are suspended from the rafters when sounded in the temples. The two older lamas were gabbling their formulas as fast as lips could utter them, stopping from time to time to say a few words to each other, probably about the stranger, and laugh, and then going on again as rapidly as ever. Opposite to the door there was as usual a large throne quite empty, except that some cushions were piled upon the seat. Before the throne upon a quasi altar thirteen little lamps were burning, small cups of brass filled with oil and lighted wicks. There was also upon the table a wooden receptacle for incense sticks. In this instance there was no shrine as usual behind the hall of assembly, but a glass case containing three small idols stood on the right hand side of the throne. There was also near this a large press containing idols and medallions. It was closed at the time, but I managed to look in and see what it contained. These medallions are small circular images of the Buddhas and Bodhisattvas, and are to be found in every temple and upon every domestic altar. I succeeded with some difficulty in purchasing a number of them while in Kuren, and I have them now before me. They are made of clay, and the largest are one inch and five-eighths, and the smaller ones one inch and one-eighth in diameter. The surface containing the image of the

Buddha is gilt, the back and edge are painted vermilion. Upon one of the two larger Shakyamouni is represented sitting cross-legged, his left hand holding the alms-bowl, his right hanging down upon the knee. This is the attitude of meditation. His head is encircled with a nimbus, and upon his right hand sits Ananda, his famous cousin, and upon his left another disciple, Ayesha. The other large medallion represents Namsarai, and the smaller ones "Ayuchi Burchan," as I was informed by the Mongols, Burchan being the Mongolian word for Buddha. The temple when I entered it was empty, with the exception of the lamas and the boys; but while I was looking round several persons, men and women, pilgrims doubtless who had been at the benediction of the Khoutouktou, came in slowly and reverently, and walking round touched with their foreheads various parts of the throne and the altar and the case containing the idols, and then departed, giving a twirl to the prayer-cylinders as they passed through the porch. The lamas, especially the old one, were inclined to be very chatty, and without ceasing their work of beating the drums and cymbals, asked me many questions, and as I stood near them felt my clothes to ascertain their material, and talked to each other and then laughed merrily, and then would gabble out their recitations again with astonishing velocity and noise. Never was there any so-called religious Service so undisguisedly a sham and a pretence. The presence of the simple pilgrims with their looks of awe and reverence imposed no restraint upon these teachers of the law. I wished much that I could converse with them, but it was only with great difficulty and by an abundant use of signs that I could understand their simplest questions. I visited most of the other temples and found them all pretty much alike. In each there would be one, or perhaps two lamas, with two or three boys beating drums and cymbals and reciting the Dharanis with great speed. Perhaps there would be also a few shaven lamas standing idly about, talking and laughing. In nearly every instance there was an idol shrine behind the hall of assembly, and in one of the corridors I found four lamas sitting cross-legged, and making a prodigious din. In one of the "halls" there was but one lama, with his rosary and cymbals, reciting his prayers. Standing close beside him I listened attentively to his words, and found that "ha, ha, ha, hum, hum, hum," formed no inconsiderable part of his recitations. It is to be remembered that the prayers are not said in the vernacular, but in the Thibetan, the sacred language, which none but the very few learned understand. Moreover, the most sacred Dharanis, which were originally delivered in Sanskrit, are thought to be of such

exceeding efficacy that each syllable, each letter, has a magic virtue. They may not therefore be translated into another tongue, but when written in the sacred books, while the ancient language is preserved, each Sanskrit letter is rendered by its equivalent letter in the Thibetan. Thus they are no more intelligible to the Mongol than Greek sentences if written in old German characters letter for letter would be to the Englishman.

In this temple the idols were placed in a press, or cupboard, which at the time was open, and the lama, who was disposed to be very friendly, gave me the names of one or two of the divinities without ceasing his work. One, he said, was a representation of Maidra, and one of Burchan Bukshee (the "Master Buddha"). But the lower orders of the lamas seldom, I think, know even the names of the various divinities represented. I visited the temples with gentlemen who understood the Mongolian well, and we generally obtained conflicting replies to our queries. The most curious and most richly decorated of the temples that I visited this day was the last. The house containing the idols was not connected with the hall of assembly, but was in an enclosure behind, the gate of which was shut. I found, however, some simple lamas in one of the gurrs within the enclosure, and made friends with them by allowing them to handle my clothes, and examine my boots and watch-chain, and ask questions, which I answered as well as I could. One of them at my request opened the door, and I was admitted into the sanctum. The shrine was built in the Chinese fashion, and ornamented in front with bright colours tastefully handled. Within I found a long narrow room, with a low roof well painted in the fashion common in the best Chinese temples. The magic formula, "Om mani padme hum," was inscribed upon the rafters in Thibetan characters. Fronting the side at which I had entered three large painted curtains hung from the roof, each having in the centre the effigy of a divinity, and before each there was placed a large altar table for offerings. A case with idols stood at each end of the room, that on the right hand containing three, one of which was Jampal or Manju-sri, the god of wisdom, and another Moula, "the great physician." The Moulas are eight in number; they are the imaginary Buddhas, who are believed to have created the medicinal plants. "When men set out to collect such plants they implore the assistance of the Moulas, and their names are uttered while the medicine is prepared and taken."* In a religious picture in my possession all the eight are depicted, but a chief one occupies the most prominent position in the centre. He is sitting

* Schlagintweit, xv., § 9.

cross-legged, with apparently a large vessel in his lap, and his right hand resting upon his knee, with the palm extending outwards. This position of the hand symbolises charity.* The religious shawl hangs over his shoulders, the curled hair rises conically upon the head, and upon the hair a ball. The ears are very large, so that the laps touch the shoulders, and the expression of the face shows a mild repose. The other seven are grouped around, all with glories round their heads, and the sun and moon look down from the top of the picture. Below the lotus flower is springing up luxuriantly.

There were one or two lamas within when we entered busied at a small table on the left hand side of the entrance, and after looking around I went to see upon what they were employed. I found that they were lighting lamps of oil in small brazen cups, and preparing dishes to place upon the altar tables before the representations of the divinities. The greater number of dishes were of butter, plain and coloured—the favourite colour appeared to be mulberry—piled up in heaps and patterns of various shapes, much like the dishes of confectionery, moulds of cream, &c., which are sent to table by our English cooks. Also there were numerous cups, large and small, the larger ones being of the size of small bowls, full of different kinds of grain, rice, barley, wheat, and various sorts of millet. There were cups of Mongolian tea, and a huge bowl wherein a wick was placed between two large lumps of butter. I was ignorant of the use of this until I witnessed a very curious scene on a subsequent occasion. All these articles, except the last, were arranged on the altar-table before the pictures of the divinities. Behind the door I was surprised to find a coat of chain mail placed upon cross sticks, as is the fashion in armouries. There was also a small iron helmet and straight sword. These things the lama would not allow me to handle.

Upon emerging from the close oily atmosphere of the shrine into the open air I found that the evening was far advanced, and nothing more could be seen that day. I accordingly turned my steps towards my temporary home, deeply interested and pained and perplexed with all that I had seen in my first day at the sacred city of the Mongols.

* Ibid., xiv., § 1.

THE NAVVIES.

By H. A. Forde.

[Papers for Mothers' Meetings.]

XL.

THE navvy is generally bred and brought up to the work that you find him engaged in. He seldom takes to it in after-life; such men as do this too often die off of heart disease or bronchitis, unable to bear the severe labour and exposure. All the great works in the land, aye, and out of it too, are accomplished by means of the muscles and sinews of the navvy, guided by the head of the engineer and architect; but the navvy never troubles about this as he hunts down the columns of the *Labour News* and puts his big finger on the advertisement that suits him, whether it be tunnel works, or railway extension, docks, or road-making. With break of day he is off north, south, east, or west, to the place which he thinks will please him best, and if on his arrival he is satisfied to remain he often sends for his wife and family.

Though the name "navvy" has come to be applied to every one engaged in this sort of occupation, yet the "navvy proper" really forms a small class in comparison with the others. The men live chiefly in wooden huts, in groups or "yards" along the line. A hut is divided into three compartments: in the centre is the kitchen or living room for the occupants; on one side is the sleeping part for the landlord of the hut and his family, on the other side is the bedroom for the eight lodgers. A lodger pays about 3*s.* 6*d.* a week for his lodge, and for this the landlady provides sleeping accommodation, washing, lights, fire, tea, and garden stuff. A good many dogs are kept. The men are paid by the hour for their work. The navvies get the lowest rate, and the bricklayers the highest (amongst the labourers). The women have very hard work—getting ready the meals for the household and cleaning up afterwards. Sunday is often her hardest day, as her lodgers are loafing about the place.

And now can you fancy this large newly made settlement in some English backwood, I do not mean in work hours, when the men are busy with their picks, and the women with their cookery, but in the evenings, and on Sundays when dinner is over, and men, women,

children, and dogs are at liberty to enjoy themselves. In summer and in fine weather it may be pleasant enough such a holiday time, the sun shining, the bees humming hastily over the newly upturned clay in search of undisturbed flowers, the men smoking and lying about, or playing with their children, the very dogs too contented to shut their eyes as nose on paws they watch their masters. All this, I say, sounds very nice, but given a wet Sunday and the scene is changed indeed, the men making off for the nearest public-house, the women grieving to see them go, yet dreading their return ; the children weary and cross, with no schools or churches to go to, and no shelter under which to play save that of the cramped huts.

Then navvy life looks and is most wretched ; but happily it is very seldom, now-a-days, that so large a number of workers are left to themselves. These men have often a chaplain of their own appointed specially to look after their welfare. Their clergyman visits his flock by riding along the line on an engine if he has far to go, and if not, by walking, stopping here and there among the groups to ask a question, and to bring to their notice the Services, the reading-rooms, and so forth. There are three Mission-rooms on the line ; on Sundays the rooms are arranged as much church fashion as possible, and every one that will brushes him or herself up and comes to church.

"We have a Service book," says the chaplain, "compiled from the Book of Common Prayer, and we sing four hymns. When the men get hold of a tune which is a favourite, they all take breath at once, and you can almost see the sides of the room swell out as the words are forcibly expelled. Every room has a harmonium. A short sermon is given, generally on the Gospel for the day. The Service lasts a little over an hour.

"In the week the rooms are opened as reading-rooms, with all the daily, illustrated, and comic papers, and such games as chess and draughts. The men pay a subscription of one penny a week and upwards according to their means. The keeper of the room sells eatables and tea and coffee, and often has the room full at meal times. Of course many of these men drink, but this evil is greatly lessened by looking after the people. Our navvies don't like to be seen drunk, and often take pains to hide a mate who has taken too much. I notice that the sober men come forward and talk readily, while the drunkards hang back. They would like notice too, and do not fancy being passed over, so next time they try to keep sober."

The men are very fond of reading, so a library has been collected for them of about 300 volumes, but the books have to be carried to the men, four at a time, and changed every month, as they live too far

apart to make one stationary library of much use. It is not such easy work either this changing of the books, for although all the huts are numbered, and you are told quite correctly that No. 15 would like "Pilgrim's Progress" and a geography book, when you get there and deliver the books, and dive in your pocket for the particular volumes meant for No. 16, you suddenly discover that that hut is at quite the other end of the line, a good walk off, while perhaps No. 17 is somewhere in the middle. Yet no number is twice repeated.

A singing class is held one evening in the week in the Mission-room, when the hymns for Sunday are sung, followed afterwards by glees, rounds, and catches, which occasion much amusement. There are three cricket clubs on the line, the men practising every evening after tea, and greatly enjoying an occasional match with a village near. Do you think this last affair is quite out of the chaplain's way? Not a bit of it; he takes almost as much interest in the cricket as in the Church Services. Does he not read in the Book of Books, *Whatsoever thy hand findeth to do, do it with thy might?* And if the thing found be a game of cricket he enjoys it to the full as much as the men. Splendid cricketers are occasionally turned out amongst the gang. Rounders and quoits are also favourite games, with foot-ball in winter.

Speaking of cricket, on one occasion our navvies wanted money for their club, and they started the idea of getting up a concert, at which they and their wives would sing. No sooner said than done; the songs were chosen, and the men and women with the best voices were practising their hardest for the great day, when one evening a lady interested in the affair received a visit from one of the singers. "Well, Mrs. ——, what is it? Doesn't the song go well? can I help you?" "If you would be so kind, ma'am," was the answer; "it 's just the loan of a pair of shoes *to sing in* I 've come for, and *please let 'em be in the newest fashion.*" No doubt the good woman had strong shoes of her own quite fit for the clay soil of the cuttings, but none she thought suitable for the platform on the great evening. I do not doubt that she got what she wanted, for the ladies of the neighbourhood took much interest in the navvies and their doings.

The chaplain's wife and others are almost as much in and out of the huts as he is, and they constantly say that they never meet with a rude word or black look, and if in passing a gang an oath or an ugly word reaches their ears, you may be sure it does not come from the regular hardworking navvy but from some wretched *loafer* who is just working for a week's pay on which to get drunk.

I must tell you something about the navvies' wives now, I

think, among whom these ladies visit; and to begin with, you must know that they are always called by their husbands nicknames, and nicknames are most universal among this class. Thus one hut will be occupied by Mrs. Curly, another by Mrs. Brommy (husband from Birmingham), while Mrs. Fisty, Mrs. Blackey, and Mrs. Devon are clustered round, not one of them expecting to be called by their proper names. Cornish people are called "Cousin" among them. I think you must know pretty well that the navvy is a bit of a traveller: some have worked in France, some in Germany or Spain, and a few others have been still further afield. Of course they cannot often take their wives with them to such distant places, nor indeed always to their English quarters, and I fear that sometimes this makes a man forget his wife. An unprincipled fellow indeed calmly leaves her behind, and after a time chooses to think that he has done with her and can marry again. A navvy of this sort actually returned twice to the spot where he had left his wife to fetch some articles of clothing, and advised her strongly to marry some one else. He was carrying on with another girl at his new workings, and she too well knew of the state of affairs. Yet I expect both would be astonished if you called their meditated sin by its proper ugly name.

The girls marry very early, and look quite old and weather-beaten at seven or eight and twenty. One pretty girl of nineteen with two babies gave this account of her marriage. She lived in a Devonshire village near which a line of railway was being made, and soon formed the acquaintance of her navvy husband. "We only sweethearted a month," she said, "and then went and got married secret-like. Mother she did *hide* me cruel when she found it out."

This poor girl must not be surprised if she gets deserted some day by the husband she chose so quickly and foolishly.

Now for some instances of good navvy husbands. One woman said that she had been married some years, and had never had a cross word from hers. Another related how, after a hard day's washing at a distance, her good man came to meet her to carry the baby home for her, and when they got to the place where she was lodging, expecting to find the room dirty and the fire out, she discovered that her husband had scrubbed it down, cleaned the hearthstone, and got all bright and ready for her return. "I couldn't help putting my arms round him and kissing him," said this happy wife.

The chaplain's wife has her tale too to tell of kindness received. "A friend and I," she says, "were decorating one of our Mission-rooms for the harvest thanksgiving of the next day, and several of the

men came in and helped us with the ladder and rough work. We were so busy that the afternoon passed quickly, and as it was so late we ladies decided that we would not waste time by going home for tea, but stay on in the room till the time for a choir practice of the navvies. One of the men heard us talking, and slipped quietly out of the room, returning with a covered basket containing a little black teapot full of good hot tea, a plate of bread and butter, a plate of lettuces, which he said he had just pulled from his own garden, and a paper of lump sugar. He produced all this in a shame-faced way, saying, 'He didn't think as how the ladies ought to go without their tea.'"

Navvies are very kind to each other in sickness, wonderfully so, considering that very often the sick man sleeps in a hut with a number of his companions, and of course disturbs them very much in the night. This crowding of the men together perhaps leads some to adopt the custom of sleeping out in the summer time—"sleeping rough" as they call it, in mud cabins which they throw up in the cuttings. They generally engage a doctor for a certain length of time, and he receives so much a head from each man, and engages to attend the sick; but the plan does not work well, and in cases of severe illness the men are often sadly neglected. The wife of one of the men falling very ill, and the husband complaining to his mates that he was afraid the doctor was not attending to her properly, the gang clubbed together and subscribed a £5 note, with which they obtained the services of a first rate physician from a neighbouring town.

The doctor, however, may sometimes complain that he has not a fair chance with his navvy patients, for visiting an old man one day who was suffering from jaundice, he exclaimed, "You are certainly better to-day, Bob; that medicine of mine has done you good." "Aye," said old Bob, his yellow face lighting up with a wicked grin, "it must be mighty fine medicine indeed, doctor, for it 's only the *sight* of it as has cured me, since I chucked it all out of window without so much as tasting it." After a death navvies all join in collecting a fund to bury their mate decently, and to pay off his landlady's score. And now, having buried the navvy—far away from home and relations perhaps—have we done with him? can we think of him as a brother at rest, released from heavy toil, and pain, and weariness? Such comforting thoughts can hardly be ours unless in life we did our best for the poor fellow, and our best is ever to teach him to live well that he may die well.

Listen to what a navvy himself once said: "When a workingman don't hear anything but swearing, and jeering, and laughing all

the week round for month after month, he can't hardly get it out of his head again rightly; but if somebody will come on the works at dinner-time, and read or talk to us, the men will mostly like it, and be glad to listen. It always does some good, if it is only the being spoken to now and then, like as if we was the same flesh and blood as other people. We are wonderful tender-hearted too. A navvy will cry the easiest thing as is. If you 'll only talk a little good to him, you can make a navvy burst out crying like a child in a few minutes, if you 'll only take him the right way."

The notice that this poor navvy so earnestly desired (he spoke the words over twenty years ago) is now being freely accorded to him all over the country. The Mission-room and the coffee-hut are now almost as much in the contractor's mind as the men's dwellings. But things have to be carefully managed, for our big, strong friend is a touchy fellow.

I heard the other day of a large work going on in the south of England, where the manager was determined to have good teaching for his men, so he built a splendid hall (it was better than a hut) for Services and lectures, and no doubt expected that the men would show their gratitude to him by attending it regularly, and turning out the best-conducted set of fellows in the kingdom. But what happened instead? For some reason or other the navvies took a fancy against the building, and not one of them would enter it. Their loss perhaps, but still a great grief to the poor manager. I have not been able to discover whether the discontents changed their minds after a while, but I expect they would if they found a kindly chaplain in their midst. Perhaps the men got an idea that they were going to be kept too strict—men do not like to be treated like school-boys—or perhaps it was only a little temporary triumph of the devil's, who must greatly dislike these Mission-rooms and coffee-houses as likely to despoil him of his prey.

The coffee-house, as much as the Mission-room, for a man must drink something if he is working hard under a burning summer sun, and if the drink is not coffee or lemonade it will be beer, and beer leads to drunkenness, and drunkenness is one of the Evil One's favourite nets in which to catch souls.

It was noticed that a sawyer came regularly every day to the coffee-hut for something to drink—coffee, or lemonade, or such like—just at the hours when he used to call for his pot of beer, and very much better it seemed to suit him. Probably he would be able by-and-by to do without so much even harmless drink, and so besides his health being improved, his purse would be benefited.

I once heard a mother refuse her child "a drink of water" which he asked for. "Isn't that a harmless request?" I said. "It sounds so," she answered, "but the boy has had water once before this morning, and I always discourage drinking anything between meals. It may be water he asks for now, but by-and-by when he is bigger he will call for beer, and so quietly habits of intemperance may creep in." One has to be so careful in this world of temptation you see. It is well when some thoughtful person like this mother is able to discover the tiny little beginnings of evil, and to stop it at the outset.

In conclusion, however, let me tell again an old story.

The late Dr. Guthrie passing through the streets with a friend, pointed out to him a drunken man lying in the gutter. "There," said he, "is one of my converts." The friend was naturally shocked and distressed. "My convert, but not God's," was the explanation. What did he mean by this? I fancy he meant that man may work to the utmost of his power, and yet fail of achieving success if he has not asked for God's help in the matter. So let no one hope to amend the navvy's condition without prayer to God concerning him.

BENGAL NATIVE CHURCH COUNCIL.

By the Speakers.

A FULL Report has reached us of the first Meeting of the Bengal Native Church Council, which was held in Calcutta on May 25th and 26th, 1881. All the papers, transactions, and Services were in the Bengali language. The Chairman was the Rev. J. Vaughan, whose work lies among the 6,100 Christians of the Krishnagar Mission. In his opening address he referred to the state of that Mission:—

"Things are still, I grieve to say, very very far from what one would wish them to be. Still, looking at the state of the Mission four years ago, there are, I cannot doubt, tokens of progress and improvement. The present aspect of the Mission, to my eye, is just that of a man who has been well-nigh sick unto death, but has taken a turn on his way to convalescence. The terrible caste outbreak three and a half years ago brought to light one form of the deadly disease it was labouring under. The battle with caste was a test conflict; that monster of evil vanquished, the way was opened for subsequent victories over other kindred evils. I venture to think that caste has

been vanquished ; I do not say it is annihilated—O no ! caste prejudices have been burnt into the very nature of our people, and they will not perish in a day ; but caste has received a deadly blow, and its death is only a question of time, if we are diligent and faithful." After speaking of tokens of spiritual growth, improved reverence in church, and stricter Sunday observance, he said, " Conversions from the heathen mass around were for a long series of years practically unknown. It was during the dire commotion of the caste strife we baptized a young Hindoo ; his conversion has been followed by that of nine other persons, Hindoos and Mussulmans. The caste struggle was further embarrassed by the action of some Roman priests, who, ' by promises of caste recognition and other immunities, sought to gain by our distress. The majority of our people joined them, and Roman chapels and schools sprang up around us. But the tide turned, the people returned to their allegiance, and the priests found themselves deserted.' But they have since returned, and priests and nuns are working in several villages. They avow a greater anxiety to make converts from Protestants than from the heathen, who, they say, may possibly be saved by the light of reason. They declined a proposal to hold a public discussion, except before an audience of Hindoos and Mussulmans."

The Chairman then spoke of a similar aggression on the part of the Baptists, who had taken advantage of a disturbance in the Ruttunpore congregation.

A very interesting paper was then read by the Rev. P. M. Rudra. After giving an outline of the early Missionary efforts, and the subsequent growth of the Church in Bengal, he passed on to speak of the causes of the decline of religion amongst them. One chief cause was the life and character of the generality of European and English Christians in India, which are a great stumbling block in the way of the progress of Native Christianity. " Another cause is the disturbance arising from the peculiar relation which obtains between the Missionary and the Native Christian. The Missionary is the spiritual teacher and father of the Christian convert. He owes his knowledge of Christ to him, and for various other reasons regards him as a benefactor. It is not the Christian convert only, but Hindoos and Mohammedans outside the pale of the Church, who have with thankfulness acknowledged the disinterested labours of the Missionary in the cause of education and general moral enlightenment of the people. This sacred relation between the Missionary and the convert has not in all cases been maintained, the difference of nationality having seriously interfered with it, and hindering the full flow of

Christian love and sympathy. What we desire is that large-hearted spirit which was in St. Paul, who knew of no distinction between Jew and Gentile. The fact of the Missionary being the paymaster of the Native, also puts him into the position of a master instead of a brother. This has caused misunderstandings and the lowering of the spiritual life of the Native Church. Some Missionaries by their narrow-mindedness and love of power have done a good deal to lower the standard of Christianity. But it must be admitted that our deplorable condition may be attributed also to the ignorance, covetousness, sloth, hypocrisy, spiritual blindness, and selfishness of many of the Native Christians themselves." He then spoke of aids to the elevation of spiritual life: amongst which he mentioned, "the circulation of books on the history of the Church in the Apostolic times, and biographies of eminent saints in the Bengali language." Another "object to be aimed at was the financial independence of the Church in Bengal." In order to be free like the primitive Churches, it is necessary to be independent of regular pecuniary help. Those who received help in early times were not bound to obey the mandates of the Church affording help. "I wish the same privilege were accorded us by the churches who help us, and that they would leave us quite unfettered in the exercise of our spiritual liberties." He then spoke of the causes which were unfavourable to the attainment of financial independence, especially the expensive habits of the Native Christian community both in food and dress, their aversion to hard work, and indolence, leading to poverty and debt. "The Bengali Christians are not worse off than the generality of their countrymen as regards their incomes; it is simply to reckless habits that their present degraded condition is to be attributed." Another need is the reduction of the expense of Christian worship, both in buildings and furniture. "We should use the methods prevalent in our own country for erecting churches and paying our priests, and then there would be more hope of attaining to a financial independence." But "we must also have more self-sacrifice, and persons ready to labour among the people with the lowest possible allowance for subsistence." We do not mean by "independence" any departure from the doctrine and discipline of the Catholic Church, but only a financial independence, and liberty to adapt our modes of worship to our national needs—the right which every national Church claims and may justly exercise. The tie that is to be severed is the tie of pecuniary connection with foreign countries. But we should not therefore give heed to innovators in doctrine. It is also of great importance that discipline should be revived.

The Rev. R. K. Bose then made a few remarks, to the effect that the Church Missionary Society, by instituting the Native Church Council, proved that they were at one with them in their desire for "independence."

The Rev. P. Mukerji observed that what was peculiar in their case was not that their Church was founded by foreign agency, but that it had continued after its establishment to be maintained by foreign money. It was a mistake to have adopted the principle of foreign support from the first. The members of the Church were also sadly ignorant in matters pertaining to its faith and polity, and were easily carried about by every wind of doctrine.

The Rev. B. C. Chowdhery, of the S.P.G. Mission at Howrah, regretted that the assembly was almost exclusively composed of C.M.S. men. The affairs of the whole Church should not be regulated by a part of it. Though we have one Church and one Bishop, in practice we show ourselves as two distinct bodies. In our Missions, our Divinity students, and schools, we are divided into two separate agencies; and this causes double time, double labour, and double expense, besides fostering a spirit of disunion amongst us. With reference to the Chairman's speech, some may say, How can Mr. Vaughan, as a consistent Missionary, reveal the inner weaknesses of Missions? In reply to this it may be said, Who but Missionaries can reveal these things? If they do not reveal them, all will be completely hid. Hindoos and Mohammedans will also give us credit for our sincerity, and not look upon us as hypocrites and deceivers. I have heard nothing but praises of Mr. Vaughan from experienced and thoughtful Bengali Christians. As for the evils in Krishnagar district, they are found to exist elsewhere; indeed, wherever people join the Church from lower motives. When the disease is ascertained, there is the more probability of cure. A great disorder is introduced by people leaving their own communion and joining that of others. A sectarian spirit is shown by the efforts made to secure proselytes to our own Church from other communions. Many persons have been thus received who have been ignorant of the differences between the Churches, and have been influenced by unworthy motives. We ought to remove our differences, and try to secure unity; and in case of failure, refer the matter to the Bishop for our guidance and practice.

Mr. M. L. Sandel observed that by "independence" was not meant a breaking away from discipline and restraint. He pleaded that the Church in Bengal had only just emerged from the state of childhood, and that filial gratitude and respect was due to the European

Missionaries. Their rule should be parental and not despotic, and in the scheme for a Native Christian Church hard and fast rules, and anything stiff or artificial should be deprecated.

Mr. Bose, of Agurpāra, said that the laxity of discipline was owing to the temper shown by many of the Christians towards their Native Pastors. Instead of showing repentance, they resent their censures and join either the Roman Catholics or the Dissenters, who are always ready to accept them. Such nominal Christianity is worse than heathenism.

After some remarks from Mr. Bishwas and the Rev. C. N. Banerjea, the Bishop gave his first address. It was right to aim at independence; but the gaining independence before they were strong enough to stand together would inevitably result in numerous heresies, schisms, and confusion. Whilst he was in Tinnevelly he had often received requests from the Native Christians under Bishop Sargent, that he would intercede with the Home Committee that they might not be left altogether alone. He argued that in order to prepare for the independence desired there was need of study of Scripture and Church history, and a thorough acquaintance with all that concerned the Church's life.

The Rev. A. C. Seal, of Kidderpore, read a paper on unpaid agencies. As a first step towards independence it would be necessary to encourage voluntary efforts, as distinct from paid agents. He thought that the latter tended to promote hypocrisy. Men might be found to act as leaders of congregations, who might distribute alms, establish Sunday and night schools, hold conversations, and read the Bible at their houses. Women might undertake to beautify and clean the church, instruct children, and make clothes for the poor. Children might be induced to put something by in Missionary boxes. On greater festivals large gatherings might be organised and go in a body from the Church singing to some central spot where laymen before selected might make short speeches to the people. Cultivators might be encouraged to keep Harvest Festivals and begin their sowing by special prayers in the church. Mr. Seal spoke also of the importance of religious and secular education. "Without an educated Christian ministry we shall not be able to cope with the educated Hindoos and Mohammedans who are devouring infidel books daily. The education of the children of Christian parents has been neglected through over-zealousness for converting the heathen; and most of the educated Native ministers in connection with the Church of England in Calcutta have received their education from Non-conformists." Hence he pleaded for more high class boarding-

schools, and that Christian ladies should work among the Christians and build them up, rather than devote themselves to Zenana work. With reference to the want of unity among Christians he said: "I met a Christian from the South a few days ago, who told me that he belonged to a different Church from mine. I asked him what Church I belonged to? He said, 'C.M.S. Church.' 'What Church do you belong to?' 'S.P.G. Church.' That disunion is a great bar to the propagation of Christianity, and is felt more or less by all Indian Missionaries. If the Church Council has Native Christians from the S.P.G. as its members, it will go on flourishing. We shall be a strong body amongst ourselves. Joint itinerancies by the members of the two Societies, mutual interchange of pulpits, united prayer meetings and Communions, common religious periodicals and conferences will help a good deal to bring about the union. The educated Native Christians have an inclination to Church history and the episcopal form of government. Dr. Lightfoot thinks that episcopacy developed more rapidly in the East than in the West. We might combine it with some of the features of Presbyterianism and Congregationalism. It has been said that Native Christianity has spread most rapidly when a few Native converts have been left without a Missionary. If a Mission field were made over to a body of Native Missionaries with the episcopal form of government and the Prayer-book, on which both the Missionary Societies agree, with due freedom to frame their own rituals and other matters of detail, much good might be done. If these Missionaries are put directly under the Bishop, who is the legitimate head, much disunion among them and the English Missionaries will be avoided. The last chapter of the Epistle to the Romans and the history of the early Christians show that the Church was well supplied with voluntary helpers. Let us exert ourselves and follow the best of examples."

Mr. K. C. Bishwas, Catechist of Bollobhpore, then read an earnest and thoughtful paper on the organising of volunteer work, the motive of which must be the love of God in the heart. All Christians must use and improve the talents committed to them. As in military service, so in the Church the standing army should be aided by a Volunteer corps. Educated voluntary workers might compose or translate religious books or hymns; they might use opportunities for speaking to their neighbours, and help in teaching the ignorant, or in the discipline of offenders. The uneducated have the example of Christ's first disciples before them, and all may aid by their prayers. Catechists and pastors might do some voluntary work over and above what is required of them in return for their salaries.

Mr. R. K. Bose, of Thâkurpûkur, argued that the remedy for the evils now prevalent is to revert to the practice of the ancient Churches, both as to method and economy, and spiritual work. "The discussions which we see going on between the different Churches in Bengal as regards doctrine and practice are likely to result in great anomaly. Some deny the necessity of ministers, and maintain the right of every one to administer the Sacrament, even of women; and some would substitute rice for bread, and water for wine. Such discussions are causing great divisions in the Native Christian community. It is therefore our duty to meditate on the life and character of the primitive Christians, and to follow them."

Several other catechists then said a few words suggested by the remarks of the previous speakers, and the Bishop then gave a second address, which was interpreted by Mr. Rudra. Whilst in the south of India he had been much struck by the general existence of bands of volunteers in the different pastorates, these volunteers doing the regular work of district visitors, visiting the sick, preaching to the heathen, &c. They were of all classes, the catechist's or schoolmaster's wife among the women, and the most intelligent members of the congregation with them. Some gave an account of their interviews with the heathen, and it was clear that very real good was done. He spoke of the struggles and difficulties of the early Church, even in the Apostles' times, as showing that the Church of Christ could not take root anywhere without passing through many an ordeal.

The Rev. J. Vaughan then made a few remarks from the Chair, and a vote of thanks to the Bishop and the singing of a hymn closed the first session of the Council.

The second session was devoted chiefly to matters of business and finance, the placing of catechists, the allotment of the contributions of the Native congregations. The Treasurer of the Bengal Native Church Council Fund announced the contributions of the Native Churches to have amounted to 1,028 rupees in the year, which, with the grants from the C.M.S. and Bishop Wilson's Fund, made up a total of 2,177 rupees. None of the Native Churches under the control of the Council had been able to contribute the sum of 500 rupees in the year, the minimum required as the condition for sending three delegates to the Council. Mr. Dutt, at the conclusion of his report, stated that "the principal object of the Fund was the promotion of the self-support, self-government, and self-extension of the Native Church." The largest item was the Krishnagar Fund, which had its origin in the contributions made in past years for the relief of the

distress caused by floods and famines. The surplus of the relief fund was applied for the maintenance of the Native Pastorate. Some other practical questions were submitted by Mr. Vaughan to the Council, and a scale of payments to Native priests, deacons, and catechists was agreed to.

The proceedings generally were of no common interest, and deserve the attention of all who make a study of the growth and prospects of Missions in India.

MARAHEAH.

An Epoch in the History of the Missions to the Native Tribes of British Guiana.

By A. C. Hoggins.

A HUNDRED years ago the upper valleys of the Amazon and the interior districts of Guiana were dotted over with little settlements established by the Jesuit Missionaries among the wandering native races. Whence these races came and what their history are questions which are, at present, wrapped in probably hopeless obscurity; yet they are questions of great interest, and must have no inconsiderable bearing upon the great antiquarian problem of ancient South American civilisation.

Some of these races undoubtedly came from the north. The original discoverers of the West Indian Islands found them thickly peopled with an inoffensive and not altogether uncivilised race. The island of St. Domingo alone is said to have counted its people by millions. All readers of history know the frightful period of exterminating slaughter which followed these discoveries. Now the sole remains of these races are said to be the tribes of Caribees (perhaps 15,000 in all) that wander aimlessly through the upper valleys of the Orinoco, Essequebo, and northern tributaries of the Amazon. Some perhaps came from the west. The great empire of the Incas contained people, it would seem, in all stages of civilisation: the cultivation at the centres of their government gradually diminishing, until it ended in almost absolute barbarism at the circumference. Many of the more distant tribes of this remarkable people will no doubt also have left their settlements and sought other homes after the Spanish conquest. Then

there is the indigenous element, the Waraus, for instance, who are only found in the northern districts of the country. The most striking peculiarities of these people may be said to be their nomadic habits, their diversity of language, and their ignorance of their own origin or history. In various parts of the country are found rock paintings and inscriptions, artificial mounds, and other evidences of antiquity, of which they profess to have no knowledge whatever. Among these interesting races the Jesuits would appear to have made considerable progress in the propagation of Christianity. But troublous times came. The whole continent was involved in war when the Spanish colonies declared and fought for their independence. The Jesuits were banished from Brazil; and, driven by military force out of their Missions, their whole work of necessity collapsed.

Some fifty years ago that same work was taken up by the Church Missionary Society, who established the existing settlement of Bartica Grove, at the junction of the Mazzaruni and Essequebo rivers. Hence their Missionaries penetrated to the more remote tribes; one of them, at least, giving up his life to the work he had undertaken, and dying by poison at the hands of those whom he had come to benefit. The beginning, however, of permanent Mission work among these races, in connection with our English Church, must be dated from the time when Mr. Brett went to live amongst the tribes of the Pomeroon, and after five years of waiting made *one* convert. But it was a convert whose baptism marked an era: for from that time the Missionary spirit seized upon the Indians themselves, and every convert became the first of a group of others who had been influenced by his exhortations and example, until we have now Christian villages from one end of the colony to another, from Waramuri and Kwabanneh on the Waini in the north, to Orealla on the Corentyne in the south. There are more than twenty stations tasking the utmost powers of the four Missionaries who are in charge of them; there are some thousands of simple-minded earnest Christian natives living in them, and there are the strongest evidences that, under God, nothing is now wanted for the evangelisation of the whole race but teachers, whom we must not doubt our Church will soon supply.

The latest intelligence from these Missions affords the strongest evidence of the reality of the desire of the Indians for some better religion than the demon-worship which their fathers have given them. A few years ago an Indian family from the interior was baptized at the Muritaro Mission on the Demerara river, and returning to their homes, told their friends of the new faith they had embraced. From that time constant visits began to be paid to the Muritaro Mission,

and constant petitions sent up for a teacher to be sent amongst them. At last, in August last year, a catechist—Mr. Lobertz—was commissioned to go to them and report upon the prospects of a Mission amongst them. Sixteen days travelling (by boat, for the rivers and creeks are the only roads) brought him to their village—Shenanbauwie, on the Upper Potaro river. This Potaro river is a branch of the Essequebo, and Shenanbauwie is two days journey above the Kaiteur Waterfall, the main fall of which, over 700 feet high and 350 broad, is said to throw down a greater volume of water than any other waterfall in the world. Here Mr. Lobertz found the usual population of 200 increased to 800 on his arrival; most of the people belonging to the Paramunas—a race new, or almost new, to the Missionaries. Very soon he reported that he had 678 persons under instruction for baptism, and asked that a clerical Missionary should be sent. In response, the Rev. W. E. Pierce, the priest in charge of the Essequebo Missions, left his own work, and starting from Bartica on September 15th, in thirteen days arrived at Shenanbauwie. The report which he afterwards sent to the Bishop is of the most interesting character, and was published in full in the *Mission Field* of January last. Probably the most striking portion is that in which he tells us who the teachers were. Eleven Christian Indians had given up their time and occupations for the love of God and their brethren's souls, and followed Mr. Lobertz in his expedition, and then Mr. Pierce arrived in the village, and was being led to the chapel school, a large building 90 feet by 45 feet, which the Indians, of their own accord, had erected in anticipation of his arrival, he heard "a buzzing sound as of innumerable bees," but soon found that the "buzzing arose from hundreds of men, women, and children in the chapel schools teaching and learning, in the low voice common to Indians, the Lord's Prayer, the Apostles' Creed, the Ten Commandments, and even the Biblical Catechism of Mr. Brett, all in their own tongue. . . . . The first thing in the morning was a Service, at which the Lord's Prayer, Apostles' Creed, and Ten Commandments were recited together by teachers and people, portions of Mr. Brett's Catechism were used, and sometimes a portion from Mr. Brett's translation of St. Matthew's Gospel was read. The concluding part consisted of a few collects. Evensong daily was the same *mutatis mutandis*."

In the chapel were never less than 400 persons, and once 967 were counted. The difficulty of the work consisted in the fact that the assembled strangers belonged to as many as five different races, so that first of all translations of simple catechisms, &c., had to be drawn up in their various languages before any effective teaching could be

accomplished. But though time was short, for provisions were running low, and some of the people were fourteen days journey from their homes, the zeal and determination of all was so great that every difficulty was surmounted, that in six weeks time, when Mr. Pierce felt compelled to return to his own special work, 1,398 persons had, after strict examination, been baptized, of whom there were 224 couples, who, promising to remain faithful to one another, received at Mr. Pierce's hands the Church's blessing upon their union.

But the work was not yet done. The chief, "Charley," of the village told Mr. Pierce that there were several hundred more Indians who had promised to come for instruction as soon as a permanent Mission was established. And he and Mr. Pierce agreed that a Mission ought at once to be established, not at Shenanbauwie itself, but at a more suitable spot not far away, but on this side the Kaiteur Fall, on the Curiebrong river, which is a branch of the Potaro.

And so the work paused for the time. An appeal was made for funds to send another clergyman to take up the work so well begun. Some £100 was at once collected in the colony, and £11 was taken from England in June last by Mr. Josa, who then returned to his work after a rest at home. No doubt other sums also have been contributed, but as yet no real response has been made to the appeal to supply the wants of these simple-minded heathen hungering for the "Word of God." "A Church," said Mr. Pierce in his report to the Bishop, "can hardly be called a living Church, if it refuses or neglects to respond to the cry for teachers which these Indians send up." The cry must and will be listened to, but it required something more striking even than these first accounts to move our somewhat sluggish hearts, and that too Almighty God has supplied, in love surely we cannot doubt to this rising Church, in the tragic incident which is now reported to us. Since no ordained Missionary could be sent it was determined to start the Mission on the Curiebrong in June last, under Mr. Lobertz as catechist, Mr. Pierce undertaking for the present to pay periodical visits. This was done, and on August 23rd Mr. Pierce started from Bartica for his first visit to the new station. He and his family, who accompanied him, arrived safely, and found that the Indians, with their usual zeal, had already erected a substantial church on a neighbouring hill, with two good-sized houses—one for the catechist, the other for the visiting clergyman—and that a goodly number of new converts were prepared and waiting for baptism. On September 27th he left the Mission to return home. It has already been mentioned that all travelling in

the interior of British Guiana is by water; another peculiarity is that the courses of the rivers are broken by innumerable small falls, which become *rapids* when the rivers are full in the rainy season. These make the ascent of the rivers very tedious, and the descent rather dangerous. Ascending, each fall renders it necessary to unload the boat, and haul it along the bank of the river past the obstruction. Descending, the rapids or falls have to be "shot." At this work the Indians are very skilful, and in ordinary cases, and if the boat is not too large or too heavily laden, there is but little danger. In the present case Mr. Pierce's boat must have been rather large, for it is reported to have carried himself, his wife, two sons, two daughters, a native servant girl, and a crew of seven Indians, while on the tent, with its tarpaulin cover, were piled a number of boxes, plants, &c. Several of the most difficult falls had been safely shot, when they reached the Maraheah: this was easier than the others, and it was thought unnecessary to lighten the boat, as had been done before. All seemed going well, the boat was in the midst of the rocks, when by some mischance a quantity of water was shipped. Mrs. Pierce moved to avoid it; the boat's head was turned aside; the Indians lost their presence of mind, though Mr. Pierce shouted to them to keep the head straight, and in a moment all were in the foaming waters of the fall. One of the boys, the crew, and the servant girl scrambled on to the rocks. Mr. Pierce himself might have been saved, but, going to the assistance of his wife and daughters, was drowned with them. The one boy and another son in England were the only members of the family saved. The bodies of the two girls, the eldest of whom was about seventeen, have not been found. Those of Mr. and Mrs. Pierce and their son were recovered, and taken to Georgetown for burial.

There is but little to add to so pathetic and yet grand a story. Mr. Pierce was a native of and educated in the colony at the Queen's College Grammar School in Georgetown. He took his degree at Cambridge about 1866; and was for some twelve years officiating clergyman to the troops in Jamaica.

"The blood of the martyrs is the seed of the Church"; and although Mr. Pierce was not strictly a martyr, yet dying as he did in and for his work, his death cannot fail to do more even than did his life for the Indians to whose service he devoted it. Not yet has England's Church responded to the Indian's cry for teachers; but surely it will do so now. It wanted but this to arouse our enthusiasm, and bring about a crisis and an epoch in the history of these Missions.

And it is not only in the particular Mission with which Mr. Pierce was associated that there is this great demand for teachers. The same cry comes from the Missions in the neighbourhood of the Pomeroon, first set on foot by Mr. Brett himself. In the extreme north, on the Waini river, at Kwabanneh, under the Indian catechist Jacobus, a church has been built, and houses for the catechist and visiting clergyman; at Cocorite, on Wakapoa, a church is building or built; on the Koraia preparations are making for the establishment of a Mission; and vast extensions have been made in the three original churches and stations under the care of Mr. Heard, the priest in charge. In the south, on the Berbice and other rivers, there are Missions which can only be visited by clergymen having plenty of other and dissimilar work to fill their time. On the Corentyne the Missions have never enjoyed an ordained Missionary's undivided attention.

The immediate wants are a man to fill Mr. Pierce's place—for this post the colony provide a sufficient stipend—and money and men for two new Missions at Curiebrong in the interior, and at Kwabanneh on the north. When these are supplied, the way will be opened for many more to follow. It is impossible that either the men or the money can long be wanting. There must be many who have no binding ties at home, to whom it will be a delight to leave the strifes and anxieties, the coldness and indifference of religious life in England, to labour amongst a simple, kindly, child-like race, the freshness of whose faith and the singleness of whose minds has not been corrupted by the artificialities of society; in a country where the sun *really* shines, and where nature lavishly scatters the choicest of her stores; even though to these there be added the toil, the pain, the peril of the work, and though it may perchance be necessary to follow even to the end the noble example Mr. Pierce has set.

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train!"

A DRIVE THROUGH TRICHINOPOLY.

By E. J. Wyatt.

WE have established four schools in the town of Trichinopoly since we came here a year and a half ago, and three others in large towns outside Trichinopoly. These schools are attended by high caste heathen, and a few Christian girls who live in the neighbourhood. We call them "Hindu," and not "Caste" Girls' Schools, as the latter term would seem to imply that we encouraged caste, whereas the word "Hindu" in no way compromises us, and has a respectable significance.

We must start by 4 o'clock in the afternoon if we want to catch our little girls before they all disperse to their homes at half-past 5. Their mothers do not care for the children to be sent home earlier, as they are afraid of the sun's effect on the complexions of their pretty little ones, and are afraid, moreover, that they might be tempted to loiter and play on the way home if they were allowed to leave school too early.

This afternoon we will visit two of the schools established in the town of Trichinopoly itself. The first we intend to go to is situated near the foot of the Rock of Trichinopoly, in the Fort. A heathen temple, built on the top of this Rock, was fortified by the English, and became one of our strongholds in the wars between the French and ourselves for the supremacy of Southern India. There was a strong wall, in those days, all round the fort and a deep moat, and the European troops and officers, civil and military, used to live in houses all round the foot of the Rock, and inside the "Fort." The house in which Lord Clive lived is still to be seen. The fort wall has been pulled down, the moat is filled up, fine roads have been made with the *débris*, and trees have been planted on either side of them. As the mortality among the troops proved a very serious matter when they lived thus in the "Fort," the Cantonment has been removed, and the houses of the Europeans are now two miles distant from their former site.

The founder of the Mission here in Trichinopoly was the famous Swartz, who laboured among the Hindus with much success, and who also ministered to the Europeans in the present "Fort Church," which is now solely used by our Native Christians, the Europeans

having a church of their own in the Cantonment. Our house is in the suburb of Puttoor, which is two miles from the "Fort," and our drive therefore takes us first through the suburb of Tennore. Here we have a sort of tentative girls' school, to which several of the respectable inhabitants have promised to send their children. Then we come to a heathen temple, where festivities, of one kind or another, seem to be always going on. At one time of the year a particularly disagreeable festival takes place. Sacrifices are offered —the blood of which is supposed to be sprinkled on the clothes of those who take a share in the feast. Instead of real blood, however, the people, turning the ceremony into a sort of play, make a decoction of red paint, which they throw over each other, and with which they dye their clothes and smear their bodies, so that a sight is presented which is, in every respect, an unpleasant one.

After leaving Tennore, our surroundings become extremely pretty. The road is lined by cocoanut trees; and gardens and paddy fields stretch away into the distance on either side. From here the Rock is seen, lifting its by no means insignificant head, a good way off to the left. Next we cross the railway, and find ourselves at the Green Tank. What a varied scene! Here are people washing their gay-coloured clothes; others driving carts into the water to let the bullocks drink; others in charge of elephants tied up under the trees, and waiting to perform their graceful ablutions in the tank to the indescribable amusement of all the small fry collected from the adjoining villages. The elephants belong to native dealers, and are on their way to Hyderabad to be sold. Here, again, is the tomb of a holy fakir, and when you inquire about it the following is the story that is told you:—

"At the time when the railroad, which runs close by, was being made, one of the Mahomedans of the neighbourhood had a dream. A holy fakir appeared to him and said: 'I cannot rest, my bones are going to be disturbed by this railway; give me, prithee, another resting-place!' Shortly after, the workmen on the railroad came upon a corpse, and when their pickaxes struck it, the blood of this wonderful corpse spouted forth, as from a fountain! The story, of course, flew round the neighbourhood, with lightning speed, and *then!* . . . . the Mahomedan *remembered* (!) his dream, and claimed the body as that of the holy fakir who had appeared to him. A large tomb was eventually built over this miraculous corpse, and on the side of the said tomb and next the road stands a large grated window, through which any one may see the venerated mound which covers, beneath a red cloth, strewed with rose leaves, the sacred and

much incensed body of the 'Saint' who forms the hero of our story." I must confess that I like not the sight nor the strange sickly odour which pervades the place; and that I turn away my head, and hold my breath, as we pass the shrine I have now referred to. The Hindus, and even the Mahomedans, seem to reverence the said shrine greatly, and I constantly see individuals stand before the grating, with their hands clasped, and with such a look of earnest devotion on their faces, that I have often thought, "What a day for India it will be when the religiousness of this people is turned from dumb idols and superstitions to the worship and adoration of the true and gracious God!" Hardly a native passes this shrine without a salaam; nay, I have often seen the more devout amongst them put their hand through the grating to pick up one of the dead rose leaves that covered the tomb, and eat it with such evident belief in its spiritual efficacy as scarcely any words can describe!

A short drive now brings us to the great gate, the old entrance into the "Fort," and we are, at length, in the busy town itself. Immediately inside the gate is the sacred Tank connected with the Rock Temple, and on one side of this Tank, we pass the S.P.G. College, which contains, with its branch schools, close upon eight hundred boys, most of them Brahmins. A turn to the left would soon bring us to the Fort Church; but as we are going to the girls' school we must almost fight our way through the busy crowded street, called "The Little Market Street." At the further end of it we stop before a two-storied house rented by one of the native masters of the S.P.G. College. His wife was educated in Tinnevelly, and holds a second grade schoolmistress' certificate. We could hire no house for a school-house, so Elizabeth carries on her school in the upstair room of her house, we paying half the rent of the house in consideration of this. As it is a thickly-populated neighbourhood, and as the people are wealthy, the school has made rapid progress. There are 45 names on the register, and I usually find about 35 girls present. To get to them we have to mount a very narrow winding stair which brings us to the top of the house. This, I should remark, is open on three sides, and when you have arrived at the room on the fourth with its little verandah which serves as the school, an extremely pretty sight is that which greets you.

The girls range, in age, from five years to about eleven, and all being the children of well-to-do parents, most of them are beautifully dressed and have curious jewels on. Many of the girls are Brahmins and are very fair, and their eyes look larger by being blackened on the lower lids. They wear their hair in one long plait hanging down

behind with a gold tassel attached to the end. We are at once attracted by a little figure in silk trousers, silk jacket, and a little round silk hat. "How comes that little boy here?" I asked the schoolmistress; "I don't think we can receive little boys." "Oh, that is a little girl," replied Elizabeth; "her parents have no boy, and she is the only child, and they long so much to have a boy that they dress the little girl as one, practising a fond deception upon themselves." The wonder to me was that none of the little boy-girl's companions seemed to think it ludicrous, or to make fun of her. This school was only opened at the end of January of this year, but the little girls are so quick and bright, and take such a lively interest in their lessons, that in two months many of them could read short words in their first reading-book, and write what they could read, and knew their figures up to 100. I am sorry to say the room in which all these little ones learn is very small, and soon gets very close, and there are many other inconveniences to our having a school held in a house, so we have been trying a long time to get a site for a schoolroom in the neighbourhood. We are sure, if we could get such built, that the numbers would speedily rise to a hundred. Up to this time we have failed to get a site for building; but we have every hope to be able to secure a house in a week or two which can easily be adapted to all our purposes. We cannot, however, do this without funds, and we earnestly appeal to friends to help us in this good work.

But we must not stay too long at this school, if we wish to visit another this afternoon. Our next call will be at one which is more than a mile away. See what crowded thoroughfares we are driving through! How oppressive it is to gaze at these crowds of heathen, and to think of the great work that might be done amongst them if only there were those to do it! As we bowl along we get occasional peeps inside the houses we are passing; we see groups of children and women whom no one attempts either to reach or to rescue. And the cry instinctively rises to our lips: "Oh, for more labourers to sow the seed and to gather in the harvest!" At last we get into a quiet suburb, called Beemanâikapâliam, and in a side street we find a house with "Girls School" written over the door. Here we are then. A bright, happy-faced woman meets us at the door. She is Joanna, one of my old pupils in Edeyengoody Boarding School; now married to a schoolmaster, and come to Trichinopoly to help in our work. This school was the first we established, and has been in existence for a year and a quarter, so that there are plenty of signs of life and progress. There are thirty-three girls on the roll, and they are divided

into three classes. Their schoolroom is hung with Scripture prints of Christ blessing little children, &c., and they intelligently explain to us the meaning of the pictures. Joanna has also taught them a little drilling, and to sing many pretty Tamil Christian lyrics. These last the girls like very much, more particularly one the refrain of which consists of the words: "God is good, God is good." Each verse of this little poem takes one of the members of the body for its subject and says, "Before the eyes get dim, while you are still a child, love God, for God is good. Before your hand gets weak, while you are still a child, love God, for God is good," &c. The children work very nicely with their needle. The elder girls do excellent wool work, all bringing their own materials.

I have got to know some of the elder girls in this school very well, and have visited them in their houses. Their relatives have brought them also to see me in my own house. One of the younger ones who is very regular I had always noticed as being painfully thin. On making inquiries I found she was a constant sufferer from low fever. Her parents had given her native medicines, but, being people of good caste, they thought it *infra dig.* to take her to a dispensary. I prevailed upon her grandmother to bring the child to me, and a few doses of quinine soon cured her. Joanna has won many friends amongst the parents of these girls, so that, though a Christian, when she was very ill some months since, her own relations, she declared, could not have been more kind to her than these heathen women were.

I am glad to say we have succeeded in obtaining a site for a new school-house from the municipality, and we want but funds to build it. We shall require about £30. Will no English girls help us to do this for their little Hindu sisters? It is impossible to over-estimate the value of schools such as these. The girls take their books and their work home with them, and their mothers, who are almost universally ignorant, are aroused to take an interest in what their daughters are learning, and thus in their turns become largely benefited. Each girls' day-school costs us about £17 per annum. Perhaps some parish or association of ladies would like to take up one such school as especially their own, and to support it. If the sum mentioned, however, is thought too large, any contributions towards "Female Education in Trichinopoly." will be most welcome to us and of the greatest service to our work here. In the hope that many such may reach us, I now conclude this our first "Drive through Trichinopoly."

NOTES OF THE MONTH.

By the Rev. Canon Churton.

SOUTH AFRICA.

From Cape Town to Kimberley: Scenery: The American and the "Dutch" Bible: At the Mines: Difficulties.

The Rev. Luke Rivington was in South Africa in July and August, visiting Cape Town, the Diamond Fields, and Bloemfontein. He conducted a Retreat near Cape Town, and concluded his work there by a lecture on Indian Missions in one of the public halls.

In his journey from Cape Town to Kimberley he halted at a place for Sunday, and the next day went to see a very singular hot spring. On his way he had to cross a river with two young restive horses, his first experience of a river in Africa. Further on he came across a dead horse in a state of putrefaction, lying right across the road. "Of course the horses could not stand that, so we had to get out and take them through the water of the lake, by the side of which we were driving. Further on, we met a number of Angora goats (a beautiful sight); then a camp of ostriches. The hot spring bubbles up and fills first a little pond, and then a channel with positively scalding water; but singularly enough, although the water is hot enough to scald one's hand, it takes exactly as long to boil it as if it were perfectly cold. We then visited the house of a Boer, which overlooked the spring. Only his wife was at home. She received us in a little room which opened on to the 'stoup' or open verandah, the dining-room being on one side and the bedrooms on the other. On the table lay a large English Bible, purchased from an American. They had subscribed for a Dutch Bible, but when it came it turned out to be in English."

Mr. Rivington fell in with a man who had been on the staff of the comic paper in Cape Town. He was going to Kimberley to start a paper of the same kind for the Diamond Fields, to be called *The Ace of Diamonds*. Mr. Rivington heard from him that a materialist lecturer, Mr. Walker, had challenged him to a public disputation. After five days of severe travelling by coach he arrived at Kimberley, the centre of diamond industry. "Kimberley," he says, "is the most ragged-looking place I ever saw. The houses are all built of corru-

gated iron, as bricks are not to be had. Everything but meat is three times as dear as anywhere else. An egg costs sixpence; a bottle of beer 3*s.* 6*d.* The members of the Bloemfontein Association must not be surprised at continual calls for money. I went yesterday with the Archdeacon to see the people working for the diamonds. Imagine a vast pit, worth £4,000,000 a year, in the shape of an inverted cone, with here and there large seams of grey, muddy-looking stuff. This is the diamondiferous soil. All this has to be gathered out of the huge pit, carried out and washed, and the diamonds come out to view in their rough condition. You see aerial tramways rising up from the pit, like two parallel telegraph wires, and along these you see large tubs on four wheels flying up full of diamondiferous soil, or rushing down to be replenished with the precious matter, and convey it to the machines, which will wash out the precious stones. These great tubs flying up and down look like vast insects all alive at their work. Life here seems to be the most extraordinary rush; it seems to be continually in the condition of Bombay during the share mania." Mr. Rivington was to hold a Mission at Kimberley from August 28th to September 4th; then a Retreat for clergy, and late in September a Mission in Bloemfontein itself. Writing from Bloemfontein, he says: "The Bishop's plan here has been very much what we have been doing at Bombay—the creation of a good strong centre. The organisation of the outer framework of religion requires heroic effort and patience. There are several institutions, the foundation of which implies a vast deal of care and energy."

Writing again after the Mission at Kimberley, he says: "There were many things for which I am very thankful. The midday addresses to men were quite an experiment in such a whirl of excitement, but they were well attended, and led to some satisfactory returns to Church life." After the Mission there was a synod of clergy, at which a vote of thanks to Mr. Rivington was passed; and in the evening of the same day a Conference of clergy and laity. He adds: "Words cannot describe the difficulties that beset work here, but all is being done on true fundamental principles, so that the whole Body of Christ must be feeling the thrill of much that goes on here. I heard to-day of a very important testimony to the Rev. W. H. R. Bevan's work at the Phokoane Mission, to the effect that in his particular region all is quiet, and that the quiet is due to his Missionary work amongst them."

CENTRAL AFRICA.

Pioneering: The Slave Trade.

In the Central African Mission the prominent feature of last year's work was the advance of Mr. Johnson to the neighbourhood of Lake Nyassa and the settlement of a Mission in Mataka's Town. On Mr. Maples' return from England to resume work at Masasi, Mr. Johnson set out on his expedition to the shores of the great inland sea. He reached Mataka's Town on All Saints' Day, 1880, having spent some time in becoming acquainted with the country and the people on the way, with a view to future settlements. The young king welcomed the party cordially. He assigned them two huts, and a few boys to do the house work, and to be taught. He gave Mr. Johnson free leave to preach at any time or anywhere, and on Sundays he promised to hear in his own verandah, and to allow prayers.

In a letter sent soon after his arrival Mr. Johnson says: "The Owangara have been marauding here in great force, and Mataka and his people have suffered from them severely. There is a great deal of slave-trading going on here. I have sent some notes on it to Dr. Kirk, but I feel that here *I* am sent to the slavers, and hope that Christianity will root it out, especially if external pressure could root out the villainous Kilwa agents and the women they bring." The distance between Masasi and Mataka's Town is 250 miles. This makes it important that stations should be formed in the intermediate country as rapidly as possible.

KAFFRARIA.

A Week's Captivity: The Pondomisi: Terrible Suspense: A Time of Severe Trial.

An interesting narrative of a week's captivity at Isolo in Kaffraria has appeared in *Our Work* and in the *Mission Chronicle of the Scottish Episcopal Church*, written by the Rev. W. M. Cameron, of Umtata. It occurred last October, at the time of the treacherous and unexpected outbreak of the Pondomisi. Mr. Cameron was in St. Augustine's district, which he had undertaken to visit from time to time during Mr. Key's absence in England. Mr. S. Adonis, the native deacon, arrived on October 23rd at the station with the terrible news of the murder of the magistrate, Mr. Hope, having himself barely escaped with his life. Upon hearing this, the catechist, Mr. Stewart, and his wife and child,

with Mr. Cameron and a few others, took refuge in Mr. Leary's store. After an anxious night of watching, with no means of defence except one gun and a few hatchets and assegais, there arrived a party from St. Paul's, mostly natives, one of whom undertook to convey letters to Umtata, and Mr. Stewart and Mr. Cameron went over to St. Augustine's to bring what provisions they could, and to save the church registers. An alarm being given of the approach of the Pondomisi, they hastened back to their stronghold. On the way they were overtaken by several horsemen headed by one of the chief's sons. They asked them why they were running, and said they were on their way to join Mr. Brownlee, the chief magistrate of East Griqualand. The Europeans, not crediting the story, retreated into the store for safety. The Pondomisi followed, and demanded a quantity of goods. Having gained their booty from the shop, they proceeded to plunder the church and parsonage, and Mr. Leary's house, where they made a general wreck, and carried off the valuables. The Europeans withdrew into the loft above the store, which offered no sufficient means of defence against the plunderers. Mr. Cameron says: "We really thought our last hour had come, and with many sad thoughts of those we were leaving behind us, we commended ourselves to God in the words of the prayer for 'one at the point of departure.' We laid aside thoughts of resistance, thinking it would be more consistent with our vocation to die without blood on our hands." This terrible suspense lasted for about an hour, until 11 o'clock. The chief then arrived, and permitted them to place a few articles on a waggon, and to depart from the scene of ruin. They took refuge at Isolo, where they found Mr. Welsh and others engaged in loopholing and barricading the stone prison. Here in the narrow quarters afforded by the jail's two rooms with doors strengthened by sacks filled with earth piled against them, the besieged party of men, women, and children, thirty-five in all, spent eight days of privation and anxious fear, keeping guard night and day, and often in expectation of attack from the marauding parties which were constantly in the vicinity. When nothing further remained to plunder, the chief reappeared with his offer of safe-conduct. But Mr. Welsh was resolved not to quit his refuge while a hope was left of succour from Gatberg or Umtata. They were visited by some friendly Kaffir women from St. Augustine's, who helped them by piling up stones against the doors to half their height, and also by replenishing their stock of water by filling and refilling two empty bottles which were passed through the loopholes, and by

conveying messages to Umtata. In the morning of October 28th a messenger arrived with news that help was at hand; and on the 31st a band of Pondos, accompanied by several Europeans, arrived to relieve them. The party at once hastened to get out of Pondomisiland that night. The passage of the Inxu was a wonderful sight, ladies being carried through on men's arms or backs, European men riding, native men, some riding, some walking, and all keeping their footing with some difficulty on the slippery stones in a strong current. The expedition seems to have been undertaken by some of Ngwiliso's people who had been concerned in the raid, in hopes of disarming the suspicions of the Government. The fugitives reached Umtata in safety in the morning of November 1st. On the following Sunday they had thanksgiving Services for their rescue.

During the past year the Missions of the Diocese of St. John's, Kaffraria, have passed through a period of terrible trial from the outbreak of some of the native tribes at a time when it was hoped that the rebellion had been wholly suppressed. Several of the Mission stations were destroyed; seven at one time of the most promising native teachers and converts were massacred in cold blood; and although the Missionaries and their families providentially escaped with their lives, many of them passed through great perils, and with the loss of all their substance, Mrs. Callaway herself being meanwhile shut up with others at the Umtata.

Bishop Callaway commenced his return voyage on the 5th of May, and on the same day the Synod of the Diocese of Edinburgh passed a resolution of sympathy and co-operation. Recent accounts show that the awakening of Missionary zeal in the Scottish Episcopal Church is telling favourably upon its home work and organisation.

BORNEO.

"Perfect Savages": Head-hunting: Treachery: Seized by an Alligator.

The Rev. M. J. Bywater, in a letter from Sarawak, says: "I believe our work to be the most Missionary in the world. The Dyaks have no religion nor philosophy; no literature, no worship, no caste. They desire to learn. Those of them who do not come within the reach of civilisation are perfect savages. They have a fatal liking for human heads, smoke-dried! The Dyak who displays the greatest number of these hanging over his fireplace is counted the bravest man in the house. Sometimes, I fear, these heads were taken, not

from old warriors, but from women and children; not by fighting, but by treacherous strategy. Only last week a party of men went into a neighbouring river, ostensibly gutta-hunting. They entered a Dyak house. A Dyak house is like a long barrack, containing from 10 to 30 families. After they had partaken of the ordinary good cheer, the strangers, whilst dancing a puncha, suddenly turned upon the people of the house, and took fifteen heads. A force immediately went in pursuit, killed one of the offenders, retook all the heads, and burned and looted the house of the rebels. These are the people we have to teach, and among whom we live. They value pretty beads and buttons more than money, and they are too poor to buy cotton to clothe themselves. Will any one help us in this work of love? Our chief message to them is peace on earth, and good-will towards men. Our catechist, James Ahba, whilst out fishing on Saturday was taken by an alligator, and has not been seen since. I went out with a couple of guns and a whole flotilla of Dyak boats, but we could see no sign of the body. We shot one alligator, but not the one that took Ahba."

CEYLON.

Endowment of Buddhism and Disendowment of the Church: Scene on Board a Native Vessel.

In the face of the disendowment of the Church in Ceylon, the fact of the endowment of Buddhism by the State naturally invites attention. The Buddhist priests are free from the payment of what is known as the poll-tax, which is paid by all ministers of Christian denominations. The ground upon which the exemption is defended is that the Buddhist priests take the vow of poverty at their ordination, and are supposed to be possessed of no property. But the days when Buddhist priests were mendicants are past. They now acquire lands and invest money like their lay brethren, and often differ from them only by being richer and in more comfortable circumstances.

A correspondent thus describes a scene on board a small native vessel upon which he embarked on his way to Jaffna. The vessel was manned by a Hindu crew and captain. Early in the morning, almost before sunrise, they took their bath of sea-water, or rather made their ablutions, and marked themselves with the sacred ashes. Then the tindal and his men assembled in the prow of the vessel and said their incantations. One of their ceremonies consisted of the preparation of their Amerthum, or ambrosia, as an offering to their god. They put a quantity of rice with sugar (or rather saccra), and added some ripe

plantains of the best kind, and milk, and boiled them all in a new pot over a slow fire. Then, when it was quite ready as food, they carried the pot to the prow of the ship. The captain stood before it as priest, and the sailors stood behind him. There were words spoken by the former and responses made by the latter; and then a wick made of some rags dipped in cocoa-nut oil was lighted and waved round the pot three times. Somebody—on this occasion it was a little boy—is chosen to taste the food before the ceremony is over. Then they fell to, and showed by the manner they went about finishing plate after plate of the composition that it was at least "ambrosia" in their estimation.

CALCUTTA.

The Bishop's Travels.

The Bishop of Calcutta in the course of his tour travelled, in a little over two months, 2,531 miles, of which 1,652 were accomplished by steamer, 452 by rail, 325 by road, chiefly riding, and 102 by native boat. In the large district thus traversed, there are but two Government chaplains, two clergy connected with the A.C.S., one planters' chaplain receiving an allowance from Government, and one ordained European Missionary. In the course of his tour the Bishop consecrated two cemeteries and the chancel of a church. He held nine Confirmations, the candidates numbering 212, of whom 177 were Hindi, 23 Assamese, 11 English. He also delivered 39 sermons and addresses. The head-quarters of the S.P.G. Assamese Mission are at Tezpur, and there are scattered congregations of Hindi Christians both in Assam and Cachar. The American Baptists and the Welsh Calvinistic Methodists have also Missions in the district.

October and November were to be occupied in a "Metropolitical" tour in the Diocese of Lahore, involving a journey of some 5,000 miles in extent.

GUIANA.

Work among the Coolies: Through a Mora Forest: The Native Races.

In the sugar plantations in the Parish of St. Swithin, Demerara, there are no less than 5,000 coolies from India. Mr. J. Carter Harry's labours amongst them have produced results so satisfactory, that it is thought advisable that he should qualify himself for Ordination with a view to the work. The Rev. H. J. May has been making an earnest effort to raise a fund to secure his services. Most of the proprietors have shown willingness to contribute, whilst Mr. Josa has

been making an effort to raise funds at home. Mr. Harry describes the field as a promising one, and says that he has met only with kindness and readiness to hear; and that not the slightest opposition or disrespect has been shown to him. Between September and the end of the year he had paid ninety-one visits to sugar estates and villages, having an average attendance of about thirty hearers on each occasion. Mr. Josa speaks highly of his catechists and converts. "There are many whose inclinations and customs, and almost nature, are changed. There are some who are enthusiastic, and will do anything for Christ and His religion." Instances of backsliding are sometimes met with. Mr. Josa mentions one—that of a Brahmin. "Before baptism, after lengthened instruction, he gave up his necklace of beads, cut off the peculiar tuft of hair from his head, and gave up his books. He knew almost the whole of the Sermon on the Mount, the Catechism, and the abbreviated form of Morning and Evening Prayer. The poor fellow was, however, set upon by his fellow-Brahmins, and I understand that the fear of poison made him renounce Christianity."

During the last season 4,506 coolies were introduced into the Colony. The report observes, "Surely this yearly addition of thousands of heathen should lead thoughtful Christians to ponder over the great responsibility that is entailed upon them by this method of sustaining the prosperity of the Colony." It is encouraging to hear of coolie congregations springing up on all sides, and of the respectful demeanour of Hindoos and Mussulmans towards Christian teachers.

The following story is reported from the Leguan Coolie Mission:— "On July 8th a Brahmin came here from Tiger Island, and was called by a Hindu to 'baptize' his little daughter, a girl of about ten years of age. The ceremony, I believe, is called 'Gurnmukh.' Sitalvo, the girl's brother (about 18), who was baptized on February 25th, remonstrated with the Brahmin, and told him he was only using empty ceremonies that were of no avail. Gyadin also was there, as well as some other Christians, and he had a long altercation with the man, and so confounded him that he had not a word to say, and went away completely ashamed. It is very unlikely that he will ever show his face again on Plantation *Enterprise*, where the affair took place."

There are also cheering accounts of the work among the native tribes of Guiana, the Accawois, Caribs, and Warus. A correspondent of the Rev. H. J. May gives an account of a visit to Kwabanneh, the new Mission station on the Waiini river, in February last. "It was a tough walk through a Mora forest, up and down hill the whole way, with no less than twenty-two small creeks and watercourses to cross,

most of which were as dry as they ever get in the year. Several times we had to make a detour, the path being blocked by the fall of some monarch of the woods. Jacobus, the catechist, whose house stands just where the path approaches the Mission compound, welcomed us gladly. The situation is excellent. At the top of the hill stands the church, a distinctly Indian building, 60 feet long and 41 feet broad, with a small chancel, nave, and north and south aisles. The roof (of troolies, brought from a spot two days journey distant) is supported by two rows of fine, round hardwood posts. The chancel is closed with Manicole slabs up to the roof, and is also floored with them ; the body of the church is fenced round to the height of four feet, and has an earthen floor. All this has been done by the Indians for *nothing*. They have also bought crab-wood logs, and the only expense has been the sawing of them. This is done in a saw-pit at the water's edge, at the foot of a steep bank below the Parson's cottage."

The Arawak Indians at Cocorite are also building a church, but they are not so energetic as the Accawois, and the progress is slower.

WEST INDIES.

Progress: Men and Means.

Recent accounts of work from the Diocese of Nassau, Bahamas, West Indies, show some cheering notes of progress : "Not only in Nassau, but throughout the entire Diocese, there seems to have been a great outpouring of God's Spirit. Places almost despaired of are looking Churchwards, and many are coming forward to Confirmation and Communion. Dissenters are being attracted to us, and new stations are being organised. Wherever the Bishop goes, he finds encouragement and renewed zeal. If we had only men, and the means of maintaining them, there seems to be no limit to the successful work they might do. The difficulty, however, is not so much in finding men willing to come out, as in finding stipends. The Bishop has no lack of offers. Contributions are asked for (1) the Clergy Endowment Fund ; (2) the £250 required annually to support a schooner ; (3) the providing and supporting churches, schools, &c., in the settlements ; (4) the Home Mission House (Miss Fletcher's work) ; (5) the H. M. House, Oratory. The Rev. R. A. Kennaway, Felbridge, East Grinstead, the Bishop's Commissary, receives contributions for the above."

An interesting letter from the Rev. J. Brown, of Eleuthera, giving an account of the earnestness of the people in seeking baptism both for children and adults, has been printed amongst the occasional papers of St. Boniface's College, Warminster.

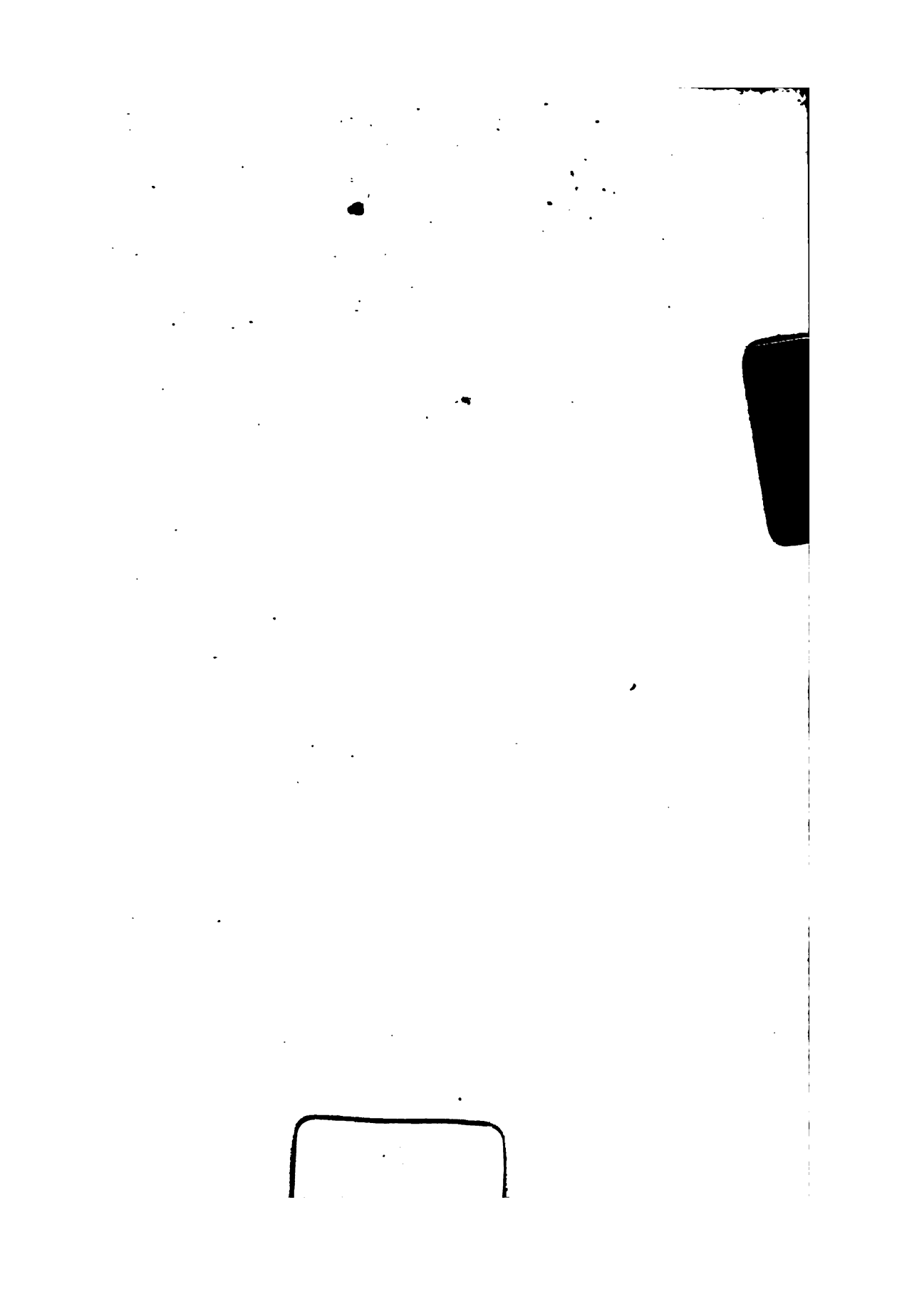
NEW ZEALAND.

At Lakes Rotorua and Terawera.

The *Hawke's Bay Herald* recently contained the following interesting advertisement, drawn up by the Bishop of Waiapu during his visit to Ohinemutu :—"Church of St. Faith, Lake Rotorua. Ko Te Whare O Te Whakapono Tapu.—The Rev. Ihaia te Ahu (who has steadfastly laboured amidst many discouragements as an ordained clergyman of the Church of England since 1860 amongst his countrymen, the loyal tribe of the Arawa) is very desirous to erect a church at Ohinemutu, where he now resides. He feels the great want of a suitable building in which the people may assemble for public worship, and he believes that the erection of a church will conduce to the restoration of that decent observance of the Lord's Day and of other ordinances of religion which has of late years fallen into too much neglect. For this sad state of things the natives are not alone to blame. And now that an effort is being made amongst themselves to check drunkenness and other flagrant vices, and to return to the faith, there is every reason that they should be encouraged and assisted in this much-needed reformation. I would therefore appeal very earnestly to the English residents, and to the many visitors and tourists who for pleasure or health frequent these beautiful lakes, to contribute towards the building of a commodious and suitable church, such as will be an ornament to the new township. The Maoris will give a site in a commanding position on the shores of the lake, and as the building will be available for English Services, as well as Maori, it will be a benefit to the whole community."

At Lake Terawera a good work of social reform has been set on foot by an American citizen, who came last year as a tourist travelling for health, and has been so greatly interested in the people and charmed with the climate, that he has prolonged his sojourn on the shores of the lake for the best part of a year. Sir Arthur Gordon on his recent visit took much interest in the movement, and consented to be patron of the Temperance League which the Maoris, under the guidance of their American friend, have organised.

ERRATA.

In the November number—

Page 482, line 13 from foot, *for* "enemies," *read* "names."
Page 484, line 5 from foot, *for* "offensive," *read* "obtrusive."
Page 486, line 21 from foot, *for* "Nature," *read* "Native Races."